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Southern Churchman

DOMINUS FUSTRA ISIN 1835

Rev E P Minor
526 Brandon Ave
Jun 31

Vol. 95. RICHMOND, VA., JULY 5, 1930. No. 27.

IN THE BEGINNING NOTHING

What the Psuedo Scientists Say

By Thomas H. Nelson, LL. B., Elmwood Park, Illinois

Once nothing arrived on this earth out of space;
It rode in on nothing, it came from no place.
It landed on nothing, the earth was not here.
It worked hard on nothing for year after year.
It sweat over nothing with mighty resolve;
But just about then things began to evolve.
The heavens appeared and the sea and the sod.
This Almighty Nothing worked much like a God.
It started unwinding without any plan;
It made every creature and ended with man.
No God here was needed, there was no creation.
Man grew like a mushroom and needs no salvation.
Some savants say this should be called evolution.
And ignorance only, rejects that solution.

THE ONLY SAVIOUR FROM SIN

I have looked the whole planet over and I see no man but Jesus only who is able to take away the sin of the world. I have sat at the feet of the world's crowned religious leaders, and I have seen all the great religions in their homes, and I know that it is Christ or nobody. He has no competitor in the field. No one else has the slightest chance of winning the homage of the entire human race. More and more He is to me what He was to Saul of Tarsus—"the image of the invisible God." More and more He is to me what He was to John the Beloved—"God made manifest in the flesh." More and more He is to me what He Himself claimed to be, the eternal Son of the living God. To know Him is indeed life eternal. To work with Him in establishing on this earth the kingdom of righteousness and peace and joy, this is what makes my life more and more worth living.

—*Charles E. Jefferson, D. D., Bible Champion.*

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Thoughts For the Thoughtful

They are not lost whom we love in Him whom we can not lose.—St. Augustine.

"Nothing earthly will make me give up my work in despair."—David Livingstone.

Without God do not cross the threshold; with God venture over the wildest sea.—Proverb.

The footsteps of the Christ make little noise. But His power is never lacking when men need it, even in these modern days.—Selected.

I have seldom known any one who deserted the truth in trifles that could be trusted in matters of importance.—William Paley.

I would not mourn the shadows cold
That oft Thy way conceal,
Do Thou but give me grace to hold
The Hand I cannot feel."

In one of George MacDonald's books a beautiful definition of prayer is given by an old Scotch woman. She said: "Prayer is just keeping the gate open!"

To the still wrestlings of the lonely heart
He doth impart
The virtue of His midnight agony,
When none was nigh,
Save God and one good angel, to assuage
The tempest's rage.
—Keble.

The normal life of the Christian is a life of peace: and with every victory gained over the powers of darkness the peace of God returns to possess and keep our hearts and minds in Christ Jesus.—Rev. R. J. Campbell.

It is a sweet, joyful thing to be a sharer with Christ in anything. And shall I shrink and creep back from what He calls me to suffer for His sake? Then add the other; ye shall even overflow with joy in the partaking of the glory.—Leighton.

He doeth well who doeth good
To those of his own brotherhood;
He doeth better who doth bless
The stranger in his wretchedness;
Yet best, oh! best of all doth he
Who helps a fallen enemy.
—Anon.

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EDITORIALS

Vol. 95. RICHMOND, VA., JULY 5, 1930. No. 27.

SPIRITUAL UNEMPLOYMENT

Among the various forms of unemployment mentioned as prevailing in the industrial world, the one entitled Technological seems to be the one most threatening to the working man; and this is so because it refers to the unemployment brought about through the invention of new machinery, which when installed in factories, largely reduces the number of working men required to carry on the work. This is the most threatening to labor because there seems no limit to this substitution of machinery for men.

This particular form of unemployment has its counterpart in the religious life, only here the terms organization and personality take the place of machinery and men. Christianity, on its institutional side, has to be organized and when this work is not overdone and is well planned, it makes for efficiency; but when it substitutes mere machinery for personality and reduces the part played by personality in the building up of the Kingdom of God, it is an evil rather than a good.

The best type of organization is that which gives free play to as many personalities as possible, remembering that the Holy Spirit can utilize personalities, more powerfully and efficiently than any human director. At the same time, the experience of the Church shows that the choice of leaders may well be determined by the special gifts which the Holy Spirit seems to have bestowed upon certain individuals. The possession of certain natural and spiritual gifts, seems to show the guidance of the Holy Spirit, indicating the personalities whom He has prepared and fitted to be the ones through whom He can best carry on His work, in a variety of ways, for the building up of the Kingdom.

Where the Church has failed and is still failing, is in placing machinery and organization above personality, and thus failing to use those who while not experts, or as well trained as some others, nevertheless have the spiritual fitness which makes them apt pupils of the Holy Spirit and capable of being used by Him with even far better results than would be possible in the case of those who are superficially better trained, in a secular sense, but have not the spiritual faculty of being responsive to the guidance and influence of the Holy Spirit.

The Church has lost much of its former power and influence, through the transfer to secular agencies and organizations, of a great deal of work which was formerly done by its own members. In the great cities this has come to be a necessity, especially in the matter of caring for the poor and destitute. The Charity Organization, the Red Cross, the various Welfare Societies, and the Community Chest, are all organized for the express purpose of doing, in various ways, what used to be considered as belonging to the duty of the Church and her members.

It is true that the Churches stand behind these different organizations and their members do contribute, of their means, for their support, and thus do, by proxy, the acts of mercy, which Christ once said, would be regarded by Him, as being done to Himself. It is true also that many large city churches have their own Mission Chapels, in the slums or poorer districts, where they keep a paid staff of clergy and other workers to minister to the poor.

There is also the City Missionary and the Salvation Army, which are supported by the Church members, though not exclusively by them.

The Spiritually Unemployed.

The organization of charity and welfare work, outside of the Churches, seems to have come, as a necessary development from the circumstances which city life has imposed upon us; nevertheless, it has meant a great loss to the Church, because it has set so many of her members free from any responsibility or obligation, apart from money contributions, to use their spiritual gifts and faculties in serving and ministering to their fellow creatures.

There is no longer that personal touch, which brought people of different classes together and established ties of personal sympathy and friendship, which made rich and poor alike, feel that they were, one and all, members of the Family of God.

The Community Chest and the Apportionment have brought matters to a fine point. Organization could go go no farther to relieve men and women from the responsibilities and obligations, summed up in our duty towards our neighbor; simply pay a certain sum down and those duties will be taken care of for you.

Many so-called Church members, consider that if they meet their Church dues, or pay their pew rent and pledge themselves a certain amount besides, an occasional appearance at Church is all that is necessary to keep them in good standing. Again the various Church organizations afford an opportunity to many to claim membership in one or more of them, while merely paying certain small dues, and treating the actual work of these societies as mere side issues, which cannot be allowed to interfere with their business or social engagements, which may absorb most of their time.

Of course, this does not mean that all Church members are of this kind, for there are many, it may be the majority, who are good Christian people, living truly Christian lives. But on the other hand, it can hardly be denied that there are a great many, whose Church membership has very little, if any, reality about it and the reason or the principal reason is, that their spiritual faculties are practically unemployed and, therefore, they have no genuine religious experience; and not having any Christian experience, they do not take an interest in religion and so do not feel the need of the means of grace.

Their business life or their social life fills up their time and while they may necessitate the exercise and development of social gifts and those which have to do with success in business, there may, at the same time, be an entire lack of the employment of those higher gifts,

those Christian virtues, which belong more especially to the spiritual life and, therefore, to the Christian experience.

It is a question whether the smaller congregations, which mark the Church life of today, together with the apparently diminishing power of the Churches in the communities, which they are supposed to care for, may not be due to this cause.

The greatest problem which the Church of Christ faces today, is that of making religion the chief and dominant interest in the life of the people; and the solution of the problem will lie along the lines not merely of giving them something to do, but something which will call out and give employment to the spiritual side of their lives and afford active exercise to their spiritual faculties and energies.

And this may mean nothing less than this—that the Church will have to be put on a war footing and attempt to bring in the Kingdom of God, in a thoroughly aggressive manner; for as our Lord said, "The Kingdom of God suffereth violence and the violent take it by force".

Frederick W. Neve.

Notes and Comments

A Cult of Irrationalism:

The humanists with their attempt to create a theory of philosophy of life which would include the best fruits of Christianity, but leaving out God and immortality, do not seem to realize that they are like a man sitting in the branch of a tree, and sawing off the limb between himself and the trunk of the tree. Doing without God, would mean doing without mind and purpose as well. But having committed intellectual suicide, they proceed to bring it to life again to enable them to give mind and purpose to their philosophy. The adversary a while ago was rationalism, now it is irrationalism.

The Fish and the Bird:

If the fish were endowed with intelligence they would probably be discussing the possibility of any other form of existence than their own. Many of them would doubtless confidently deny that there could be any other sphere of life, and that the existence of birds flying in another world above them, was an example of the gross superstition, which the more intellectual type of fish, to which they themselves belonged had long ago, proved was a pure myth handed down by tradition from primitive times, when the fish knew next to nothing of the world in which they lived.

An Agnostic:

An agnostic is a person, who says that he doesn't know whether there is a God or not. He is simply stating his ignorance on the subject. This he has a right to do, if he is so unfortunate as to be reduced to this condition of ignorance.

But if he goes further, and says that no one else can know whether there is a God or not, he goes beyond the limit which he himself has set, for he is basing his statement upon his ignorance and not upon his knowledge. He proposes that he doesn't know anything about God, because he doesn't even know whether he exists. To say that no one else can know God, is to claim to have such a knowledge of God, as to justify him in making this dogmatic statement; while at the same time he says he knows nothing about God, except that He doesn't know Him, and is doubtful whether he can know Him.

This seems to daze the mind, but it shows that without God, there is nothing but chaos.

Are the Intellectuals Trying to Fool Us?

The intelligentia are supposed to be the intellectually elite, the aristocracy of the intellectual plane. The question is: are they really trying to fool us, or are they folfooling themselves Are they trying to put over on us, things which they know are plain nonsense, or have they out-balanced themselves, that is, climbed to the ridge of of the roof, so far as reason is concerned, and toppled over, and fallen into the world of unreason.

There is a story of Hans Christian Anderson about some fake merchants who persuaded a king or emperor that they could make him some wonderful garments, so rich in appearance that the like had never been seen. They were so plausible that the king and all his court were entirely taken in. The day arrived when the king clothed in these imaginary garments, went in procession through his capital, with the populace shouting their applause and mutually expressing their admiration of the imperial garments, which they had been told he was wearing. But the simplicity of a little child broke the spell and gave the whole thing away. "Why," said he, "he hasn't got anything on."

The humanists and others of a like nature might well ponder this fable.

F. W. N.

THIRD SUNDAY AFTER TRINITY.

The Collect or Short Prayer for today is similar to that of last Sunday, in that we entreat Almighty God, as the Author of all good desires, not only to hear our prayers, but also to protect us "against danger and adversity," recognizing that the spirit of prayer is not of ourselves, but the gift of the Holy Spirit. The Epistle shows to us the condition of mind and heart in which prayer should be made, not as the Pharisee in pride, as a keeper in full of the Commandments, asking in a spirit of dictation, but in humbleness of spirit, realizing that of ourselves, we are unable to do that which "is well pleasing" in the sight of God, and that we are as little children coming to a Father of love and are trying day by day to please that "Father of mercies with whom is no variableness nor shadow of turning." It is of interest to notice how the doctrine of the Holy Trinity is interwoven into many parts of Holy Scripture. Here in the Gospel of today we find two of the famous triad of parables of mercy, the first being that of the lost sheep; the second, that of the lost piece of money, and the third, being that of the so-called Prodigal Son. (A much better title is given to this parable in the Gaelic, namely: The Parable of the Loving Father.) It is not difficult to see in these three parables the sympathy felt by each of the sacred ones: First, by the Son of God who came in quest of the sinful. Second, by the Holy Spirit who is ever moving in the House of God to recover lost souls. Third, the loving Father who sees the son afar off and runs to meet him. These three, Father Son and Holy Spirit the ever blessed Trinity.

William E. Callender.

BIBLE QUESTIONS AND ANSWERS.

(Our readers are invited to send in their questions from time to time concerning Scriptural subjects in which they are perplexed or desire light. Our limited space necessitates brevity in questions, as well as in the answers which we will endeavor to maintain in strict accord with the Word of the Lord, which, after all, settles all argument. This column is therefore not for controversy, but for a testimony.)

Question No. 57.—Certain teachers of geology are wont to discredit the first chapter of Genesis, declaring that the teachings of the Christian Church in general do not leave room for the geologic ages. Would be interested in knowing what your view is.—E. V. B.

Answer No. 57.—This misunderstanding so common in many scholastic circles of today is due to the fact that they do not realize that between verses 1 and 2 is clearly marked an interval, perhaps of wide duration. Verse 1 records an event, antecedent to the events described in the subsequent verses. The earth was not created a chaos and given shape in successive geological periods, but it became so through a cataclysmic judgment to which it was subjected. The Scriptures declare that God did not create the earth a void. While we cannot determine what caused the "void" or catastrophe, the following conjectures are worthy of consideration: (1) It was because of the sins of a pre-Adamite race in judgment upon them. (2) Satan dragged down the whole creation with him when God's judgment was pronounced. In Genesis 1:3-25 we read of the REGENERATION of the earth. These verses indicate the changed conditions in the world which took place, not in creation, but in subsequent ages. All that geology has to say has room between verses 1 and 2, and the six days of creation exhibit God's re-habilitation of the earth. A new created effort is brought into requisition by which the earth is again fitted for inhabitants. The days then are days of twenty-four hours, instead of geological periods.

Question No. 58.—May I include one other question, or rather seek your advice in the matter of fortifying my son against the teaching of modernism in his college. Is there anything brief, but very helpful, which I might hand him in the study of Christian Evidence?

Answer No. 58.—We are glad to note that you are alert in seeing that young people must be fortified against the atheistic teaching of the day. "A Syllabus of Bible Study," by the Rev. Harry Rimmer, is most helpful. Mr. Rimmer is a scientist, as well as a great student of God's Word, and his books and pamphlets are being used throughout our colleges as an antidote to false theories. They may be obtained at Modern Science Research Association, 5141 Angeles Mesa Drive, Los Angeles, California.

THE SERMON---A FEW SUGGESTIONS TO PREACHERS

By Canon Dyson Hague

AS ONE who has had for over forty years the joy of preaching, and in addition to that, the privilege of being for some years the Professor of Homiletics in one of our largest Anglican Theological Colleges. I would like to make a few suggestions, especially to the younger clergy on the opportunity of the pulpit. The work of the pulpit can never be over-estimated, and we cannot too frequently remind ourselves of its paramount supremacy, or forget how intensely disappointed our people are when from an under-valuation of its importance we allow ourselves to drift into the plane of mediocrity. Two things amaze me continually as I grow in years.

(1) The great difficulty of producing a sermon that may be legitimately described as good; and no sermon is good that has no Christ in it, and no Bible truth;

(2) The strange complacency with which many parsons regard the effort and the energy which is required to produce it.

Whatever natural gifts a man may have or faculty for extemporaneous glibness, in the long run the production of a heart-helping, soul-edifying, character-constructing sermon postulates an intellectual and spiritual energy. For say what you will, it costs time and trouble to make a sermon. It demands tenacity, resolution, and stiff soul-wrestling. There is no work so high, so overwhelming, so appealing to all that is energetic and ambitious in the highest part of us as the desire to produce a strong sermon; and at times one feels like crying with Jowett of English and American fame: "I long to be able to expound the Word with greater power. But, O, the thing is so big, so wonderfully big that I seem as one who lifts a pebble from the shore, or one heather-bell from these wide-spreading moors". Yes, however happy it is, and however glorious it is, it is always overwhelming.

Now, if I may speak of some of the dangers which beset us as preachers, it seems to me, as the result of some years' reflection that one of the faults to which we are liable is the danger of preaching in advance of our erperience. As men, who Sunday after Sunday are compelled to handle themes of extraordinary mystery, subtlety, and profundity, and to treat of subjects transcending far the profoundest themes of philosophy, we are liable to the danger of allowing words roll off our lips through the habit of orthodoxy that may have no actual counterpart in our own experience. Though it may be granted that the thing we preach is true, it is generally dangerous to promulgate it if it is not the truth as we have grasped it, or the truth as we have believed it. It may be orthodox, but if it is not empirical, that is, if it has not been wrought out in the workshop of our own experimental knowledge of the Truth by the Spirit, it is a kind of spiritual plagiarism. This danger is a serious one in the earlier stages of the ministry, and in this twentieth century of Homiletic Encyclopedias, Commentaries and Reviews, it is the old danger of Jer. 23:21: "I have not sent these prophets, yet they ran: I have not spoken to them, yet they prophesied." The whole of that passage in Jer. 23 from verses 16 to 36 is one of the most profound commentaries upon the most easily besetting sin of preachers in this age.

A similar danger is what one might call the tendency to preach from a past experience. That is, to utter words which were once the expression of an actual personal spiritual experience, but which now are only the echo of a vanished past. Nothing is sadder than to hear a man endeavor to reproduce the fervor of a spiritual appeal from lips that have lost the early unction of fervor. (The case of Dr. Anon of Blanktown, who was once so fervent in spirit but now just reads or repeats the old messages of twenty years ago, will occur to some.) It is the multitude of sermon helps, commentaries, and homiletical auxiliaries in the life of the minister of today that is so largely to blame for the clergy so often preaching from some other man's experience. Of course, common honesty prevents us from wholesale and retail plagiarism, though I have heard one or two clergymen, quite prominent in the preaching world, too, who preached sermons that you could have found almost verbatim in the volumes of a widely read English preacher. But the average clergyman is far less the "homo unius libri" (the man of one book) than formerly, and is in danger of giving out from Sunday to Sunday a great deal of matter that is not his own at all. This is too large a subject to treat of here, but we plead for more personal reading of the Bible, and the true originality of first hand exposition. If not we drift into the peril of preaching above our actual life-habit. We fling out with the greatest ease and most lavish extravagance suggestions of the highest ideals. We lay down with dogmatic rigidity the profoundest rules for holy living and the most unbending laws for secular action, and ever and anon there comes the secret question of one's own soul, and perhaps the honest outspoken thought of the parishioners: Is this all sentimentalism and theorizing, or is it the actuality of personal experience? Is it talk or is it life? If a clergyman's first duty is to fall down before God and ask Him for grace to enable him to do first what he advises others to do, how tremendous in its altitude is this standard of our personal attainment.

We are so apt to forget that the sermon is not the talk of a talker, but the deliverance of a doer. Have you earned the right to speak? was the question once put to a body of would-be preachers. What the speaker meant was this: Have you in the laboratory of your own deep soul worked out these great and mystic truths? Have you graduated from the University of Experience? Have you beaten them out on the anvil of experienced reality? Have you subjected them to the analysis of your own spiritual judgment, and verified them in the vials of your own heart life? And having preached it first to yourself in the pulpit of your own inner life, have you emerged as a man from the school of qualification with a right to speak to your fellow creatures? We speak that we do know, and testify that we have seen, said the Master. John 3:11. So do we, echoed the disciples. 1 John 1:3.

How many a man fails in his ministerial influence because he preached to men the necessity of consecration and sanctification in the pulpit, and when he meets them on the street or in the house, finds it convenient to discuss some less personal and practical subject. It is a deep conviction, growing and deepening, that it is utterly useless for a man to preach the spiritual life in the pulpit, unless he is prepared to talk religion on the street and in the house. If he does not, men will say: 'That is theory, that is sentiment, that is pulpit talk. He does not belive it or he would talk to us about it." The face to face work is the work which tells. I am not sure, said Dr. Stalker, but we are more in need of those who can talk about religion, than of those who can preach about it. And what a grand word that is of his, in which he sets forth in a sentence, the summary and the chief impression of his life study. "Henceforth I would write Individuals on my heart, as the watchword of my ministry." (The Preacher and His Models, p. 229.)

May I say very frankly here that I am sure another serious tendency that assails us as preachers is the tendency to preach above our mental capacity. This is probably one of the results of the Church's method of theological training, and of the hurry-through system in general. Our theological Ephraim is often a cake half turned. Oft times the swiftly educated ecclesiastic is pitch-forked out of the theological seminaries on to the stage of the ministerial theatre, where he is compelled in accordance with the demands of the age, to parade his crudities and originalities and Demosthenic and Ciceronic or at least Spurgeonic, or Liddonic, or Maclarenic pulpit efforts. There are few things more painful than to hear the peusdo-philosophical efforts of the homiletic sociolist. One is inclined at times to echo old Parker's words that in the interest of true Christianity, a list might be made of words not necessary to salvation which might be abolished for thirty years from our divinity schools and pulpits; such words for instance as absolute, relative, redactional, heredity, environment, solidarity, synthetic, analytic, Christ-centric, psychopathic, transcendentalism, positivist, category, neo-Platonism, synoptic, divisive hypotheses, Hegelian, Ritchlian, etc, etc. (That chapter "Ad clerum" in Parker's "None like it" is gold well refined. Every minister should try and get it, and digest it. F. H. Revell & Co.)

It is on this account that so much of the present-day preaching is weak and poor; poor in literary quality, poorer in philosophical matter, poorest of all in spiritual power. The late Dr. Vaughan, a great as well as a learned man, once told a friend that he used to say to those whom he invited to preach in the grand old Temple Church to what was probably the most learned and cultured assemblage in England: "Whatever you do, don't attempt to be learned and profound! When they come to preach here, clergymen imagine they must preach doubly intellectual sermons because they are addressing a very learned body of men." The late Sir Daniel Wilson also, the President of University College, Toronto, used to say that what cultured

and thoughtful men disliked most of all was the attempt of ministers to parade anything like learning. And I can say with a deep sense of gratitude that it was a kind word of dear old Sir Daniel to me after I had preached in the Cathedral what I thought was a rather clever sermon, that changed the whole style of my future preaching. But how often you hear it. You would imagine from some sermons you hear that nine-tenths of this audience were graduates of a German University, instead of poor hungry men and women, tired and weary, coming to God's house from kitchen and wash tub, from grime of factory and din of mart, from swirl of society, or stock exchange, and bank; Marthas careworn and troubled about many things, and Davids longing for refreshment of soul. We preach as if the goal of the Gospel were a state of social bien-etre developed by philanthropy under the auspices of Christianity, while the blessings of the Evangel, the liberty of the glory of the sons of God, and the glorious hope of the Coming King are all forgotten, or so overlooked that they seem to be taken for granted.

Of course, this is simply the result of catering to the popular demand, and is one of the necessary evils of pulpit competition. Catchy subjects are taken, and all sorts of themes on hygiene, sociology, criticism, archaeology, psychology, legislation, international pacifism, theological adaptation, and anything and everything save that which the common people ever gladly hear, the Word of God; the Gospel of Christ; the never-wearying subject of Christ Revealed, Christ Redeeming, Christ Risen, Christ Reigning, Christ Returning; the Word of God in its simplicity and grandeur. 2 Cor. 3:9-11; 4:3-6. That was a great dictum of a great Archbishop of Canterbury that the first and last duty of what a clergyman is first, to tell the people what the Bible says, and then to tell the people what it means.

There are two sources of this danger: first, the system of denominational competition which develops an evil tendency to make ministers candidates in the weekly race for pulpit honors, every man striving to get higher records, to cater to the applause that a superficial and popular style of preaching evokes. Second, the system of present-day theological training with its tendency to turn out a body of quasi-rhetoricians if not a body of little theological professors, whose ambition is to achieve pulpit distinction by means of homiletic originality. Sciolism and pedantry are serious perils today; and they are bred very largely in the theological college. The great ambition with so many ministers is to be learned, or rather to appear learned. It is a great mistake. Festus was wrong in saying much learning made Paul mad, but we are sure we are right when we say that the much learning or rather the parade of the much learning of some modern ministers makes the people mad.

On the one hand, there is the tendency to develop a sort of preaching which has been described as the-Gospel-made-difficult. One is reminded of the story of the great German musician who said to the young English lady, "You blay de easy passages with a deefficulty which is simply enormous!" On the other hand to develop a sort of preaching which might be described as the-Gospel-made-popular. The very danger of the age 1870 years ago, 2 Tim. 4:3-4. Yes. It would be well if all of us ministers were to get back to the good old-fashiond sort of preaching; a good plain text, a good plain division, a good plain exposition, a good plain application, all bathed in love, softened with sympathy, energized with humility, and vivified by strong belief in the Bible and its truth. God forbide that we should disparage scholarly preaching. Not at all. We all know and feel as ministers how easy it is to drift into habits of indolence, if not of positive laziness. We know that to read hard, and to study conscientiously is our necessity in this reading age, and that the minister who will not read, and will not think, and will not write, is doomed. Every man of God should be like Cranmer, vehement, observator, and live up to the ideal of 1 Tim. 4:13-16. Especially should he realize that the greatest reading in the world, the Book that requires more real hard work and deep thought, is the ministry of the mysteries of the Bible, and that the highest intellectual power, and the grandest scholarship will be developed in the study and exposition of it. Take such examples as Parker, or Spurgeon. No, we do not disparage study or scholarship. Every minister must be a student, and in the true sense of the word, a scholar. But even if not a scholar in the technical sense of the word, he will be a power for good if he is a spiritually-minded and sympathetic brother-man who lives and moves and has his being among his people week day and Sunday, according to the tenth chapter of St. John, the twentieth chapter of the Acts, and the fourth chapter of the second Epistle to Timothy.

LAMBETH CONFERENCE

"THE FAITH AND WITNESS OF THE CHURCH."

A MONTH'S DISCUSSION BY THREE HUNDRED BISHOPS.

Special Prayer For the Lambeth Conference.

O Almighty God, who art the Father of Lights and Fountain of Wisdom, we humbly implore Thy blessing upon the Lambeth Conference (about to be) gathered together in Thy name. Vouchsafe to the Bishops of Thy flock there assembled the constant assistance of Thy Holy Spirit; guard, guide, and govern them in their work; direct and prosper all their consultations, and further them with Thy continual help; that the Faith once delivered by the saints, being surely maintained, Thy Church may be inspired to go forth as a mighty host, ministering to the souls of men everywhere and extending Thy Kingdom to the uttermost parts of the earth, through Jesus Christ our Lord. Amen.

—Authorized for use in the Diocese of Colorado by the Bishop Coadjutor.

IN THE absence of the Archbishop of Canterbury, representatives of the Press were received at Lambeth Palace last Friday afternoon by the Bishop of Chichester and the Rev. M. G. Heigh, Secretary of the Conference, who addressed them on the arrangements for the forthcoming Lambeth Conference.

The Bishop of Chichester said that membership of the conference (which opens on July 7, and continues until August 9) was restricted to Bishops of the Anglican Communion from all parts of the world. The Lambeth Conference was not a legislative body, not a Church Council which made definitions of doctrine, but a body which expressed its judgment on a variety of subjects, which judgment might or might not be adopted by the Churches concerned.

History of the Conference.

The Bishop reminded the gathering of the comparatively recent extension of the Anglican Communion overseas. Up to the year 1841 there were only ten Anglican Bishops outside the British Isles, with the exception of the Bishops in America, and at that time Australia was an Archdeaconry of Calcutta. In the sixties of the last century the people in Canada began to think that there ought to be a closer connection between the Anglican Church there and the Church at home, and the Bishops in Canada wrote to the Archbishop of Canterbury (Dr. Longley) asking him to call together the Bishops of the Anglican Communion at Lambeth. The request was supported from New Zealand, where there were one or two very far-seeing Bishops. When, however, the proposals came before the English Bishops there was a great deal of hesitation. It was thought that a central body was being set up which would lay down laws for the whole of the Anglican Communion to obey. The Archbishop decided, however, to make the experiment and he summoned the Bishops. Many of the English Bishops refused to attend, including the Archbishop of York, and the Dean of Westminster refused to allow any service in connection with the conference to be held in Westminster Abbey. That conference of 1867 was of a very primitive character, lasting only three days, after which it broke up in confusion. The second conference, held in 1878, under Archbishop Tait, was of a much more satisfactory character, elicited very little opposition, and lasted a month, as all the conferences since had done.

The Bishop gave some figures relating to the growth of the conferences:—

	President.	Possible attendance.	Actual attendance.
1867	Longley	144	76
1878	Tait	173	100
1888	Benson	209	145
1897	Temple	240	194
1908	Davidson	302	242
1920	Davidson	368	252

This year out of four hundred possible attendants, more than three hundred were coming.

The Drawing Together of the Anglican Communion.

It was important to remember, the Bishop went on, that the various Churches whose Bishops came to the Lambeth Conference had a very strong sense of their own independence, and were not at all willing to have the law laid down to them by the two Provinces of Canterbury and York. It was their independence which, 70 years ago, caused them to look with disfavour on the idea of a Lambeth Conference, but there was now general agreement that during the past seventy years Lambeth had achieved an extraordinary useful purpose in the whole Anglican Communion, because it had knit the various Provinces and Churches of the Anglican Communion together, while respecting the independence of each. That drawing together had been specially conspicuous during the twenty-five years of the late Archbishop Davidson's primacy. It was noteworthy that the late Archbishop attended every Lambeth Conference with the exception of the first. He was Assistant Secretary of the second, Secretary of the third. Episcopal Secretary of the fourth, and President of the fifth and sixth.

"The fact of three hundred Bishops coming together, from their varied fields of work, and having extraordinarily different experiences, some of them very remote missionary Bishops, some of them from the whirl of great American cities, some of them dealing with the problems of vast dioceses in the Dominions, cannot but prove very valuable for the Church. There are certain subjects which come up in one way or another at most conferences, and they illustrate how varied is the rule and custom of the Church and they show how desirable it is to have a common mind. For example, the conditions with regard to industry are very different in America from what they are here, and still more different in such a place as West Africa, but we have Bishops from all those territories who are trying to find out what are the Christian principles in relation to industrial problems. Then, again, with regard to family questions and marriage questions, the Bishops come from places with very diverse experience. There are very easy divorce laws in America as compared with our own, and the number and variety of problems with which the Anglican Church has to deal in such a country as America, so far as concerns marriage and sex questions generally, is amazing. It is a help to us in England, as well as to those who come from America and from the Dominions, to exchange ideas. Another question which must come up in a marked way wherever Bishops are assembled is the race question. A number of American Bishops take a very different view on the race question from Bishops in this country who have had no real experience of it at first hand. There is also a great variety of custom and experience with regard to the ministry of woman, forms of worship, education, and many other things."

On this occasion, for the first time, a native Chinese Bishop (Bishop Tsen) is to be present. There will also be present a Japanese Bishop (Matsui), an Indian Bishop (Azariah) and an African Bishop (Howells) from West Africa.

The Agenda of the Conference.

The main subject of the conference is "The Faith and Witness of the Church in this Generation," and it is divided into six sections.

The Bishop of Chichester remarked that it was never possible before the conference to say what the most important subject was going to be. It might prove to be the question of the unity of the Church, which was one of the sections of the main subject. Here the proposals with regard to South India would come forward. All sorts of things were being said about those proposals, both in their favour and in opposition to them, but nobody knew how much time they would take when the Lambeth Conference got to work. Lambeth might take the line of going through the whole scheme in great detail and making drastic alterations; it might approve the scheme whole-heartedly, and it might take the view that the future of the Church in India was a matter with which the Indian Bishops had a very intimate concern, that they were wise men, as was shown by the resolutions which they passed upon the subject last February, and the conference might prefer that they should go on using their own wisdom and not be too dependent on the home Church or on the views of the Bishops from other Provinces. If that last line were taken, obviously South India would not figure very largely amongst the results of the conference.

"If the Lambeth Conference Bishops were so rash as to express a strong approval of the South India scheme, although it would have no legislative effect in the Province of India, it would have an extremely dampening influence, and would probably do a great deal of damage to the union scheme."

The first subject of the Agenda is "The Christian Doctrine of God." At the present time, said the Bishop, the great problem with which civilization was faced was belief in God as opposed to materialism. The dangers of secularism and materialism all the world over were very great, and he had little doubt that the knowledge of the gravity of the situation and the importance of appealing to first principles and recalling men's minds to the fcndamental principles of religion and the need of spiritual revival had led the Archbishop to put this subject in the very forefront of the Agenda.

The second section deals with "The Life and Witness of the Christian Community," with special reference to questions of marriage, sex, race, education and governments, and peace and war. He thought it was arguable that so high a place had been given to this subject because of the importance which was attached at the present time to a strong distinctive witness on the part of the Church in moral questions and in peace questions.

Church Unity.

The third section is "The Unity of the Church," in connection with which a report will be made of the results of the Lambeth appeal in 1920. He himself had been charged to draw up a private document for report to the conference giving the replies to the Lambeth appeal from all parts of the world. That report stated the decision taken not only with regard to the Free Churches in England and the Church of Scotland, but also with regard to the Orthodox Church, the Roman Catholic Church (and here reference would be made to the Malines conversations), the Old Catholics, the Church of Sweden and other Communions. Special delegations would be received and would confer on Christian unity with the appropriate committees to be set up by the conference. Among those delegations would be the Patriarch of Alexandria and others representing the Eastern Orthodox Church, together with Archbishop Kenninck of Ultrecht (Old Catholics), the Bishop of Lund (Church of Sweden), and prominent leaders of the Church of Scotland and also of the English Free Churches.

The fourth section is "The Anglican Communion." The ideal and future of the Communion, and its organization and authority, central, national and provincial, and in missionary dioceses, will be considered.

"The more the Anglican Church develops," said Dr. Bell, "the more need is there for a great variety of expression in the Anglican organization, and even in the forms of worship, and one question the Church of England has to ask itself is whether it wishes all the churches with which it is in close touch to be exactly like itself, or is prepared to be in intimate communion with churches which go on their own lines in certain secondary respects, while agreeing with the home Church on fundamental matters."

The fifth subject is "The Ministry," which brings forward the question of the supply of men for Holy Orders, the training of clergy before and after ordinary, and supplementary ministries, including deaconesses and voluntary clergy.

The last section of all is "Youth and Its Vocation." This was added, said the Bishop, because it was strongly brought home to the Archbishop and those advising him that the young people's movements, such as the Students' Movement, the Scouts and Guides and "Toc H", all had something to give to the Church as well as to receive help from it. In reply to a question, he said that Prayer Book revision would not come before the conference directly.

Dates of the Conference.

The opening service in connection with the conference will be at Canterbury Cathedral on July 5, when the Archbishop of Canterbury will give an address of welcome. There will be a service in St. Paul's Cathedral on the following day (Sunday), when the sermon will be preached by the Archbishop of York. At the end of the conference a service will take place in Westminster Abbey on August 10, when the Bishop of Rhode Island (U. S. A.) will be the preacher. The conference will sit in full sessions from July 7 to 12, and again from July 28 to August 9, and in the interval from July 14 to 26 there will be meetings of committees. All the meetings will be private, and no report of the proceedings will be issued until after August 9. A very large number of the Bishops (160) will attend the reopening of St. Paul's Cathedral on June 25, also the Diocesan Jubilee in Liverpool Cathedral on July 13 (when every pulpit in the Liverpool diocese will be occupied by a Bishop) and the thirteen hundredth anniversary of the

foundation of the Diocese of Norwich on August 13.

In connection with the Week of Prayer which precedes the conference, the Archbishop of Canterbury is broadcasting on the National program on June 30. It was stated that there is every hope that the Archbishop will be able to carry out his duties with his usual vigour.—The Record, London, June 13.

The Primate's Health no Occasion for Apprehension.

The Archbishop of Canterbury, referring in the "Canterbury Diocesan Gazette," to the statement published last week regarding his health, and the need of a month's complete rest, writes:

There is no occasion for any apprehension. I have simply been compelled by orders, so imperative that it would have been wrong to resist them, to take this measure of precaution in view of the heavy responsibilities of the Lambeth Conference. I have every hope that, if I keep the prescription of quiet and diet for a month, I shall be able to face these responsibilities with full strength. But it is a real trial for a man who, until the end of 1928, and since then, has enjoyed unbroken health, to be compelled to stand aside for a month full of important work, and to inflict upon so many people so much disturbance and disappointment.

NEWS FROM THE FRONT

THE CHURCH IN JERUSALEM.

Those who heard the Rev. Canon C. T. Bridgeman of St. George's Cathedral, Jerusalem, when he was in this diocese for a few days last Lent, will find the following account of the work being done there of especial interest.

The conflict between Jews and Moslems in Palestine should not blind us to the fact that there is also a large Arabic-speaking Christian population, some 60,000 persons, lineal descendants of the Day of Pentecost. These Christians represent the remnant which has resisted during the last 1,300 years all efforts to convert them to Islam.

Jerusalem, the birthplace of Christianity, is also one of its most important frontiers, for there Christians live in intimate contact with representatives of the other two monotheistic faiths: Judaism, from which Christianity had its origin, and Mohammedanism, which claims to have superseded it. It is most important, therefore, that the Christians should represent the highest type of spiritual life in order that non-Christians may be drawn to our Lord. The ancient Christian Churches of the East have been in prison for 1,300 years. They have suffered the loss of educational opportunities, and exclusion from the active life of a Christian world which has traveled far since the seventh century.

It is the privilege of the Anglican Communion, and especially of our Episcopal Church in America, to have been invited by representatives of the Eastern Churches in Jerusalem to help them live more nearly by the ancient Apostolic ideals. The particular assistance they have asked has been for aid in educating their priests to meet the modern post-war problems.—The Pastoral Staff, Diocese of W. Massachusetts.

REVEREND FUNG MEI-TS'EN.

The First Martyr in the Hankow Diocese, 1878-1930.

Holy Week and Easter were transfigured this year by the martyrdom of the Rev. Fung Mei-ts'en in Chuho. The parallel to our Blessed Lord's death is striking as one listens to the story of what took place. (The body has not been found; Chuho is still practically inaccessible for it is in the hands of the "Red Army". We have as yet, therefore, no final proof as to the day of death, or even as to the fact of Mr. Fung's death. But the following is what we thing the evidence shows.) Unwilling to "flee as an hireling, having loved his own, he loved them to the end." On Wednesday in Holy Week, when the Communists came to the church and demanded the pastor, he stepped forward, saying: "I am he." On Good Friday he wrote the following letter to Bishop Roots showing that he was led as a willing sacrifice to the slaughter and opened not his mouth against his murderers. On April 22, Easter Tuesday, he joined the noble army of martyrs and we devoutly believe he rises with Christ to sit in heavenly places with the redeemed of all ages around the throne of God. In China today, where atheism and crulty and greed are undermining the faith of old and young, a light has been kindled by this man which will shine down the centuries reflecting the light of Cavalry. Just one month after Mr. Fung was killed, his wife arrived in Hankow carrying this precious letter. She has been noble also in the way she has borne her great sorrow. She is now near her three boys. One of them is blind, another is at St. Michael's School in Wuchang, while the youngest has been with his grandfather in Hwangp'ei. We extend to them all our deepest sympathy.

Terrible as it is, we thank God for such an example as they have given us to help others bear whatever trials lie ahead in these troublous times.

Chuho, Hupeh, April 18, 1930.

My Dear Bishop Roots:

I write reverently to you at this time. I, Mei, was seized on the sixteenth day of this month by the county official of the Soviet Government. The Chairman of their Executive Committee said to me, "Mei-ts'en, you are a preacher of the Gospel in the Sheng Kung Hui and therefore you are one of the corrupt gentry." He would not let me plead my cause. They have condemned me to be shot on the nineteenth.

I, Mei, have perfect peace in my heart, but, Bishop, I want you to think of me as giving my life as a sacrifice for the sake of the Gospel. With regard to my (Mei's) aged father, and my wife and my two younger sons, I ask that you take them under your special care and protection. As for the other things that I would like to tell you, I am not given an opportunity. This letter knocks at your door to ask after your welfare.

Respectfully presented,

(Sgd) Fung Mei-ts'en.

A Short Sketch of the Life of Rev. Fung Mei-ts'en.

Rev. Fung Mei-ts'en was born in Hwangp'ei in 1879. He belonged to a Confucian family and was so clever in school that he became famous in the neighborhood.

When he heard Rev. Wang Li-t'ang preach, he was so impressed that all doubts disappeared and he made up his mind that he would make this teaching his own. So he connected himself with the Sheng Kung Hui in Hwangp'ei, was baptized in 1907 and became an earnest Christian.

During this year he entered All Saints' Catechetical School in Hankow, which was under the charge of Rev. S. H. Littell (now Bishop of Honolulu). After three years he was graduated and went to St. John's Church, Hankow, where he labored for five years. He then spent one year in Yang Chia Ho. He was very sincere in his work and very successful. Because of this he was recommended for advancement and entered the Divinity School of the Heavenly Way, where he studied under Dr. L. B. Ridgely for two and a half years.

On March 9, 1930, he was ordained deacon by Bishop Roots in St. Paul's Cathedral. Messrs. Ma Chi-yao, Sz Sz-yuen and Yuin Kai-yuen were ordained with him. After a year and a half at St. John's, he was ordained to the priesthood by Bishop Roots, in St. Michael's Church, Wuchang, October 20, 1921. His rector, Rev. T. P. Maslin, presented him while Father Wood presented Rev. Sz Sz-yuen, the other candidate.

In March, 1922, he was placed in charge of the Chapel of the Resurrection, Ch-iao K'eo. It was the first time that a priest had been stationed there.

In 1923 he was given charge of St. James' Church in Chuho, where he labored faithfully until his death, in favor with God and man. As catechist, deacon and priest, he served the Church for twenty years.

Mr. Fung's word could be always trusted and his life was blameless. With his meagre salary he supported his wife and three sons (one of whom was blind), his aged father and a cripple brother with a wife and two little children. He was kind to the poor and had many of the qualities of Rev. Wang Li-t'ang. He never shirked his duty because it was hard and in working to reform men he was not afraid to die.

Who would have thought that, on the sixteenth of April, 1930, bandits and communists would enter Chuho, causing the Christians to take refuge in the church. Rev. Fung Mei-ts'en did the best he could to protect the Christians and the church. He was not afraid of the communists, nor did he try to save his life. He was unwilling to run away secretly, so he was seized and carried away by them. He suffered much evil treatment and disgrace.

On April 18 (Good Friday), he wrote with his own hand two letters—one to Bishop Roots and one to his wife—telling the day he was to die and making arrangements for the care of his family. At this time he was fully per-

suaded that Our Lord was with him and his heart was full of peace.

Just as he said, on April 22, he was killed, and his body was thrown out in the marshes. But his spirit ascended to Heaven. Alas! Alas! This good shepherd laid down his life for his sheep. He was the first man to die for his faith in the Hankow Diocese.

C. Y. M.

A Sad Story.

This article contains the story of Rev. M. T. Fung's death with an account of what happened at the same time in three other neighboring market towns, written by a classmate.

Chuho. Chuho is on the bank of the Hung Hu or great Lake, very accessible, and fertile and prosperous. At present, because of constant political changes, communists and bandits have been in hiding on all sides of this town. The local guard of three hundred men, were well provided with guns and ammunition, so the people had no fear in spite of the fact that the enemy were surrounding them.

No one was prepared for the attack of more than 2,000 men of the Red Army who suddenly entered the city on April 16, at 4 A. M. They had over eight hundred muskets and several small cannon and a few machine guns. The captain of the guard, seeing the great disparity in numbers, jumped into the river and shot down two communists. Seeing his bravery, the leader of the communists offered him an official position, if he would throw in his lot with them. He scorned their offer and shot himself. Here was a true hero dying for righteousness' sake.

Victorious, the communists now entered the business street and told the people not to be afraid. After this they captured a number of prominent business men and shot down five immediately. After looting the city, they all departed. But as soon as they had gone, all the bandits, bandit scouts, women's unions, farmer communists and labor unions rushed into the city like a mighty wind. They also robbed wherever they got a hold. At this juncture, the armed guard came forward and killed more than a hundred of these hordes from the country. With that, the country folk went after the Red Army to avenge their dead. They came back and with terrible vengeance murdered, burned and made captives through the length and breadth of the city. One-third of the houses in the city were burned. No one knows how many people were killed and a great many captives were taken. Among them was Rev. Fung Mei-ts'en of our own mission. When he saw the communists returning he refused to run, because he felt responsible for the Christians who were hiding in the Church property. When the enemy arrived at the Church and asked for the clergyman, he came forward and said, "I am he." He stood up before them, and drank the cup of shame to the last drop. On April 22, he was killed in their marshy retreat outside the city. There was no one to receive his body, no one to bury him. How terrible! "He was a good shepherd laying down his life for his sheep."

Rev. M. T. Fung was only fifty-one years old. He was respected by all and was a great friend of Pastor Hsieh of the Swedish Mission, who would have died with him on April 21, if he had not gone to Wuchang to celebrate the Fortieth Jubilee of the Swedish Missionary Society in Central China. In dying, he has become the first martyr of the Hankow Diocese. His wife had the same spirit. She did not run away to save her life. On the one hand, I am overwhelmed at the power of evil, on the other hand, I am full of admiration for the noble way Rev. M. T. Fung met his death.

Hsientaochen. Hsien Tao Chen is a very important centre on the Hsiang River. When the communists got through with Chuho, they stamped out Hsientaochen. The enemy took away the arms of more than a hundred of the River Guard and killed a number of them. More than thirty of the civilians were captured. Among them were two Roman Catholic priests. The communists asked one of them where his bishop was. He said, "I am the Bishop." The other found himself in the midst of a company of women and children. He said to the communists, "Don't take these women and children; they cannot walk. Take me instead." Of the two priests we have heard that one of them has been killed. We cannot say definitely about the other. We say again:—How sad! How brave! From this place, they carried off more than $600,000. It all happened in one day!

Fengk'eo. Fengk'eo is sixty li from Mien-yang Hsien and ninety li from Singti, accessible by land and water. When the communists and bandits had finished plundering Chuho and Hsientaochen, they surrounded Fengk'eo for one week. All this time the people held the city, expecting aid from the officials. But no saving army appeared. When they entered the city, they killed first the heads of organizations, firms, etc., as well as the gentry, prominent business men and the respectable citizens. Next they killed the sellers of tobacco, opium-eaters, prostitutes, beggars, men and women, old and young, to the number of five hundred souls, till the river ran red with blood and the open spaces outside the city were filled with corpses. They even killed the dogs because they protected the rich and molested the poor. Several hundred men and women were carried away captive. What a horrible fate for Fengk-eo!

Singti. As one goes up-river, one passes Singti. It is a very prosperous city. Victorious in three towns, the power of the communists had increased greatly. From three directions, they approached Singti. They came within two or three li of the city. There was no protecting army here but a local guard of about two or three hundred men. What could they do against such a multitude! The people were frightened to death. More than ten thousand people moved up-river to Yochow, down-river to Hankow. Stealthily, the rabble entered the city hiding everywhere and posted placards throughout the streets. Then they openly demanded $50,000 from the Chamber of Commerce. Fortunately, the Chinese gunboat "Teh Sen" was anchored off Singti and the Fifth Army sent a thousand soldiers to the rescue. Thus for the time being, danger gave place to peace. We cannot help feeling that Singti is in a very precarious situation just now, and are sad at heart when we think of her.

Ma Chi-yao,
Priest in Charge of Singti.

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letters to the Editor" will appear in our columns except those coming to us signed by writer.

STABBING THE FAITH.

Mr. Editor:

I wish The Southern Churchman a long life, if for no other reason than for its firm and unbending opposition to the so-called "Liberal Modernists", who seek to stab the very vitals of our ancient Faith with their insidious propaganda, denying our Blessed Lord's Virgin Birth and Bodily Resurrection, and offering their self-invented, hazy, "Liberalistic" unbelieving ideas, innoculated with atheism and infidelity to take the plan of fundamental doctrines which have ever been the bulwark of our dear old Church. Bishop Manning deserves sympathy for being afflicted with an overdose of them in his diocese.

June 20. **Old Subscriber.**

POLITICS HAS ALWAYS PROVED UNDOING OF THE CHURCH.

Mr. Editor:

In sending you my hearty thanks for the publication of "The Church and Politics" in your paper, I feel that I am also voicing the sentiment of many of your readers. The timeliness of the warning in Mr. Davis' letter, is stressed by the recent verdict of the M. E. Church, South, Conference at Dallas on the activities of Bishop Cannon. For some inexplicable reasons all the leaders that I have seen utterly fail to sense the real issue at stake. It was not Bishop Cannon's bucket-shop or political activities, or even his reputation, that was on trial, these were all incidental and relatively unimportant, but the real issue, the vital one, was the attitude of the Church towards politics. Bishop Cannon's character, of course, no Conference decision can make or mar, but his reputation is truly a negligible quantity, when pitted against the integrity, spirituality and usefulness of the M. E. Church, South, which were jeopardized by the Dallas decision, when, by implication at least, the majority gave its O.K. to the use of her pulpits as political forums.

I state without fear of contradiction, that politics has always proved the undoing of every Church that has al-

lowed it foothold in her pulpits, and a glance at the history of the Methodist Church emphasizes this point, and shows how from the very beginning politics has proved her Waterloo.

Chapter First—We find the founder of Methodism (Wesley) lining up with England and against the Colonies, writing a pamphlet justifying the mother country in taxing the Colonies. As a direct result of the circulation of this pamphlet, all the ministers of this Church were sent back to England, and her Bishop was driven into the swamps.

Chapter Second—Failing to learn by the faux pas of Wesley, and the disaster that it brought on the infant Church, the Northern branch of this Church, again injected politics into the Church's program, and attempted to settle the slavery question by turning that branch of the Church into an Abolition Society, which deluged the South with incendiary documents, that undid to a large extent all the previous constructive work, for the gradual and peaceable settlement of the race question, that the South was putting through; split the Church into two sections and brought on one of the bloodiest and most unnecessary war in the world's history. Referring to this work of the South for the Negro, Dr. Albert Shaw of The Review of Reviews in his "Cartoon Biography of Lincoln", says: that "the one bright picture of the Negro race in the whole world was to be found in our Southern States, where four millions of these people of inferior heredity had been redeemed from the savagery of the dark continent," and adds that "All the missionary work of all the American and European societies . . . was not for a moment to be compared in volume or influence with the Christinizing and civilizing work that the Southern planters and slave owners were carrying on among the helpless black people." On his plantation in Mississippi, Jefferson Davis taught the Negroes self-government by organizing them into a political society, with courts, etc., with full power over their own discipline.

Chapter Three—In which Bishop Cannon and his emissaries inject the Prohibition issue into the Churches. What are the results so far? A sister church and her clergy slandered; families and churches divided; ministers discredited, and the ranks of the churches decimated—many leaving her, because, instead of getting spiritual guidance from their clergy, they have only political bunk and spume dished out to them. As showing how this political virus has affected groups all over the South, I will give you some of the happenings in this part of Virginia. Slanders of the Catholic Church and her clerk took the place of the usual Bible teachings in our pulpits; ministers asked their members to pledge themselves to vote for Hoover and use all their influence against Smith, and one man, Dr. Bulgin by name, said he hoped that every man and woman who voted for Smith would lose his or her right arm. One of the churches in our town was placarded: "To let"; the minister of this church was cursed to his face by a prominent citizen of the town, and members of his congregation, not only left his church but refused to speak to him when they met him on the street, and things wound up by his leaving the town. The Episcopal clergyman won the respect of all reverent Christians in our town by banning all political allusions in his pulpit. I have received letters from people all over the South, who tell me that these happenings have been duplicated in their towns. So you see that the Decision at Dallas was more than a vindication of Bishop Cannon, it was a vindication of all the ruin and disaster that his political program has brought on the Protestant Churches in the South. To show how the M. E. Church, South, appears in the eyes of those who reverence the House of God, I have this in a recent letter from Dr. C. Ernest Smith, rector of St. Thomas Church, Washington, D. C.:

"The Methodist Church seems to be dwindling to a political club with Bishop Cannon as its principle artist."

Summing Up—The first political adventure of the Methodist Church, with taxation as its excuse, exiled her clergy; the second, with Abolition as its excuse, divided the Church, and the third, with Prohibition as its excuse, is scheduled to kill the Church outright as a spiritual force, unless a halt can be called on her political activities. This shows how far-reaching the Dallas Decision may be on the future usefulness of this Church, and how the papers of the country have stressed the Cannon incident per se unduly.

Upperville, Virginia. **Mary D. Carter.**

COMMENDATION.

My Dear Brother Williams:

How many times I want to send a line to thank you for articles in The Southern Churchman! The front page today by Dr. Kelly is grand! That ought to be in tract form. Why let such an article pass out without being scattered far and wide. It is glorious to have such a paper that will send out the things you do. A prominent minister of the Church in Oklahoma wrote me that he used my article in your paper on Wall Street for his Sunday sermon soon after it was published.

I am leaving early in July for England—will attend Keswick and look in on "their lordships" at Lambeth. If you have not already secured some one to send brief notes from one or both, I would gladly give brief impressions from the Evangelical standpoint. This is only a suggestion. A dear friend in this city has given me the ticket to go which was a great surprise and joy to me.

I want to commend the questions and answers given in the paper also. I read them with interest and satisfaction. Whoever writes them surely is sound in the Bible. Amen. P. G. (Praise God.)

Wall Street is going strong—religiously. I was down there to greet Admiral Byrd when he rode up Broadway, etc.

Greetings to all the Saints.

Joshua 1:8, 9. **J. J. D. Hall.**

Book Reviews

THE CHRISTIAN GOD: By Richard Roberts. Published by The Macmillan Company. Price, $1.50.

I like this man's spirit, and his motive, and his accomplishment. He starts at the beginning, a man feeling after an Unknown Someone. This Unknown is also seeking to reach and make a revelation to man. The effort at revelation evokes in man the endeavor to seek and find the Unknown by means of prayer.

He says: "It is true that our minds cannot grasp the quality of deity. Yet one has appeared in time who, for a countless number of people, has satisfied the feeling for deity. For them Jesus has had absolute worth, has stood for what God is. They have accorded Him what is due to God alone, namely, Worship. They have prayed to Him. They have not shrunk from ascribing deity to Him, even though they did not know what deity was." "Jesus is as man towards God; and as God towards man" (page 79).

And on page 150: "In revelation and redemption God proceeds in the same fashion. He reveals Himself in order to provoke our prayer; He forgives in order to provoke our repentance. The initiative is with God. . . . It is plain that it is He who stirs us in our search for Him. . . . This is the Father to whom Jesus taught us to pray, whose face is the face of Jesus."

The book is stimulating and refreshing.

R. R. C.

PRIESTCRAFT: By C. R. Boyd Freeman. Cloth. Pp. 184. Published by The Pioneer Press, London, England.

A drastic arraignment of Romanism and the movement in the Church of England called Anglo-Catholicism. If the author were a spiritual Christian (he frankly avows that he is not a Christian at all), he would be less caustic and more discriminating.

We may hold no brief for either of these ecclesiastical schools of thought and practice; and yet admit the presence in both companies of worthy and lovable men and women. And while the loathsome pictures herein depicted, of monastic life and connubial irregularities, reflect a state of disorder riotously existent in the dark days of Roman supremacy, we owe to the refining influences of Protestantism the aim at least to purge the Church of Rome of these disgraceful conditions. In South America the incestuous order does exist; but we may question its, in any degree prevalent, continuance in England or our own land. We do know brave and conscientious Romanists who are as ashamed of that humiliating era as Protestant hunters for the salacious are eager to exploit it. And we deem that the better authorities for these disclosures are ex-Romanists, who have really seen the sights that amaze us and known the horror of the maladministration.

That priestcraft is, as the author designates it, a play upon the inherently superstitious nature of many, no one can doubt. But the superstition and fanaticism lie close to the area of faith; and as this man is wholly unacquainted with the nature of faith, he cannot be a safe guide. We may credit him with assiduous research, keen penetration and unsparing loyalty to facts as he finds them. But we may also halt at his conclusions.

This is not a book that a Christian periodical can recommend. There are many on the market of the like nature more appealing to the consistent thinking world. A notable handicap also is the fine type and close lines. People are impatient of such a presentation of printed matter.

Kenneth Mackenzie.

THE GREAT TRIBULATION AND THE SECOND COMING OF CHRIST: by Dr. W. E. Biderwolf. Pp. 32. Published by Hamilton Brothers, Boston, Mass. Price, 20 Cents.

This book is solely for those who wish to enter into the intricate features of the study of our Lord's coming again. It deals with Matt. 24 which, with chapter 25, is a formidable section of the prophetic message. The good doctor, after discussing the different theories of the time-periods of the chapter, giving a wide view of contrasting interpretations, confesses that he has not yet come to any positive conviction. The reader is left to make his own.

Probably the only solution which we shall ever get is that our Lord was asked three questions, namely: First, When shall these things be (referring to His pronouncement that Jerusalem should be so devastated as that one stone should not be left upon another; which was literally true in the year 70 A. M.)? Second, What shall be the sign of thy coming? Third, And of the end of the age?

To this composite question, He gave a composite answer. And the student of Matt. 24 will endeavor to discern where the periods match. Then, too, we must bear in mind that some prophecy is capable of a primary, secondary and even tertriary fulfilment. And this is a case in point. May there not be a subsequent Jerusalem in which the horrors of the siege of Titus shall be repeated? We note that in Deut. 28 the prediction of women eating the flesh of their own children was discovered in the period of Benhadad's invasion (2 Kings 6:24-31). And Josephus testifies to the same deed in chapter 3 of Book VI of the Jewish Wars.

Despite Dr. Biederwolf's contention, we still hold to the accepted interpretation of Matt. 24:34, "This generation (nation) shall not pass away until all these things be fulfilled." For word (genea) is used for nation or race in other sections of the New Testament.

Kenneth Mackenzie.

THE RT. REV. SIDNEY CATLIN PARTRIDGE, D. D., BISHOP OF WESTERN MISSOURI.

Bishop Patrirdge, who died in Kansas City, Mo., Sunday, June 22, 1930, was born in New York City, September 1, 1857; the oldest of the seven children of George Sidney Partridge, Jr., and Helen Derby (Catlin), both deceased.

Owing to his father being a foreign buyer for the late A. T. Stewart in his old Ninth Avenue store (now Wannamaker's), New York City, the family lived abroad for some years at different times when the Bishop was a boy; one son, the late William Ordway Partridge, the eminent sculptor, who died in New York just a month before the Bishop, being born in Paris; and the only daughter, Lucy Ann Derby Partridge, who died as a little girl in 1876, being born in Hamlin. Germany.

In these early years as a child the future Bishop laid the foundations for his great linguistic attainments of later life by becoming proficient in French and German, speaking both practically like a native. In after years he mastered Latin, Greek, Hebrew, two dialects of Chinese and the written language and both oral and written Japanese. He was also more or less familiar with Syriac and Italian.

As a youth, Bishop Partridge attended the Adelphi Academy in Brooklyn, N. Y., entering Yale in 1878 and being graduated in the Class of '80. He had great affection for his Alma Mater and close associations with it through intimate friendships with the late President Taft and Yale's President-Emeritus, Dr. Arthur Hadley, the latter a connection of his family, and served on the Alumni Committee. The Bishop's family on his maternal side had strong Yale traditions, his great-grandfather, his grandfather, his four uncles and several other relatives, all being Yale men. On the other side, however, he had an ancestor, Rev. Peter Bulkley, of Concord. Mass., who was a member of the first class graduated by Harvard, and in whose house in Concord the old treaty was made by which the town was purchased from the Indians.

On leaving college, Bishop Partridge spent one year at the Yale Divinity School (Congregational). While there he was offered a trip around the world as custodian for a young man wishing to travel; and it was while taking a short furlough in China on this tour and supplying as a teacher in the China Mission of the Episcopal Church at Shanghai for an old boyhood friend that he first realized the great need for mission workers in the Orient and decided to dedicate himself to this work.

After returning to America he spent two years in the Berkeley Divinity School in Middletown, Conn. (now removed to New Haven), under the learned Bishop John Williams of Connecticut; and on being graduated was ordained a Deacon by him in June, 1884. Married before leaving for the East to Miss Charlotte Irene Mills, of New Haven, he was ordained Priest by Bishop Boone the following year in China.

First as a teacher in St. John's College and Chaplain of St. Mary's Hall in Shanghai for three years, and then at Wuchang in the Interior, he built up a lasting work along spiritual, medical and intellectual lines; the last eliciting commendation and financial assistance from even the heathen authorities of the community while he was at Wuchang. Here Bishop Partridge remained absorbed in his work for his Master, except for infrequent furloughs, till consecrated Bishop of Kioto, Japan, in February 1900.

After some eleven years of consecrated endeavor in Japan's ancient capital, he was called back to his homeland in March, 1911, to be Bishop of Western Missouri, and was translated and officially enthroned as such in Grace Church, Kansas City, in June of the same year.

For nineteen years he has gone up and down the ways of his large diocese from city to hamlet, in by-paths and hedges as well as along the great highways of life, ever ready to turn a listening ear and a helping hand to those in trouble or distress, irrespective of color, creed or social station.

Revered by the scholarly for his vast stores of Occidental and Oriental learning; respected by all sorts and conditions of men for his irreproachable character and forgetfulness of self; beloved by young and old for his conversational charm, dignity of manner and unusual personal magnetism this great but humble man of God sought nothing but to extend the Kingdom of Heaven upon Earth. His last years were brightened by the opening of the new St. Luke's Hospital in his See City, his near neighbor and dear friend, the Roman Catholic Bishop, being one of its leading supporters, because of his admiration and affection for his ecclesiastical brother. This great institution for the care of the sick stands as an enduring and fitting memorial to Bishop Partridge and a most eloquent testimony to his abiding belief in the Incarnation and the subsequent sanctity of the human body.

One of Bishop Partridge's outstanding features was his remarkable self-control. By nature very high-spirited, he illustrated as few men have the saying of the ancient Scripture that he that ruleth his spirit is greater than he that taketh a city. An instance of this was given a few years ago when the Bishop found that a domestic had burned up as waste-paper his copious and non-replaceable notes for his intended commentary on the Book of the Hebrews in the New Testament, representing a most laborious and thoughtful effort of some thirty years in length and forever nullifying the publication of what would have doubtless been a work of great moment and authority.

Bishop Partridge came of ancient lineage both here and abroad. English on both sides of his house before the American Revolution and back to the Norman Conquest, the marriage-records of his father's family show descent from Egbert, the Saxon king in Britain, and through "Partridge (or Patrich) the Normans", who came over with the Conqueror, a most interesting descent through many royal and otherwise historic personages of France from the Sixth Century. Some of his American ancestors on the paternal side landed at Jamestown, Va., in 1607 with Captain John Smith, while others came to Plymouth, Mass., with the Pilgrims. Those at Jamestown later migrated to Rhode Island.

The Bishop's father, the late George Sydney Partridge, Jr., a man of most pronounced artistic talent, though engaged in mercantile life, was one of the best-known Americans in Paris under the Third Empire. A friend of Napoleon III, and an intimate of the historic Dr. Evans, American dentist to the Royal Family who saved the Empress Eugenie by driving her out of Paris in his own carriage, Mr. Partridge made nearly eighty round trips across the Atlantic. He died when still a young man of forty-two of heart trouble alone in the night at Lyons, France, while the Bishop was still a youth, in 1875.

Through his mother Bishop Partridge was descended from the famous Derby family of Salem, Mass. (now connected with the late President Roosevelt's family through the marriage of his daughter Ethel), prominent in early Colonial and Revolutionary times. Old "King" Derby (General Elias Hasket Derby) being the merchant-prince who helped enrich New England by the introduction of the East India trade and is reputed to have been the first American millionaire.

While in Yale Bishop Partridge was a member of the exclusive "Skull and Bones" fraternity and later a prominent member of the Society of the Cincinnati, belonging to the Rhode Island Chapter, and a frequent orator at its annual meetings. Endowed by nature with great gifts of speech and persuasiveness of manner, he was reckoned one of America's foremost preachers, sought out and eagerly listened to for his wide learning and didactic ability; but above all for his fervent and transcendent faith in the fundamentals of the Christian Religion. Of late years he

had frequently preached during the summer months in New York's "Little Church Around the Corner".

Bishop Partridge leaves a widow, Mrs. Agnes (Simpson) Partridge, two daughters and two brothers, Dr. Charles Catlin Partridge of Boston, a retired physician of seventy-one years of age; and the Rev. Welles Mortimer Partridge, his youngest brother, fifty-eight years old, rector of Boston's "Little Church Around the Corner" (St. Ann's). Because of distance, unfortunately neither of the Bishop's surviving brothers could attend his funeral in Kansas City on June 24 (St. John Baptist Day, 1930).

HENRY K. SHERRILL.

The Diocese of Western Massachusetts is, of course, greatly interested in the doings of the mother diocese and neighbor, and every one has learned with great gratification of the election of the Rev. Henry Knox Sherrill, D. D., rector of Trinity Church, to succeed Bishop Slattery.

Dr. Sherrill was chosen on the first ballot. He was the only nominee and the votes that were cast for other clergymen, were a scattering few. A motion to make Dr. Sherrill's election unanimous was passed by acclamation.

Dr. Sherrill will be one of the youngest members of the House of Bishops. He has not yet attained his fortieth birthday. All his ministry has been in the Diocese of Massachusetts. He first served as assistant at Trinity Church in the rectorship of the now Rt. Rev. Alexander Mann, Bishop of Pittsburgh. He was appointed chaplain of the Massachusetts General Hospital unit and served in France. Then he resumed his duties at Trinity Church from which he was chosen to the rectorship of the Church of Our Saviour in Longwood. Dr. Sherrill revitalized that parish and came into great prominence in the affairs of the diocese.

After the consecration of Dr. Mann, he was called to the rectorship of Trinity Church. The response to his leadership was immediate and that huge edifice was frequently filled to overflowing. On Easter Day, in the second year of his rectorship, it became necessary to duplicate the festival service with Dr. Sherrill as the preacher on both occasions. The practice of holding two services has become an established one.

Dr. Sherrill was eagerly sought by civic enterprises. He was chosen for the presidency for the greater Boston Federation of Churches and was elected a trustee of the Massachusetts General Hospital.

He has never let his honors spoil his simplicity. He will be a pastor to his priests and the motto on his Episcopal ring might well be that of the Roman pontiff, "Servant of the servants of God".

The whole Diocese of Massachusetts rejoices in his election.—Pastoral Staff.

FAVORITE SCRIPTURE VERSE.

(In this space each week will appear a favorite passage of Scripture as sent in by a different reader. Every one is, therefore, invited to send us their favorite verse. It is suggested all who can, join with the rest of us in committing to memory the verse which appears here each week, including its location in the Holy Book; and in due time your memory chest will be laden with choice, eternal treasures, indeed. "Thy word have I hid in my heart, that I might not sin against thee," Ps. 119:11.)

This week the following verse was submitted by

Mr. L. P. Adamson, Pensacola, Florida:

"Ought ye not to know that the Lord God of Israel, gave the Kingdom over Israel to David forever, even to him and to his sons by a Covenant of Salt.—2 Chron. 13:5.

Church Intelligence

Annual Commemoration Order of Jamestown.

The three hundred and twenty-third anniversary of the first Holy Communion and the first permanent English settlement in America will be celebrated at the Robert Hunt Shrine, Jamestown Island, the Third Sunday after Trinity, July 6, 1930, at 3:30 P. M. The Robert Hunt Shrine was built by the Colonial Dames of America in the State of Virginia and conveyed to the Association for the Preservation of Virginia Antiquities in 1922, to be held under the ecclesiastical charge of the Bishop of Southern Virginia. The continuing assistance and courtesy of the Association through the Chairman of its Jamestown Committee is gratefully acknowledged.

Captain John Smith's Account of the First Services at Jamestown.

When I first went to Virginia, I well remember wee did hang an awning (which is an old saile) to three or foure trees, to shadow us from the Sunne, our walles were railes of wood, our seats unhewed trees, till we cut plankes; our Pulpit a bar of wood nailed to two neighbouring trees; in foule weather we shifted into an old rotten tent; for we had few better, and this came by way of advanture for new . . . wee had daily Common Prayer morning and evening, every Sunday two Sermons, and every three months the holy communion, till our minister died (the Rev. Robert Hunt); but our prayers daily with an homily on Sundaies, we continued two or three years after, till more preachers came,

Jamestown Church as a Cathedral Draft of Charter in the Reigne of Charles II

Carolus 2us Dei Gratia Angli. Sc: Fr: Hib; Rex, Feidei Defensor &c . . Cum itaque inter omnia nostra Territoria regis. . . plantatio Virginia sit prima et antiquissima quasi Alma mater, unde reliquae plantationes originem duxurunt. . . . &c. &c.

Quapropter Nos. . . ac locum Civitatis Jacobi, et Ecclesiae ibidem in Sedem Episcopalem ac in Ecclesiam Cathedralem, Creari Trigi fundari & Stabiliri Decrevimus pro ut per presentes Decernimus: ac eandem Civitatem Jacobi et Ecclesiam ejusdem, Sedem Episcopalem et Ecclesiam Cathedralem realiter et ad plenum Creamus, Erigimus fundamus ordinamus facimus Constituimus & Stabilimus perpetuis futuris temporibus duriter.

In cujus Rei Testimonium, &c.,
TESTE REGE, apud WESTM.

The following program of the three hundred and twenty-third anniversary will be followed:

Processional Hymn No. 152—In the Cross of Christ I Glory.

Holy Communion—Rt. Rev. A. C. Thomson, D. D., Celebrant.

Hymn No. 489—Blest Be the Tie that Binds.

Historical Address—The Rev. B. D. Tucker, D. D., of St. Paul's, Richmond.

Offertory—(Offering for the Order of Jamestown).

Communion Hymn No. 336—Bread of the World.

Recessional Hymn No. 445—O God, Our Help in Ages Past.

Both the old Jamestown Communion Silver of 1661 and the new memorial silver, presented to the Shrine by members of the Colonial Dames, will used. Music will be furnished by the choir of St. Paul's Church, Richmond, Va., under the direction of Mr. F. Flaxington Harker. Their services are greatly appreciated.

Jamestown, Virginia—The Third Sunday After Trinity.

For me, the glitter and the glint of gold,
The spoil of nations, and imperial might,
For which the peoples of the world do fight,
For which full oft their sordid selves have sold,
May not be named with values fairly told,
The wealth of truth, of beauty, and of right,
The Father's love that Jesus brought to light,
The Christian message from the days of old.
To Jamestown then where came the goodly seed,
Which on these shores was planted true and strong,
By martyr's blood, and hero's valiant deed,
In love of right, and hatred of the wrong,
I'll give, upon this holy day, due meed
Of praise, and pay the tribute of a song.

—E. R. J.

The first known Communion was on the Third Sunday after Trinity, 1607, and marked among the colonists the setting of disputes so great that they came near wrecking the whole enterprise. Their Godly chaplain, the Rev. Robert Hunt, composed these differences and administered the sacrament of peace and fellowship. "We all received from him the Holy Communion together as a pledge of reconciliation, for we all loved him for his exceeding goodness." On the morning after the service, Sir Christopher Newport sailed for England, leaving at Jamestown one hundred and five men, the first permanent English settlement in America.

Former Pugilist to Preach at Porch Services Near Times Square Twice Daily.

A series of porch services twice a day at 12:15 P. M. and 7 P. M. has been inaugurated by the Rev. Frank

Cox, rector of Ascension Memorial Protestant Episcopal Church, Forty-third Street, just west of Times Square. The minister is Ted Dorsey, who is a student in the Berkeley Divinity School, New Haven, Conn. At the age of seventeen Mr. Dorsey enlisted for the World War and served twenty-eight months. On his return he worked at the Pimlico race tracks. Next he went to the Orient as a sailor. He jumped ship in Manila, where he had boxed as a headline attraction under the name of Teddy Burns. He was graduated from the University of Virginia. He later came to New York as the youngest hotel manager in the city. Mr. Dorsey credits his conversion to a former Broadway star. Ever since he has devoted his time to preaching in prisons, missions and churches. He expects to be ordained next year.—New York Times.

Church of England Notes.

The atmosphere for the Lambeth Conference now close upon us is becoming clouded by the very unwise "Open Air Mass" (as it is called), which the Bishop of London has licensed. And, further, by the announcement now made that after the "High Mass" at which the Bishop of, Nassau will "pontificate" and after the Blessing of the Bishop of London, "eleven Fiery Crosses will be carried from the altar at Stamford Bridge to eleven different districts in London," "with great pomp and majesty". In addition to this it is also now announced that in the great Albert Hall, where the Anglo-Cathlic Congress is to meet, there "will be placed beneath the great crucifix" "the altar used at Stamford Bridge in such a position that it will confront all eyes and dominate every session." All this, and much more of the same sort of things, is stirring up a spirit of antagonism, and provoking bitter controversy. The more aggressive Protestant bodies are organizing Protest Meetings, and a vast number of the less militant type are being forced into the open to avoid their silence being mistaken for acquiescence. It is all too regrettable for words. If the rest of the Episcopal Bench do not approve of what the Bishop of London is doing, it seems strange that they do not either take some steps to prevent his extravagant action or to dissociate themselves from it. Irreparable harm is being done to the English Church and to the cause of Christianity.

Youth Addressing the Two Archbishops.

An interesting letter has recently been published in the London press which was addressed by a number of young men under thirty years of age to the two Archbishops. It demands that the Bishops at present in authority shall not change the character of the Church of England while it passes through their hands, but that they shall pass on in due course the heritage which they have received from the generations before them unimpaired. The signatories who are young men in or holding representative positions ask that they may receive the Protestant heritage which they claim is rightly theirs from those who now hold it in trust. The wording of the letter and the whole idea seems to bear out the claim that it is the appeal of those who are not versed in controversy or led in what they are doing by experienced hands. It is, therefore, the more striking and the stronger.

This appeal is not so very surprising to those who are watching the course of events. For while men like the Bishop of London seem to be going to greater excesses, the only really effective organizations of young life, young men and young women, today are those which are of a definitely Evangelical and even Evangelistic type. Well known movements like the Crusaders, the Young Life Campaigners, the Christian Endeavorers and such like have probably never been so strong as they are today. It seems as though the young people of England were returning in armies (insome sense unconsciously) to the old ways in search of satisfying truth. They are asking for a David, a God-appointed leader, around whom they may gather around whom they may reestablish the Kingdom of God according to the Word of God.

H. W. Hinde.

Provincial Summer School.

The Seventh annual session of the Provincial Summer School of the Third Province for Colored Church Workers will be held at the St. Paul Normal and Industrial School, Lawrenceville, Virginia, July 14th through the 19th, 1930.

VIRGINIA.

Rt. Rev. H. St. George Tucker, Bishop

Ordained by Bishop Whittle.

The late Rev. John Wesley Johnson, D. D., was the last one of the six colored men confirmed, and ordained both deacon and priest by Bishop Whittle. Only the Rev. T. W. Cain was confirmed by Bishop Johns. Dr. Johnson was born in Brunswick County, Virginia, but when he was quite young the family moved to Petersburg. He attended St. Stephen's School, and was presented for Baptism by our grandmother, Caroline W. Bragg, who was also godmother for four of the six. The Rev. Giles B. Cooke baptized Dr. Johnson.

It was well that the Theological Seminary honored our brother with the degree of Doctor in Divinity. Humanly speaking, the continuance of the Bishop Payne Divinity School is largely due to the heroic work of John Wesley Johnson. He was the first full graduate of that institution, and it happened that the very year he graduated, and was ordained, that he became the first "victim" of the amended Constitution of the Virginia Council restricting Negro membership in that body. The few years following this particular legislation wrought depressingly upon the colored work, and the school was almost emptied of students. He was placed in charge of St. Philip's Church, Richmond, and at the same time he was made Warden of the School. No one knows better than the writer the tremendous and heroic work wrought by John Wesley Johnson in getting new students, and preserving that school from extinction. At the same time, under his administration at Richmond, the old frame building wherein the late Mr. John L. Williams was a familiar figure, in work among the race, gave place to the present imposing brick structure. It is due the memory of our brother that we should venture this word. His good work in the Diocese of New York is too well known for an additional word here. Only two of the six of "Bishop Whittle's men" remain, Dr. Russell and the writer.

George F. Bragg, Jr.

Baltimore, Md., June 21.

Centennial Celebration at Haymarket.

The celebration of the one hundredth anniversary of St. Paul's Church, Haymarket, is going forward according to schedule. June 1 was Memorial Sunday, for which the preachers were the Rev. E. S. Hinks, of Casanova, and the Rev. H. F. Kloman, of Cumberland, Md. On June 8, the Rev. W. A. Seager, B. D., was the preacher. June 16, was financial Sunday, on which date the climax was reached in the effort to eliminate a debt of $3,500. Thus far about half this amount is in sight. The Rev. Cary Gamble preached in the morning and for the children's service at 3 P. M. In the evening the congregation had the pleasant surprise of listening to a remarkable address by Dr. W. Sinclair Bowen, of Washington, D. C.

The parish dinner on June 6 was a decided success. The chief speaker for this occasion was the Rev. Morris S. Eagle, of Norfolk. June 22 was visitors' day, on which the Rev. B. N. de-Foe Wagner was preacher. June 29 was consecration Sunday, when Bishop ucker administered the sacred rite of Confirmation at the morning service. The celebration, which has been a gratifying success, closed with a special consecration service at 8 P. M., at which the Bishop preached. The debt fund will remain open until Thanksgiving Day.

W. F. C.

BETHLEHEM.

Rt. Rev. F. W. Sterrett, D. D., Bishop.

Organization Meeting.

The Bishop and Executive Council met on June 20 to elect officers and heads of the different departments for the coming year. Mr. Harold D. Deemer was elected as secretary, Mr. G. R. Brothers, treasurer. The heads of the departments follow:

Department of Missions, the Bishop.

Department of Social Service, the Rev. Robert P. Kreitler.

Department of Religious Education, the Rev. Howard W. Diller.

Department of Publicity, the Rev. Robert F. Kline.

Field Department, the Ven. Harvey P. Walter.

The Bishop has taken his family to Cape Cod, where they will spend the summer, as they did last year. He is going to the Lambeth Conference for four weeks and then join his family at the Cape.

The Rev. James B. Ware, of St. James' Church, Drifton, and President of the Standing Committee, was very ill with typhoid fever, but is now practically well again, in which fact the whole diocese rejoices.

The Very Rev. D. Wilmot Gateson, of the Pro-Cathedral, Bethlehem, and Chaplain of Lehigh University, preached the baccalaureate sermon to the graduating class of 1930. This honor has gone to some prominent Bishop of the Church for many years.

H. P. W.

FLORIDA.

Rt. Rev. F. A. Juhan, D. D., Bishop

Camp Weed, Beacon Beach, Florida, the conference ground of the Diocese of Florida, is now the scene of the Young People's Service League Annual Conference. One hundred and three young people with their leaders are encamped and are enjoying days of study, inspiration and recreation on beautiful St. Andrew's Bay. The conference will close on June 27, and will be followed

(Continued on page 22.)

Family Department

JULY.

1. Thursday.
4. Friday. Independence Day.
6. Third Sunday after Trinity.
13. Fourth Sunday after Trinity.
20. Fifth Sunday after Trinity.
25. Friday. S. James.
27. Sixth Sunday after Trinity.
31. Thursday.

COLLECT FOR THIRD SUNDAY AFTER TRINITY.

O Lord, we beseech Thee mercifully to hear us and grant that we, to whom Thou hast given a hearty desire to pray, may by Thy mighty aid be defended and comforted in all dangers and adversities; through Jesus Christ our Lord. Amen.

For The Southern Churchman.

CANDLE LIGHT.

Roger L. Waring.

The darkness of the world has sifted in
To fill a room with night where people grope.
In which a point of light shines bravely forth
A tiny light, the circle of whose rays
Is hardly strong enough to pierce the night
That, pushing, squeezing, tries to blow it out.
Now other little candles see the glow
And mothlike are attracted—one by one
They come and bend about it as in prayer
Then like a miracle they catch the spark,
Their hearts flame forth, afire with happiness
Great tallow tears of joy flow from their eyes
That shine into a fast retreating night
Twelve lamps—apostle like—afire with love
Each one goes forth, the dark retreats away,
Each one attracts, as did the master light,
Its circle of inquiring, gazing folk
Who, mothlike, also came to see, to feel;
Who when they bend in adoration down,
Are lighted where they once were cold and dark
Are likewise warmed, and softened, fired, and used.
Until where once was night, and then a mass
Of dark confusing shadows, there is now
A light that fills the room; where once was doubt,
Great rafters, lofty ceilings, windowed walls,
Bowed people, aisles, and seats in order come
God's altar too, is there, I see the scheme
And know that all is well.
Lord, as I hold this candle in my hand,
And cup it from the drafts that blow about,
So in the cup-like chalice of my heart
May I protect a kindred flame that glows
Against the winds of worldly doubt, and greed,
A flame that, through the window of my face,
May send its beacon light into the dark,
That other man may see, and seeing, come,
The candle next to mine has bowed its head,
Is looking into mine to share my light;
They touch—where was one flame, there now are two.
So may it be with those who come to me,
Who sit beside me at my daily tasks,
Who pause to greet me, passing on the street,
And may there be—not one, but many lights
Where one light glowed before.

Our Wings.

"But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."

The eagle, as he soars through space above all the barriers of a lower sphere, upon those mighty wings which God has given him, reaching heights unknown except to the infinite God, is a picture of might and power which is beyond human perception.

Yet, the prophet says that if we wait upon the Lord we shall mount up on wings as eagles, wings that will take us above all that troubles or annoys, or that impedes our spiritual progress. These wings are faith and trust, and they are perfectly balanced, for they bear the inscription, "God is" and "God is able." Stronger than eagle's wings are they, and they carry us into the secret place of the Most High, where we may hear things that are not lawful for man to utter.

The "I am's" of promise that were spoken throughout the Old Testament to the patriarchs of the ages and echoed by Jesus the Christ in the revelation to John are ours by right of inheritance.

"Faith takes, trust gives.' and we need only to take what our God is willing to give and wait upon Him, trusting our lives to His keeping, giving Him full control, for He is able to give power to the faint and strength to the weak; to lead His flock like a shepherd, and to lead them by still waters in green pastures.

Surely in these troublous times these wings are sorely needed, and they are ours to carry us above the trials of this present world into the calm and sweet repose of the perfect peace and trust in the infinite God. "When all around my souls gives way, He then is all my hope and stay."

As the eagle soars through the upper heights of ether with no perceptible movement of his wings, so we may rise in complete faith and trust, committing our way unto the Lord and He will work for us. The seeming impossible, the seeming impractical, shall come to pass in His own good way and time if we use these wings of faith and trust and wait patiently for our Lord to work out His plans in the lives of men.

With the use of these wings, peace and power are given in perfect balance and makes us to triumph over the circumstances of life which would keep us on a low spiritual plane. Why should we worry along in the dense traffic of life when we can rise above its sordidness into the clear, pure atmosphere of God's eternal mightiness?

"Be like the bird that, halting in her flight
Awhile on boughs too slight,
Feels them give way beneath her, and yet sings,
Knowing that she has wings."

—Christian Sun.

THE PARABLE OF THE PRODIGAL SON.

From a Chinese Standpoint.

Missionaries on furlough often meet with folks who do not believe in Foreign Missions on the ground that "these people have their religion as we have ours; doubtless theirs suits them just as ours suits us; why interfere with them"? Many answers come to mind to such an attitude as this, especially the fact that we of the West have no "religion of our own", but every great religion has come from the East. Confucius was born in the far East, Buddha in the central East, Mohammed in the nearer East, while as to Christ Himself, our Lord and Master, "We have seen His star in the East", and have come to worship Him. Then apart from the direct commands of Christ it has been a continual delight whilst living in China to see how Chinese have taken His Word to their hearts and made His parables to live over again in their applications to Chinese life. I venture to say that we in the West can never appreciate these parables as do those who are still living to a great extent under the same social conditions and customs as the Lord Jesus Christ found in Palestine in the days of His flesh.

The parable of the Prodigal Son seems to be the one that appeals most to the Chinese amongst whom our Canadian Church missionaries are working. If a convert of not long standing is asked to speak at a meeting, in a good many cases that will be the subject of the talk. The reasons are not far to seek. One finds that a good percentage of the homes of the poorer sort will have some one, brother, son or husband, who has gone off as a soldier or on some other business and has not been heard from for years perhaps. They can enter into the feelings of the Father's heart. Absence from home with an illiterate people usually means a long silence and no news. One of our women servants had a husband who was away as a soldier for over five years and she knew not whether he was dead or alive until he turned up one day, having deserted from his regiment when they were to be sent into a fighting area. Then, too, with their age-long teachings on filial piety the story grips them, and the message of an Eternal Father's love and welcome is never-failing in its appeal.

During my first Christmas in China I saw the boys of St. Andrew's School put on this parable as a play. It was a revelation to me, both as to the ability of the boys along play-acting lines and also because of the emphasis put on the feelings of the father. Surely, too, their instinct was right in this. Because Christ put it in so few words we are liable to forget how hard was the parting for the father, not anger but anguish was the keynote of his thoughts; and was it just anger in the heart of God when He contemplated the ruin wrought by the wilfulness of sin? We do not consider enough perhaps, the sorrow brought to the Father's heart by the disobedience of His children. How unwilling was the father in the parable, as portrayed by the Chinese boys, to let his son go. What strivings, what tears, what a breaking heart, but the boy insisted and the father could not over-ride the fierce resolve. And so on to the end when it seemed as though it was the torn heart-strings of the father that became very cords of love to draw the boy back from the foul depths of the miry clay into which he fell, and in which he seemed to be sinking forever.

Come for a few moments into a meet-

ing where a Bible woman is holding forth to an audience of women, mostly country women, with garments patched and hands worn with toil. The dullest can understand this story, they see so much of it day by day around them, more than likely a prodigal is away from their own homes. The story is elaborated greatly in the telling, but not irreverently or wrongfully, as I believe. For instance, you will hear, as the story nears its close, "and every day the father would go out and watch for his son. For a long time nothing happened, but one day he saw in the distance a military officer coming over the hill, riding a fine horse and followed by his men. 'Ah, here is my son at last,' says the father; 'he became a soldier and has been made a general. I always knew he had ability.' But the military officer went by and was not his son. Then another day he saw a sedan chair come swinging into view, with its carriers and attendants and 'Ah,' said he, 'Here is really my son at last. He has been made a magistrate and is coming back in triumph,' but the chair coolies went past without stopping and it was not his son. Then another time a Pekin cart came into sight and the old man was sure that here was his son at last. 'He has gone into business and has waxed rich and is coming home at last to show us what he has done.' But the cart went bumping by and it was not his son. Then after much weary watching he was at the gate one day when he saw a wretched, ragged beggar limp miserably into sight, and he was just going to turn into his courtyard again, for he knew that this could not be his bright, clever boy, when he looked again and, behold, it was indeed his son.

This manner of dealing with a parable of our Lord may not appeal to all Westerners, but who could doubt, on beholding the intent and eager faces watching the preacher, that it was speaking directly to the hearts behind those ancient and wrinkled countenances. Moreover one notices that some have heard it before, but their interest has not waned and you will observe some old dame nudging her neighbor as the beggar comes in sight and, notifying her with an eager stage whisper, "That's his son. That's his son."

Then the careful inquiries of the elder brother before he decides just where he stands. As he comes from the field and hears the music and dancing he calls a servant and asks what these things mean. He learns then that his brother has come home. "O," says he, "and what was he riding?" Had he become a military officer and was he riding a fine horse, or a civil official and in a sedan chair, or a merchant and in a Pekin cart? And then a delicious touch of Chinese humor as the servant replies, "O, he was just riding a beggar's staff". And the elder brother was angry and would not go in.

But in closing I would like to point out that this parable is not just left as an earthly story, for its heavenly meaning is not forgotten and you will be left with the picture of the heavenly Father of us all, standing and longing for each and every one who has gone astray, and saying to the most hopeless and forlorn of outcasts, "Come home. Come home."—Rev. A. J. Williams in Canadian Churchman.

The greatness of a nation does not consist in the success of great wars, nor in triumphant statesmanship but in the triumph of moral forces.—Dr. C. F. Wimberly, in Beacon Lights of Faith.

For the Young People

WE THANK THEE.

We thank, Thee, Lord, that children's eyes
Did once perceive in Jesus' face
Those lineaments of grave divine
Which adult eyes could hardly trace.

We thank Thee, Lord, that children's hearts
Were ne'er so hard but they did feel
That present Heaven which Christ imparts,
And did with song their witness seal.

We thank Thee for their voices sweet,
Which helped to save from that disgrace
Which had been ours had stones been made
Men's evil silence to replace.

Lord, cleanse our hearts from unbelief
To childlike trust our souls restore,
And we will join the children's song
Of praise to Jesus evermore.

—British Weekly.

THE CAMEL'S BLESSING.

Founded on Fact.

Mahmond stretched himself lazily under his thick quilt and tried to pretend to himself it was not time to get up. It was warm near the Koursi—a low table with a pan of hot charcoal underneath in his mud-floored home in Persia. He could hear his small brother crying sleepily, as his mother rubbed his face with cold water.

"Eh, lazy one, up! up!" called his father. "Don't forget we must collect botteh ('camel thorn') today."

At this Mahmond was obliged to jump up. Putting on a long blue cotton coat over his sleeping clothes, he was soon ready. It was bitterly cold at this early hour, and there was a drift of snow under the low wall where the midday sun did not strike, and the water splashed over the ground outside was already frozen hard.

Breakfast in poor Persian homes is a very simple meal of pancakes, made of unleaven bread, and a little weak coffee or sugar-water. With some bread and beetroots wrapped up in a cloth for dinner, there was no excuse for delay, and so Mahmond and his father set off with their donkeys to cut camel thorn growing thickly on the barren hills. Today they had to collect six heavy loads for the fire of the public bathhouse.

They had a long journey, and when the first rays of the sun shot up over the eastern hill ranges the boy's father got off his donkey, and, with his face toward Mecca (the birthplace of Mohammed), he took up the posture of prayer. Mahmond followed his example, for he and his parents were reckoned to be "very good Moslems". Then they started cutting the camel thorn. It was heavy work, and the baths were close to a narrow crowded bazaar, which made it take a long time to get the loads there. It was nearly impossible for the burdened donkeys to squeeze through, and the people cursed and swore as the thorns pricked and tore their clothes.

"Eh, can't you move there, son of a dog?" cried Mahmond angrily to a camel which completely blocked his path. The camel looked round in a supercilious manner, and, darting his head round, got hold of the boy's forearm with his huge yellow teeth. Mahmond knew little more for some time, for the pain and fright made him faint.

When he came to, he was home, and his mother and all the neighbors were shouting advice or wailing loudly over him. Presently a man arrived who tied all sorts of mascots on the painful, swoolen arm, and ordered it to be wrapped up in a dirty piece of camel hair skin and not touched for days.

Soon, however, the boy became so ill and feverish that sorely against his will his father was persuaded by a neighbor to take him to the nearest "Ferangi" mission hospital. It was a long and terrible journey for the poor little suffering boy. A miracle of God's wonderful preserving power that he ever lived to reach it at all!

At first Mahmond was terrified as to what the "Ferangi" doctor would do to his arm, but when he arrived he had got past caring about anything.

"My word! What a very handsome arm," said the cheery young doctor. "That camel is sure an artist! He has decorated you in many colors."

"I wish I could get near him," murmured Mahmond. "It would please me well to beat him to bits."

"Well, now," said the doctor, "as you cannot punish him, try to forget him at present. You know, my boy, very strange things happen to us sometimes. I am going to ask my God that one day you may be thankful for that camel's bite; I believe it can be a blessing to you and to others."

"The 'Ferangi' is not wise," thought Mahmond and his father. "Fancy a camel's bite being a blessing to any one. The man must be a fool, and a big fool at that!"

However, the doctor seemed to know how to relieve his suffering at once, so Mahmond entered the hospital and was put beside a little boy called Ali. Ali was a very happy, friendly little fellow, though his life had been a hard one.

But he had come to know "the Friend for little children," and nothing mattered to him now. He chatted to Mahmond and told him how very happy he was.

"I think I may be going home to Heaven soon," he said one day. "And I am so very glad. It is so kind of the Lord Jesus to be taking me to His beautiful Home! I want thee to come to me some day; then we can sing together the praise-songs as we do here now at morning worship. Healing Sister says thou hast such a good-to-hear-voice, so I am sure Jesus would like thee to sing to Him in Heaven. Can I tell Him thou wilt come to live with Him, too, some day?"

So before Mahmond left the hospital, cured, he had promised little dying Ali to love and worship his Saviour-Friend. Perhaps he might have forgotten, only it happened that Ali went Home the very night before Mahmond returned to his rejoicing parents, and so the boy could never forget his promise. Alas, it was not to be easy for him to follow his own and Ali's Saviour. His father frowned when he saw his Testament, saying:

"Burn that, Noor-i-Chashin ('Light-of-my-eyes'). This is what I feared. Those 'Ferangi Nasrani' have tried to teach thee their false religion. I would thou wert dead rather than believe their words."

In vain Mahmond begged and prayed his father to let him worship his heavenly Father. At last he realized that he must give up one father. Which should it be? But for his promise to little Ali he might have faltered, for he loved his parents dearly, especially the father to whom he had always been so precious—but how could he give up his faith in God? At last he made his decision. His father cursed him bitterly, flung him out into the street, and declared he was no son of his.

Poor Mahmond! Bravely, in spite of his tear-filled eyes, he turned away to the steep road that led after many days' toilsome journey to the hospital. Here he found work in learning to be a ward boy, and very quick and intelligent he has proved to be. He loves to show his patients the great scar on his arm as a proof of the doctor's skill.

"What a dreadful camel bite it must have been," they all say, but Mahmond only smiles.

"Do you know," he will often say, "because it brought me here, where I learned to love Christ my Saviour, I call it the 'Camel's Blessing'."—A. O. Stott, in S. S. Times.

For The Southern Churchman.

Peter Rabbit's Downfall.

William Allen Ward.

Peter Rabbit never felt better in his life. He was walking along the bank of the creek, cob pipe in his mouth, and strutting in a manner that would put to shame a gobbler of the proudest turkey tribe.

"I'm boss of the woods," Peter Rabbit said to himself. "Even the birds in the trees take notice of me. I'm not so strong but I'm wise. I cannot whip a bob-cat, but I can outwit him. I'm smart. I know how to use my wits."

Peter Rabbit took another puff from his cob-pipe. Then he spied old Professor Bull Frog, dozing on top of a moss-covered rock at the edge of the creek bank. Peter Rabbit held his sides in laughter.

"What are you laughing about?" demanded Professor Bullfrog, as he opened his drowsy eyes. "You are a silly rabbit to come along here and disturb my evening nap."

"But you are so ugly—so ugly," Peter Rabbit replied, as he held his sides and roared with laugher; "you are so ugly you are downright funny."

Professor Bullfrog, completely disgusted, leaped into the water and swam away. Peter Rabbit sauntered along the creek bank, still laughing.

"Where are you going?" Oscar Wren called from a limb of a hackberry tree. "You are all dressed up as if you were about to get married."

Peter Rabbit grinned. "Going down to see Miss Coon," Peter Rabbit said. "Going, if I can stop laughing. Just took a good look at Professor Bullfrog down there on a rock. He is a scream—that nose of his would make old man Owl laugh!"

"Yes, Professor Bullfrog is rather ugly," Oscar Wren replied, as he flew to another tree, apparently not wanting to get mixed up in gossip.

Peter Rabbit walked away. He was grinning. Peter had the swell-head so badly that he imagined everybody in the woods was watching him. He sat his stove pipe hat far back on his head and strutted even worse than when he first started on his evening stroll. Then—

"Buzz, buzz, buz! wham! zip!" the bumble bee sang.

"Ouch!" yelped Peter Rabbit as he rubbed his fast-swelling nose.

"Buzz, buzz!" the bumble bee wispered as it flew into the neighboring sumac.

Peter Rabbit's nose hurt so badly that he fell to the ground and rolled in the dirt. The nose began swelling. Peter Rabbit started for home. He didn't want to see anybody. He just wanted to get home.

"Oh! look at Peter Rabbit's funny nose," shouted Johnnie Field Mouse, as he raced across the path in front of the rabbit, holding his sides in laughter.

Peter ran faster than before, and as he crept into his door he thought to himself, "It'll be a long time before I laugh at Professor Bullfrog or anybody else!"

The Belfry That Got Bewitched.

Away in a valley lay a little town with high peaked roofs and a high peaked belfry tower. In front of the tower was a cobbled space, and all day long a few old ravens hopped gravely about, or dug between the stones for what they could get. And round about the tower huddled the houses, higgledy-piggledy, leaning against one another because they were so old and so tumbled-down.

In one house lived Peter with his mother, and next door lived Gerda with her mother; and the only difference between them was that Peter's mother turned and patched his clothes and ate her bread with no butter because they were so poor, while Gerda's mother scrubbed other people's floors, and Gerda herself caught sticklebacks and sold them in glass jars at three-for-a-nickel, to make money. And they were all poor as could be.

One sunny morning Peter looked out and saw Gerda pass down the street. She wore a blue and white striped petticoat and a bright blue cap, and she carried a glass jar full of sticklebacks for sale. The jar shone in the sun like a huge diamond. It shone into Peter's eyes and hurt them. He ran to his mother and said, "Couldn't you give me a nickel to buy sticklebacks?"

"Indeed not," she answered. "I haven't a nickel to spare."

"Then won't you let me go out?" he begged.

His mother hesitated. He was her only son, and she had never let him go out before. "Well, only till midday," she said at last. "Remember, Peter, if you are not home then, I shall never let you out another time. When the belfry clock strikes half-past eleven, turn wherever you are and come home."

So Peter set off towards the market place, with a jam sandwich in his pocket, in case he felt hungry. When he reached it, Gerda stood there, with all the sticklebacks sold, and only the empty jar in her hand.

"Oh!" he cried, "do let me come and fish with you for more!"

"All right," answered Gerda.

"But don't forget," Peter said, "that I must be home when the belfry clock strikes twelve."

"Then it's no use," said Gerda, "because the best place to catch them is miles away."

Peter was very disappointed. He looked up at the clock face and saw its big gilt hand move slowly round. "I wish I could bewitch it," he cried, "and make it stop."

Something brushed his foot, and

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RICHMOND, VIRGINIA.

looking down he saw Jeremy, the oldest raven, so old that his head was quite gray. "He wants something to eat," said Gerda. "Have you anything for him, Peter?

Peter took out his sandwich and broke off a tiny bit. Jeremy gobbled it up and looked for more. Peter gave him another crumb, and another, and then by accident he let fall what was left and Jeremy swallowed the whole in two winks.

"Oh, greedy!" cried Gerda.

"Never mind," Peter said; "let's start." And taking hands they ran across the square and out of the town.

The trees and the long green fields were more beautiful than Peter (who had never seen them before), had imagined they could be. And the gentle spotted cows moved slowly and down or stood knee deep in thes tream to drink, while the belfry spire stood up like a blue tree in the distance, its chimes sounding clearly now and then. First Gerda taught Peter where to catch the tiny fish, and how to do it without hurting them. Then, when the jar was full, they wondered about and picked armfuls of cornflowers.

Suddenly Peter remembered that he had not heard the chimes for a long while. He looked up at the sun. Instead of being directly above them, it had moved westward and the cattle were coming out of the stream and towards the shadow of the trees.

"Quick!" he cried. "It's long past midday, and mother will never let me come out to play with you again!"

The two children began to run towards the town. They scattered their flowers as they went and the sticklebacks were bumped most uncomfortably against the sides of their jar.

When they entered the town it seemed as if something had gone wrong. People were standing at street corners talking instead of minding their business; while in the market place the crowd was so thick that they could scarcely get across, and a row of small children stood looking up at the belfry round-eyed, with fingers in their mouths.

The first person Peter saw there was his mother. She was talking to the shoemaker who lived opposite, and as the children came up, they heard him say, "Thirty years I have lived in this town, and my father fifty years before me. And neither in his day nor mine, has the clock stopped before."

"It must be bewitched," said Peter's mother, and then she caught sight of her son. "You are late home, Peter," she told him, "but something has happened to the chimes, so I will excuse you. Look, here are some men going to climb up and see what is the matter."

Sure enough there were the men and the ladders, but they did not seem very anxious to go up, for by now the folk in the squares were talking freely of magic and witchcraft. However, one more brave than the others, climbed up and disappeared through the window above the clock face. And in a moment his voice came faintly to the waiting crowd.

"Look out!" he cried, "I am sending you down the wizard!"

Through the air came a squawking bundle of feathers that spread its wings and sailed down, alighting at Peter's feet. It was old Jeremy, dustier than ever and covered with cobwebs from his perch among the bells. He peered up at Peter, seeming to say, "Have I not given you a long, jolly day in the country, in return for your jam sandwich?" And then very slowly, he winked.—The Presbyterian.

For The Southern Churchman.

FLOWERS.

William Allen Ward.

In gardens roses bloom
In the spring,
Soft cheer to the sick room
They will bring,
For flowers are kind deeds
That often grow near weeds.

Of hatred and of fear
Where unseen
Roses dry away a tear
With their green
Petals of purple or red
And smile from their sod bed.

THE FAULT IS MINE.

Sometimes God seems so far away,
The mists between so dense,
My heart is filled with sudden dread,
Foreboding, and suspense.
The very prayers I utter
Come straightway back through space—
Too weak to make their faltering way
Up to the throne of grace.

And then again, God seems so near,
I cannot but believe;
His faintest whisper rings as clear
As vesper chimes at eve.
"I never leave thee nor forsake,"
His gentle whisper saith;
And what had caused my sudden dread
Was just my lack of faith!

—Edith M. Lee, in Sunday School Times.

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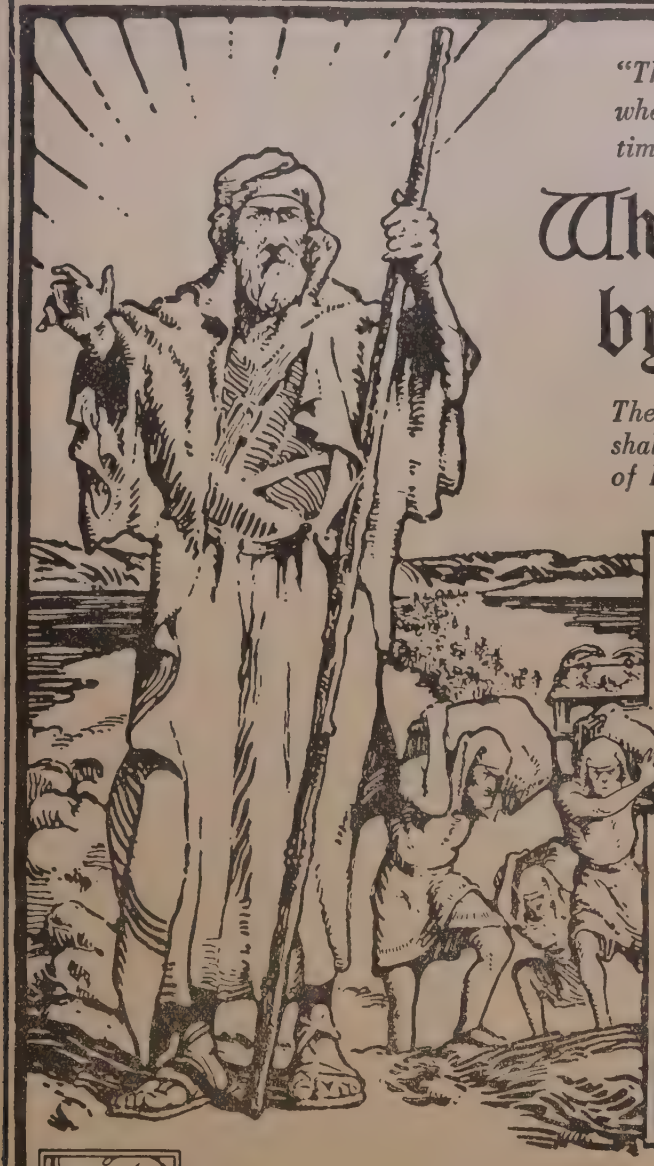

"That this may be a sign among you, that when your children ask their fathers in time to come, saying,

What mean ye by these stones?

Then ye shall answer them, these stones shall be for a memorial unto the children of Israel forever." Joshua 4:6-7.

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Deaths

MISS MARY WILSON HOGGARD.

MISS MARY WILSON HOGGARD died June 17th in her eightieth year at her home, Poplar Hall, the home of her forefathers in Princess Anne County, Virginia and the funeral service was conducted by Bishop Thompson, assisted by Mr. P. H. Sloan, rector of Lynnhaven Parish. The interment was in the family lot in the cemetery of Emmanuel Church, Kempsville.

It is meet that proper note should be made of the passing of one who, throughout her long life, so bravely and faithfully carried forward the best traditions of her family and church; who, through the many years of discouragement, had so greatly helped to keep glowing the spark of church life and activity in this parish.

Her faithful and unselfish devotion to the work of her church here and to the work of her church in its broadest aspects, will long be an inspiration to all who knew her. She taught Sunday school continuously for more than sixty years and there are many thousands of men and women today the better for her teaching and for her contact with them. Who can say or imagine how far down the aisles of time her influence will reach?

Her religion was simple as her life was simple; her unselfishness, her gentleness and charity to all could exist only in such a soul, and her great loving heart took in all with whom she came in contact, regardless of age, race or creed.

In the Pilgrim's Progress, when Valiant for Truth comes down to the River of Death, there is this line: "And so, Valiant for Truth passed over and all the trumpets sounded for him on the other side." I was at the bedside of Mary Wilson Hoggard at the last tiny faltering breath and this line came to mind and with it a great regret that my earthly senses were not attuned to hear her trumpet welcome.

FANNIE ELIZABETH FRONEBERGER.

Entered into Eternal Rest early in the morning of June 18, 1930, at her home, in Asheville, N. C.

She was the daughter of the late David and Alice Hoey Froneberger, of Shelby, N C., where she was born Her parents later moved to Knoxville, Tenn She was laid to rest in New Gray Cemetery, at Knoxville, by the side of her father and mother. Rev Walter C. Whitaker, Rector of St. John's Episcopal, officiated, of which church she was a communicant for a number of years.

Hers was a life of unselfish service to the church, family and friends. Courageous in sickness and trials, hospitable and generous to all about her, she awoke love in the hearts of little children and young people. At the close of a long illness she was manifestly blessed, with two visions in to the joyous spiritual world. "Blessed are the dead who die in the Lord. They rest from their labors and their works do follow them."

She leaves two brothers and one sister to mourn her passing, Louis and Brevard and Augusta, of Asheville, N. C.

CHURCH INTELLIGENCE.

(Continued from page 15.)

by the annual convention of the league, which will be in session over the week end. The Bishop of the diocese is the director of this camp.

From July 1-10 an adult conference will be held at Camp Weed, under the direction of the Rev. Ambler M. Blackford, and from July 14-24 a junior boys' camp will be directed by the Rev. Wm. S. Stoney. This is the first year that gatherings of these two latter character have been attempted in the diocese.

John C. Turner, one of the candidates for Holy Orders of the Diocese of Florida, and a student at the University of the South, will have charge of St. Andrew's Parish, Jacksonville, for the summer months.

Summer Volunteer Service in the Diocese of Florida.

For a number of years the Gift and Life Committee of the Florida Branch of the Woman's Auxiliary to the National Council, under the Chairmanship of Mrs. Wm. P. Cornell, has been seeking to develop an interest in summer volunteer service in the hearts of its students at the Florida State College for Women, in Tallahassee, and in its membership throughout the diocese. This summer the hopes of this committee have come to fruition and three splendid young college women are now serving in the mountain missions of Virginia and North Carolina. The travel expense of these Summer Volunteers is borne by the Woman's Auxiliary, which also makes a small contribution to the personal expenses of its representatives. This fund—a purely voluntary one on the part of the Parish and Mission Branches, for it was not included in the 1930 budget—was given with such joyous generosity that it is a proof of the response of our Church people to a truly worthwhile and impelling missionary project. It is hoped and expected that this phase of Auxiliary service will now become a regular and annual evidence of the consecration of the youth of the Church to her missionary enterprise.

The three young women who are giving parts of their summer vacations to this work this summer are: Miss Marguerita Cawthon, of Tallahassee, serving at Grace House, Dante, Virginia; Miss Loralie Tait, of Jacksonville, serving with Deaconess Williams, at the mission house in Dante, Virginia; and Miss Dorothy Wright, of Pensacola, who is working at the Appalachian School at Penland, North Carolina.

It would hardly be fair to tell of the service that these three young women are giving to the Church today without speaking of their leader, Miss Hope Baskette, student worker at the Woman's College, through whose consecrated life and leadership these girls have gained a vision of the need of the world for Christ and of their share in the extension of His Kingdom.

GEORGIA.

Rt. Rev. F. F. Reese, D. D., Bishop.

Savannah: The World Sunday School Association, New York City, has officially recognized Christ Church School, the Rev. David Cady Wright, rector, as the oldest Sunday School in America and at the International Council of Religious Education which held its quadrennial convention in Toronto, Canada, June 23-29, Eugene C. Bagwell, Jr., sixteen years of age, and a member of Christ Church School, was chosen by Dr. Wright to represent the Church School and, with Miss Helen McKay who represented St. Paul's Church School, Halifax, the oldest continuous Church School in Canada, unveiled a statue of Robert Raikes on Saturday afternoon, June 28. The sesquicentennial of Robert Raikes is being celebrated in England this year.

Dr. Wright gives the following concise history of Christ Church School:

"John Wesley came to the shores of Georgia in the year 1736 as 'minister of the town of Savannah', and in that same year, as one of his first official acts, he 'established a school of some thirty or forty children', and placed it under the leadership of Mr. LaMotte for religious instruction. It was seemingly his custom to assemble this school on Sunday after Evening Prayer and catechize them in what they had learned from Mr. LaMotte. This was forty-four years before the establishment of the school by Robert Raikes. The records of both colony and city make mention of this school a sufficient number of times to give us authority for believing that it has been in continuous operation for the past 194 years."

Savannah: Information as to how Whitsunday was observed and the Birthday Thank Offering presented by the Church Schools of the Diocese is beginning to drift in.

Augusta: At the Church School of the Good Shepherd, the Rev. H. H. Barber, rector, the Church School met in

the church Whitsunday morning for the presentation of the Birthday Thank Offering. Two of the pupils made short talks; one on the "Nineteen Hundredth Anniversary of the Church's Birthday", and the other on "The Children's Ward of St. Luke's Hospital, Tokyo, Japan, the objective of the Birthday Thank Offering.

Americus: On Whitsunday, the members of Calvary Church School met in the church for the presentation of their Birthday Thank Offering and were addressed by the rector, the Rev. James B. Lawrence, D. D.

Fitzgerald: St. Matthew's Church School, the Rev. Francis H. Craighill, Jr., Vicar, conducted a contest for the best story about the first Whitsunday which story was read before the Church School.

J. St.C. M.

Edward Bok once said, "I do not look for a miracle, but I look for a beginning. Before the world can have peace it must think in terms of peace."

WAKEFIELD

To be scene of a Big Historical Pageant on Thursday, July 17.

Wakefield, the birthplace of George Washington, will, on Thursday, July 17, be the scene of an historical pageant of Tidewater Virginia and George Washington in particular.

It will take place in a beautiful natural amphitheatre, under the famous cedars of Wakefield, and will be a faithful portrayal of early Colonial events, and of the most dramatic incidents in the life of Washington.

In all of the scenes, there will be descendants of the families represented, in many instances bearing the same name, and living on the lands of their Colonial ancestors.

As far as it is possible the whole pageant will be enacted by those having the blood of the Indian Princess, Pocahontas, the Washingtons, the Masons, the Fairfaxes, the Lees, the Balls, the Monroes, the Jeffersons, the Madisons and many other famous families of Virginia flowing through their veins.

The Northern Neck of Virginia is putting this pageant on for the purpose of raising funds to build in the restored house at Wakefield, the Mary Ball room, in memory of the mother of Washington. No more beautiful and appropriate setting could be found for a pageant of this kind than at Wakefield in historic Westmoreland, surrounded as it is, by birthplaces of famous men, Stratford, the home of the Lees is nearby—an hour's ride will take one to Port Conway, where Madison was born, and Monroe's birthplace can be reached in less time than that.

The Northern Neck of Virginia most cordially invites all those whose ancestors called it home, to make every effort to be present on that day, and to those who have never been in the Northern Neck, and who love historical associations, a no less hearty welcome awaits them, with the assurance that a rare treat is in store for them. The lovely old town of Fredericksburg stands at the gateway to the Northern Neck, and as far down as one may go over beautiful hard-surfaced roads, he will find old churches, old homes, and descendants of famous colonial families.

Personal Notes

The many friends and hosts of admirers of that devout evangelist Episcopal ministers, **Dr. J. J. D. Hall,** who preaches to sinners at Broadway and Wall Street daily at noon, will be delighted to learn that one of his enthusiastic admirers has given Dr. Hall a round trip ticket to the Keswick Conference in England. Dr. Hall expects to leave early in July for a five weeks' visit to England to attend the Keswick Conference and visit the Archbishops at Lambeth.

ORDINATIONS.

The Rev. Charles S. Leavell was advanced to the Priesthood after but six months as Deacon in St. Andrews Church, Louisville, Ky., on the Festival of St. John Baptist, June 24. The rector of St. Andrew's, the Rev. John S. Douglas, served as both presenter and preacher, the candidate having been under his pastoral guidance and influence from early boyhood. From the text, 2 Tim. 11:15, "Study to shew thyself approved unto God, a workman that needth not to be ashamed, rightly dividing the word of truth," Mr. Douglas delivered a sermon of unusual clearness of thought and wealth of suggestion, outlining the scope and function alike of the Diaconate and Priesthood, and in his charge to his "friend and son in the spirit," held high a lofty ideal of service and devotion. The Bishop of the Diocese, the Rt. Rev. C. E. Woodcock, administered the vows of ordination, and ten of the local presbyters united in the laying on of hands. Accompanied by his bride of but a few weeks, Mr. Leavell will proceed at once to the charge awaiting him as rector of Christ Church, Bowling Green, Ky.

L. L. R.

Mr. Eldred Clarke Simkins, of Jacksonville, was ordained to the Diaconate on Trinity Sunday, June 15, by the Bishop of Florida. The ordination took place in St. John's Parish, Jacksonville, at the 11 A. M. service. The candidate was presented by the Rev. Ambler M. Blackford, House Father of St. John's Home for Boys at Keystone, South Jacksonville, and associate Priest in St. John's Parish. The rector of the Parish, the Rev. Newton Middleton, read the Gospel and the Rev. Leonard C. Wolcott, a visiting Priest of the Diocese of Colorado, read the Epistle. The Bishop of the Diocese preached the sermon. Present also in the Sanctuary at the time of the ordination was the Rev. Peter C. Wolcott, retired Priest of the Diocese of Chicago, now a resident of Jacksonville.

The Rev. Mr. Simpkins has one more year in the Theological Department of the University of the South and will return to Sewanee at the commencement of the fall term. Between now the Parish of Trinity Church, Apalachicola and the Mission of St. John's, Wewahitchka, both of these points having been rendered vacant by the retirement of the Rev. George E. Benedict, now a resident of Tallahassee.

WORDS OF HELP.

(Continued from page 24.)

Nothing is more important than the union of heart with heart, and yet there is nothing into which people drift more heedlessly. A fancy, a look, a smile, a touch, a moment's talk in a crowded room amid the excitement of an evening's gayety—any of these is deemed sufficient to justify a choice that may affect the destiny of the spirit for evermore. Do not fall into this mistake. Make it all a matter of earnest prayer, not only when a new affection has suddenly spoken to you, and your heart is thrilling with its new-found rapture, but now, when such things seem indistinct as hills veiled by morning mist.

The Bible rings with warnings against marriage between God's children and those who are not His. "Be not unequally yoked together with unbelievers." Remember to marry "only in the Lord."

And now please accept my sincerest wishes for your happiness in this world and the next. Be ready for the Heavenly Bridegroom's coming, and see that the lamp of your love is well supplied with the precious oil of the Holy Ghost, that so you may be ready at death to go in at once to the marriage feast.

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WORDS OF HELP FOR YOUNG GIRLS

Dear Friends:—In all this world there is nothing fairer than the young life which God has given you, with its sunny laughter, its high spirits, its hopes and golden dreams, its wealth of pure affection. You can enrich the poorest home as no money could. You can lighten the hardest lot. You can cheer the roughest path, making the weary feet forget the sharp flints. You can find the blue flowers blooming amid Arctic snows. And by doing so you may give and get untold blessings.

I trust that you have given your heart and life to the Lord Jesus. You will never regret that step by which Jesus has become your Brother. Remember how He said, "Whosoever shall do the will of God, the same is my sister." And no one knows better than He does how much is meant by the tie between a strong and noble brother and the sisters who shelter beneath his care. He grew up with sisters in that village home under the blue Syrian skies; and, as the shadows of death gathered round his path, He made much of the love of His adopted sisters in the home of Bethany.

Words fail me to tell you all that the Lord Jesus will do for you. He will keep your hearts whiter than snow, removing each stain of sin by His own precious blood. He will put Himself as a shield between you and all manner of hurt. He will make you His special charge. He will quench your thirst from the brimming chalice of His own love. In perplexity He will guide; in peril He will protect; in necessity He will supply all your need. He will give you what all women long for—the sense of belonging to some one good enough, wise enough, and strong enough to trust without misgiving or fear.

But I do hope you will be all for Him. This is the only path on which the sunbeams always play. There are many professing Christians who have just enough religion to make them miserable. They take a good drink of the sweets of the world, and then try to quiet their conscience by a pilgrimage to the living well. But though they rattle the chains and let down their buckets, they scarcely get one pure crystal drop for their poor parched lips, because they do not seek the Lord with all their hearts. And so, after a little while, they rush off again to the gilded pleasures of the world. Do not make their mistake. As Jesus gave all for you, so give all to Him; and He will give you back one hundred-fold.

Directly you are right with Christ, other things will right themselves.

Dress perplexes some and takes up much time and thought. It is a difficult subject, and yet there are several clear rules to guide a Christian girl. Do not dress showily or extravagantly or beyond your means. Do not dress in such a way as to call attention to any part of your figure or to distort or alter it. Do not dress so that people shall notice your dress more than yourselves. There is no reason why the general style of your dress should not be like that of others. To be totally out of the fashion would make you needlessly singular, and attract as much attention as if you were dressed in the height of fashion; and whatever makes others think of us, or us think of ourselves, turns our thoughts away from Jesus and from better things. I think that there is no higher art for a Christian girl than to dress simply, quietly, and tastefully, as one who is careful of the body which Christ has given, but who is mindful also of the apostle's words; "Let the women adorn themselves in modest apparel, with shamefacedness and sobriety."

The use of ornaments is also a matter of great heart-questioning. It is not an essential matter, and it should be settled between yourselves and Christ. Where there are doubts, the little trinkets should be laid aside till the great Owner tells His servants what He would like them to do. It does seem strange that so much money should be locked up in articles of personal adornment when the Lord's cause is suffering for want of help! A Chinese Christian lady brought her jewels one morning to her husband to build an opium-refuge; and when he expressed surprise, she said, "I have taken Christ for my adornment, and surely that is enough for any Christian woman." Put on the Lord Jesus, and you will lose your taste for many things you now hold dear, as most girls would throw away glass jewelry if offered real gems. "Whose adorning let it not be the outward adorning of plaiting the hair, and of wearing of jewels of gold, or of putting on apparel; but let it be the incorruptible apparel of a meek and quiet spirit, which is in the sight of God of great price." The woman who loads herself with jewels confesses herself wanting in the jewels of the heart; but she who has got these, troubles little about the diamonds or pearls of earthly mines.

Amusements also exercise many. We must have rest and change in these busy, eager times, but we must watch our leisure hours, lest they do us more harm than good. Some ways of spending them simply increase the exhaustion of the jaded mind and tired body, rendering us unfit for quiet prayer or daily work. For these reasons, and for others, you must keep clear of the theatre the concert hall, and the dancing saloon. You cannot go to these places and keep the fulness of the Spirit or the love of Jesus. You cannot go to them without hearing or seeing things which should bring a blush to the face. You cannot go to them without putting yourselves into the way of men with whom you should have no dealings whatever. The atmosphere of such places will blight the fairest life, as gas blights tender plants. You will soon cease to care for them, if you live near Christ, just as people put out their fires when the summer sun is shining. Remember the duties and calls of home, the necessity for elder sisters to throw themselves into the amusements of younger children, the many social and educational meetings held at churches and chapels, Young Women's Christian Associations, and other institutions, and I am sure that you will find that there is no need for you to seek pleasure in things which leave a sting behind.

Dancing is a matter to be settled between you and Christ. I have often wondered how girls who have any self-respect can yield themselves, especially when attired in the flimsy costume of a ball-room, to the embraces of strange men, whose morals may be worse than doubtful. It does not seem fit that the body of a Christian, meant to be the temple of the Holy Ghost, should be whirled through the maze of a waltz by one whose linen may be spotless, but whose soul is dark with the ruin of some of your sisters, who, though fallen now, were once "white as the beautiful snow." Young men are rather careful that the girls they love should not go to these promiscuous dances, and a straw will show the drift of the stream. No sensible man would choose his wife in a ballroom, nor a wise woman her husband; on the other hand, a young Christian girl told me the other day that since she had given this up for Christ He had filled her with unspeakable joy.

Beware of indiscriminate novel-reading. Many a noble tree has been eaten through by minute insects, and many a promising character has been inwardly rotted by certain kinds of novels and novelettes, especially those issued in weekly penny numbers. Some young friends of mine, when once bitten by this fever, have done nothing else but read trashy and sentimental stories. They will rob themselves of food and sleep to read them. And then a great change takes place. **They are so absorbed with the joys and the sorrows of imaginary people that they overlook those of their immediate circle. Their appetite is so cloyed by sweets that they have no interest in the Bread of Life.** They talk to you as those who are living in a dreamland of unreality. **I entreat you to guard against the insidious growth of this appetite. If you find it increasing on you, break it off; lay it aside in the strength of Christ, as the runner lays aside "every weight." If you must read** stories, read only those by the best story-tellers; and remember that there are many books of travel and history and biography equal in interest to any fiction that was ever spun in the brain of man or woman.

It is of the utmost importance to keep absolutely pure. All around you are impure books and men and works, ready to soil you as smuts do the clean linen put out to dry in some poor court-yard. You must guard against their first approach. Many a young girl has dated her ruin from her first smile at an indecent allusion. The other day I heard of a married woman who said, as a young girl entered the work-room for the first time, "Let her sit by me; I will soon shock her." Shame on her! say I. Alas! how much of this is going on everywhere. But, so long as you are pure, you will find that Christlike chastity is an armor from which all these poisoned darts will glance aside. Depend upon it, a woman may pass if necessary through a foul atmosphere if only her heart is pure and she is living in touch with Christ. And many a time she will be able to frown down some indecent and unseemly jest or to screen some young life.

Every woman looks forward, as Ruth did, to be at rest in the home of her husband. Alas! how terrible, in many cases, has been the process of disenchantment. The shores of time are strewn with the wrecks of women's loves and hopes. And all because they have forgotten that true human love must be grounded on the love and choice and will of God. Human love cannot satisfy apart from the love of God. Human love may be the cup, but it must brim with the living water of the love of God. And if there be the love of God, it will satisfy the heart, though it should never know the sweets of human love. Jesus suffices for heaven: can He not for one poor life? There is light enough in the sun for a single daisy.

Make Jesus your Counsellor about your future lot. It will take many wrong motives away, **if instead of feeling that you must attract men to yourself, you quietly go on your way, leaving Him to choose a husband for you, and whom He will. If no one comes, then don't fret; it is not yours to care; He has chosen for you the single lot, that he may have all your love, and that you may do for others what you could not do if you were absorbed by home claims. If any one seems attracted to you, be sure not to look first at the outward advantages offered you, but ask if he be God's choice for you; and never allow your own heart to go out towards any one unless you are sure that you are being led by the Spirit of God.**

(Continued on page 23.)

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"He who hath helped thee hitherto,
Will help thee all thy journey through."

Broken vessels are often better than whole ones to show the sufficiency and grace of Christ.—J. N. D.

"Your love has a broken wing if it cannot fly across the sea."—Maltbie D. Babcock.

When the blind man bears the standard, pity those who follow.—Proverb.

If you shift on to the shoulders of another the burden that belongs to you, you will find at last that you have also surrendered to him your crown.

The City of God is not far away,
Like some distant light that we scan;
We are building the City of God every day
When we serve in the City of Man.
—Dean Gresham.

It is great, and there is no other greatness—to make one nook of God's creation more fruitful, better, more worthy of God; to make some human heart a little wiser, manlier, happier—more blessed, less accursed.—Carlyle.

As soldiers of the Cross, no right have we to take one step backward, to make today's encampment the place of permanent habitation. No victory have we won with which we have a right for a moment to be content. Nor defeat that ought to discourage us. No army of occupation we. An Army of conquest.—Rev. R. J. Lee.

Let the old life be covered by the new,
The old past so full of sad mistakes;
Let it be wholly hidden from the view
By deeds as white and silent as snowflakes.

Where Thou dost possess the mind
E'en there the courts of God begin;
And they who love Him promise find
Heaven is around them and within."
—Pilgrim's Calendar.

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EDITORIALS

Vol. 95. RICHMOND, VA., JULY 19, 1930. No. 29.

TRADITIONALISM

There are fashions in ways of thinking, as in other things and it has become the fashion, in some quarters, to look upon tradition in religion as old-fashioned and out of date, and associated with narrow-mindedness. This is strange, because without our heritage from the past, in the matter of general knowledge, we should be at the very starting point of civilization; in fact, it is hard to see why religion should be picked out to have its heritage discredited, when in almost every other department of knowledge and life, the past is being treated with the utmost reverence.

Ancient manuscripts are, in a multitude of cases, estimated at a very high value and great rivalry is shown in the endeavor to secure them, and the greater the age, the greater the value set upon them. Pictures, again are valued not by the novelty, but by their antiquity and those by the Old Masters are in many cases, considered almost priceless.

Even furniture, which comes under the antique class, is being eagerly sought for and imitations of old styles are being reproduced in great quantities. It is the same with architecture; in some of our colleges and universities, we may find ourselves in quadrangles which suggest medieval times, whilst there is a general reproduction of colonial architecture, not only in institutions of learning, but in private dwelling and it must be remembered, too, that colonial styles go further back to far-off classical times.

We may even see the dead hand of the past, moss-backed tradition, mingled with modern science in a curious conglomerate. It is some centuries ago since it was discovered that, instead of the sun revolving around the earth, it is the earth which moves around the sun and yet, from the leading observatories of the world, calendars are issued which still record the times when the sun rises and sets, every day. The signs of the Zodiac are also survivals of a remote past, but hold their places, in spite of it, in astronomical maps and calculations. The giant Orion, with his flaming belt and numerous other fables of far distant times, are still part of the science of astronomy.

It is possible, too, that archaeologists and higher critics of two or three thousand years hence, will conclude that we of this Twentieth Century, must be reckoned as still heathen, because some of our days of the week would be regarded by them as dedicated to Woden and Thor and other heathen deities. Why, they may ask, should men have in daily use, the names of these gods, if they did not regard them as worthy of reverence and worship?

So far from the past having been put behind our backs, there was never, perhaps, a time when it exercised a more potent influence upon our minds and imaginations.

There are teachers in our institutions of learning, who are seemingly, with regard to morals, seeking to lead their pupils back to that primitive state, which preceded civilization, apparently overlooking the fact that even in Darkest Africa, there are savage tribes, which have a code of morals superior, in some respects, to that which they are recommending. These teachers hold a privileged position, through the senatorial courtesy, as it were, of "academic freedom". It would seem, however, almost as justifiable to provide for courses on crime, for the purpose of suggesting to their pupils, ways of using their brains, more profitably and easily than in honest forms of employment.

Our times have been compared to the Eighteenth Century, when standards of morals were at a very low ebb and the writers of our fiction are, in many cases, obsessed by the idea that to wallow in the mire is more likely to bring success, than to climb the high mountains of inspiration.

Much more might be said to show that our generation, so far from having emancipated itself from tradition, is as much wedded to it as ever; the question, therefore, may be repeated; why should religion be singled out specially as being a slave to tradition?

The Christian Faith.

"The Faith once delivered to the Saints," passing as it has done, through human hands and through ages of ignorance and superstition, has undoubtedly been mingled with dross and impurities, from time to time, but in the New Testament and especially in the Gospels, we have a heritage, the value of which surpasses to an infinite extent, all the other treasures of knowledge that have come down to us; and they have this far greater value, because they answer the most important questions which man can possibly ask: 1. What is God like and what is His feeling and disposition towards us? 2. What is the standard of perfection which man should set before himself as an ideal of life? 3. Is there a future life?

It is a very curious and significant fact that modern thought, which has given much enlightenment with regard to many other things, has no answers to these all important questions, except perhaps, purely negative ones. Face to face, as we are all the time, with the possibility of death, modern thought simply represents a dumb oracle; it is like the Sphinx, which gives no answer.

This complete impotence to grasp the truth of immortality, has led to the adoption of such a pessimistic outlook as this: "Man has no reason to suppose that his own life has any more meaning than the life of the humblest insect." This may be an original idea, but it is only so because, up to this time, no matter how degraded his condition, man has had some feeling of self-respect.

If Modern Thought has no better message for humanity, it had better keep it to itself; it at any rate shows that having left the Divine Guidance, to find its own way, it has not found any haven which it could, with any feeling of satisfaction, invite any one else to share.

We Christians have much, very much to be thankful for; we have an infinitely more inspiring outlook than that de-

scribed above, for we believe that we are the Sons of God and heirs of eternal life. That is the sublime heritage of faith which has come down to us and we know by our inner life, which has been sustained and inspired by this faith, that Christ is the Great Reality and through Him we know and believe that God is Love.

Frederick W. Neve.

Notes and Comments

Space Eating Up Matter:

Einstein's latest lecture, if taken literally, would seem to indicate that space will soon have to form a bread line of its own, since matter is insignificant in content compared to space.

It would seem as if human intelligence is reaching the end of its tether, or that our learned men are getting out of their depth. We are reminded of the Middle Ages, when the school men would learnedly discuss the question as to how many angels could poise themselves at one time on the point of a pin.

There may be, after a while, a small group of men, who will alone be able to grasp the more abstruse knowledge, which men like Einstein discover, and they will hand out their dogmas or affirmations, which the mass of mankind will have to accept on faith.

We seem to be gradually working around to the same situation, as that which existed, when men had to depend upon a priestly caste to tell them what to believe. Will this kind of priestcraft be any more popular than the other?

The Disarmament Treaty:

It seemed after the Great uar as if this country was thoroughly in favor of the abolition of war, and that we had seen the last of it. Now, however, even such a necessary forward step as the limitation of armaments is meeting with much opposition in the Senate. Some papers seem to think that the Senators are trying to embarrass the President. Considering that the United States is the leading nation of the world at the present time, a great responsibility rests upon her, to set an example of devotion to the cause of peace. When will the day come, which will see politicians transformed into statesmen, with a less provincial point of view in national and international affairs.

The Civic Influence of Christians:

Some time ago there was an article in a religious paper describing the crime situation in a certain city. It seemed that the chief of police attended a meeting of the ministerial union, and explained the following situation to the members. He stated that there were six hundred criminals in the city, who were making all the trouble. If they could be removed or their lives changed, so that they would cease to be a menace, the police department would have an easy time of it.

It was also stated that in that same city, there were 30,000 professing Christians. That is to say, the members of the various churches, stood fifty to one, as compared with the criminal element. Since 30,000 Christians were powerless to counteract the influence of these six hundred undesirable citizens, by bringing their Christian influence to bear upon them, it would seem as if the duties and responsibilities of membership in the Body of Christ, are not taken very seriously in these days.

F. W. N.

THE LAMBETH CONFERENCE.

By Bishop Irving P. Johnson.

On July seventh there assembled in Lambeth Palace, London, about three hundred bishops of the Anglican Church, coming from England, Canada, Australia, China, Japan, India, Africa, America and the Islands of the Sea. They are the official representatives of the Anglican communion throughout the world, meeting as did the bishops at Nicaea, under the dictation of no supreme pontiff, but unlike Nicaea at the summons of no secular power.

We do not meet to legislate but to bear witness to the faith and practice of our several sees; to consider the problems that vex the Church and to invoke the guidance of the Holy Spirit in giving light that we may continue in the way of life. This Council has no desire or intention to alter the faith but rather to ascertain how the faith may meet the needs of a changing world and appeal to those who are seeking the Kingdom of God and His righteousness.

There is no assembly like it in our times, for it possesses an official sanction which is lacking in other world meetings of faith and order and yet has fullest liberty to accept expression to its convictions. Nobody is bound to accept its findings except as the conclusions appeal to the conscience and intelligence of the Church as a whole. It is an effort to carry out the will of the divine Master who promised that where two or three are gathered together that He will be there in the midst of them; that as the Father had sent Him so sends He those commissioned by Him to carry out His will.

From the standpoint of the pragmatist the conference will serve no purpose, for strange to say it will elect no one to important office; it will pass no canons nor issue any orders that will bind any one; it will simply serve as an instrument through which the Holy Spirit may find expression and suggest the better way.

It is the privilege of the Archbishop of Canterbury to preside as he is the one who arranges the conference once in ten years.

Few bishops ever attend more than three Lambeth Conferences, for bishops are usually fifty years of age when consecrated to their office. It lacks therefore the usual note of conventions in that the personnel changes at every session.

Certain definite questions are being discussed this year. We are to adjourn on July twelfth. Then committees that have been appointed will confer: the conference will then reassemble on the twenty-eighth when the reports of these committees will be debated. On the ninth of August we are to adjourn for another decade. Before the end the conference will issue certain findings which will be sent to all branches of the Anglican Communion for their consideration and these conclusions will have their influence in directing and determining the mind of the Church on these questions.

In subsequent articles we will consider these questions as a determination is reached and you will then be free to accord them such respect as they deserve.

It wil be pointed out by those who resent any and all Episcopal direction that these findings have no force of law. This is true, but they will still remain as the consensus of opinion of those to whom the responsibility for leadership has been assigned. It is a curious feature of this Episcopal Church that though it possesses bishops it includes those who would like to have an Episcopal Church which is not Episcopal. These folks feel that "we are they who ought to speak. Who is lord over us?" The answer is "Nobody" for chaos knows no lord.

It is the function of a bishop to bear witness rather than to exercise rule and the Lambeth Conference is an assembly of witnesses who distrust themselves as individuals and who prefer to defer to the corporate body. It may seem to some that the utterances of the conference will be as a voice crying in the wilderness rather than as a popular orator declaiming in an auditorium. But I am inclined to think that, generally, the truth is thus received, for as the Master forewarned, men are apt to disbelieve because of the truth of God's message rather than be attracted by it.
—Reprinted from The Witness, July 10.

WHY?

Why can I not do more
To bring the Kingdom in?
The agony He bore
To take away my sin
Claims all that I can give
As long as I do live.

Give me O Lord the power
To use each passing day
And e'en each flying hour
In such a splendid way
That men may come to see
Something of thine in me.

Frederick W. Neve.

FAVORITE SCRIPTURE VERSE.

(In this space each week will appear a favorite passage of Scripture as sent in by a different reader. Every one is, therefore, invited to send us their favorite verse. It is suggested all who can, join with the rest of us in committing to memory the verse which appears here each week, including its location in the Holy Book; and in due time your memory chest will be laden with choice, eternal treasures, indeed. "Thy word have I hid in my heart, that I might not sin against thee," Ps. 119:11.)

This week the following verse was submitted by

Canon G. Osborne Troop, Toronto, Canada:

My grace is sufficient for thee, for my strength is made in weakness.—2 Cor. 12:9.

THE EVERLASTING CHRIST

By the Reverend S. M. Shoemaker Jr.

"Jesus Christ, the same yesterday, today, and forever."—Hebrews 13:8.

RELIGION is the great synthesis of life. It is a kind of bracket which enfolds within its arms the diverse and varying experiences with which we meet. It is like a canopy hung above us, under which are drawn together the manifold events of life. Religion alone makes a pattern of the strangely mingled happenings of human existence.

And so it is inevitable that religion should take account of those distinctions in time by which we divide our life into past and present and future. Religion is historic, it is immediate, and it is eternal. Supremely do we find religion in Jesus Christ who is "the same yesterday, and today, and forever." History flows along its meandering course, civilizations arise and decay, the intellectual outlook changes; but man remains much the same, set down as he is in the midst of a mystifying existence; and Christ remains exactly the same, for He seems to be the one final clue to the value and significance of life.

Today marks the fifth anniversary of my taking up the rectorship of Calvary Church. And before I say anything about the events of the past five years, I am sure that you want me to say something of the eighty-nine years previous. And so let us think for a little of the "yesterdays" of Calvary Church.

Calvary Church was organized as a free church on September 19, 1836, and incorporated on October 5 of that year. Services had been held since April 1 of the previous spring. The church was a frame structure and stood on Fourth Avenue between Thirtieth and Thirty-first Streets: it was consecrated by Bishop Onderdonk January 1, 1837. The first rector was the Rev. Francis H. Cuming, and his salary was six hundred dollars a year. In those days the sexton got forty dollars a year, and the organist twenty-five. In 1845 six lots were bought at the corner of Fourth Avenue and Twenty-first Street, and the cornerstone of this present church was laid in 1846, and the building completed in 1847. The Rev. Saluem L. Southard was then rector.

Soon after him came the Rev. Dr. Francis L. Hawks, who was rector from 1851 to 1863, and is remembered by some of the oldest parishioners; he was the grandfather of the Rev. Dr. F. L. Hawks Pott, our distinguished associate minister, the President of St. John's College, Shanghai. Under Dr. Hawks' leadership, Calvary Church got free of debt.

He was succeeded by the Rev. Arthur Cleveland Coxe, later Bishop of Western New York, who wrote the hymns, "Saviour, Sprinkle Many Nations" and "O Where Are Kings and Empires Now?" and many others.

After him came the Rev. Dr. Edward A. Washburn, rector from 1865 to 1881. He was a brilliant preacher, and a leader in the church, whose influence extended far beyond the borders of the parish; he it was who begun the Church Congress. Calvary in his day was called "the lawyers' church," because of the number of them who came to hear his able and logical sermons.

In 1882 the Rev. Henry Yates Satterlee assumed the rectorship, and under him Calvary Church reached perhaps the zenith of its power and influence. It is nearly thirty-five years since Dr. Satterlee went to Washington to be the first Bishop of that diocese, but I have found continually the marks of his influence still remaining in Calvary Parish: of great frame and great heart, he was such a magnet as could draw about him men and women to be built into the fabric of this church. His enduring monument is the Washington Cathedral, which he began: but we never forget that he belonged to us before he belonged to Washington, and many of our people continue their loyalty to him through their lasting interest in his final and greatest work.

Dr. J. Lewis Parks followed Dr. Satterlee, in a difficult period, when the neighborhood had begun to disintegrate. I have heard that he was a very able preacher of the intellectual type. During his rectorship, the congregation of Calvary Chapel, which was in Twenty-third Street, just east of Third Avenue, joined the congregation of this church, and all of them who are still alive are our devoted parishioners. Both he and Dr. Satterlee were in office for fourteen years.

Dr. Theodore Sedgwick came in 1911. Long before I came to Calvary, I often heard the late Bishop Slattery speak of the immense pastoral influence which was exerted throughout this city by Dr. Sedgwick, and I learned, after I succeeded him in this parish, how devoted he was in his solicitude for people, how tireless he was in calling and in kindnesses of all sorts. Many of you here this morning love and revere him today as your friend. For some of you to the end of your lives, he will be the best beloved man of God that you have ever known.

We have named some distinguished names, as we have taken this brief glance ot the past of Calvary Church. We enter into a rich heritage. This church has always had to wage a healthy fight for its existence: back in 1886, Dr. Satterlee writes in the Year Book that Calvary is already a downtown church; and we have many times been sorely pressed for money with which to continue. This church has resolutely stood its ground, in spite of the whirling tides of population, and now finds itself splendidly vindicated in the revival of the section about Gramercy Park and the increase in the population of our interesting and historic neighborhood. And this church has always maintained an attitude of wide sympathy—humanly, in its open doors to all sorts and conditions of men, and in its conspicuous and constant interest in missions; and intellectually, in its open-mindedness towards new truth, and new ways of spreading the truth.

But when I came five years ago, I heard some very discouraging opinions about what could be expected. It was said that the neighborhood was dead, the people had moved away, and no church was needed. It was said that the parishioners were discourged as to the church's future. It was said that the plant was run down beyond repair. Some of these dark reports came to me while I was in India, and you may rest assured it was difficult to believe in the light which came to me in prayer, that I ought to accept the call. I knew nothing of the parish, and had to get all my information second-hand. But the more I heard, the more I thought that our difficulties might be blessings in disguise. For I wanted to do a very particular kind of work, missionary work, evangelistic work, touching the untouched, reaching the outsiders, stirring the communicants themselves to greater spiritual activity. I had been giving my life to that kind of work for the previous seven years, working principally with school boys and undergraduates. I was eager to try to work it out in a parish. The best parish to work in would not be one with an easy future assured, where there were no problems, and all was smooth; it would be one where the vestry and people were willing to give me a free hand to try something which had not been tried before, where a new method was welcome as a possible remedy for a difficult situation. One thing I knew beyond doubt: a downtown church in New York had to do a distinctive work which would draw people from other sections of the city; it could not justify the cost of its own maintenance if it was merely a parish church with no special function or flare. The vestry had ample opportunity to investigate my previous ministry—far better than I had to investigate them; and when I wrote them, I told them plainly what I wantd to do. They acceded generously to my terms, and I came.

It will be a long while till I forget the first time I ever came through the door of the old vestry room, and stood looking up into the arches of this dear, gloomy old church—for it was mercilessly dark before we repainted it. My church! The first church and only church I ever had! These hundreds of pews, this vast interior—could we ever fill it enough to make it feel as if it were full? It was with mixed emotions of fear and faith that I walked about in this church, wondering what lay ahead.

I began, where I hope to end, with individuals. That first hot summer of 1925 I was here alone, and while it was too early to make any difference in the services, we gathered together some small groups, and I had some most significant interviews with individuals. It was not long till a nucleus of a permanent group was started—the group which is now our Thursday Evening Group, meeting week by week in Calvary Hall with an attendance all this winter past of between two hundred and three hundred people. It is a gathering for the sharing of religious experience. It is open to every one. It is without organization. It costs nobody anything. It is a crucible in which spiritual events take place. The Thursday evening meeting is a second Calvary congregation, coming together as a mid-week gathering of men and women from every denomination, from all over the city, and from many parts of the world. There is an atmosphere of friendliness, sincerity and humor—humor is important because mawkishness has been the death of many an experience meeting—and mawkishness is stabbed to death by a good laugh now and then. Some of those who come on Thursday nights

have joined Calvary Church, wanting its services and sacraments; but we make it clear that we are not out to make Episcopalians, but Christians.

As more and more people began to come, the need for leadership became greater. The deepest human problems require individual attention. We needed more staff, but we could not afford more salaries. We prayed for help. And then there began that steady offering of full-time volunteer assistance on our staff, which still continues. In the past five years we have had twenty-two men and women who have at one time or other given their whole time with no remuneration whatever, working in various parish organizations, but principally giving themselves to the needs of individuals. They are trained, as the apostles were, through their own experience and then through learning to share that experience with others. In this group of volunteers is included the Director of Calvary House and of Calvary Church School, a woman of international reputation as an educator, who came to us nearly two years ago. These volunteers work upon the same basis and with the same fidelity as our paid staff: and let it be said to the honor of our paid staff, they work with as much enthusiasm and sacrifice as the volunteers—there is not one of us who would not gladly give our services if we had an independent income and could afford it.

Now the growth of the work and the increase of the staff made imperative an adequate equipment. Dr. Satterlee said years ago that our first need was for a new church, and our second need was for a Parish House. The old church still stands, more beautiful within than ever (we can never hope to make it beautiful without), and likely to weather another century at the least. As I saw it, our most pressing need was for quarters for increased work, and residences for the staff. The vestry thought over all possible plans. The wisest seemed to be to sell the property in Twenty-second Street, tear down the old rectory (not without sentimental regrets), and build adjoining the church. There were many calamity-howlers who told us it could not be done; but thank God, it is done, and it is paid for, three hundred and eighty thousand dollars of it, and the Calvary House debt entirely cleared at our last Easter offering. You all remember that we began to plan in 1927, to build in December of that year, and that we moved into the completed structure in October of 1928. Calvary House is a home rather than an institution. We wanted, and we hope that we have achieved, an atmosphere conducive to friendliness and leisurely confidence, where people in earnest about the solution of their problems can find Christ's meaning for them through knowing how others have found Him. I want you to see that Calvary House grew out of a spiritual need. I wish I had time to tell you how it was fairly made out of faith. If ever bricks and mortar held spiritual significance and value, those in Calvary House do. The prayers of the staff, the daring decision of the vestry, the generosity of all the people giving as they could—surely the Master Builder has built them all up into the lasting fabric of Calvary House.

If the walls of Calvary House could speak, if they could give any conception of the thousands of talks that have taken place within them, we should have the realest record of the past five years. If a church has any record worth preserving, it is the record of eased and unburdened human hearts, of strengthened wills and re-made personalities, of men and women without hope who have found new life and joy in Christ. For some churches, this is an inspiration; we can say, because it is the truth, that here it is a fact; month after month we have seen the repeated miracle of the new birth, and watched the growth of souls into stability, joy and usefulness in Christ. The number of ministers who have come to look into our work has been in the hundreds. Some twenty of them have been deeply and profoundly affected by it, and are attempting to carry on the same work in their own churches. One member of our staff remembers six returned missionaries who have made new starts and gone back to work with a fresh determination to win others for Christ. And the number of others who have come for spiritual help would stretch into four figures, some coming hundreds of miles. Besides this, we must not forget the many visitations which individual or teams of speakers from Calvary Church have made to relatively nearby churches, schools, and other gatherings. . . . .

But we must think about the future and plan for it, that the future may be captured for Christ, and that men may know Him as our fathers knew Him in the yesterdays, and as we know Him today.

The days which lie immediately ahead of us seem to me to be rich in spiritual possibility. I hope that they will not be years of much money-asking or thought for our our physical equipment—that is, thank God, behind us. If each of us does all that he can, our work will go forward steadily and grow. But I wish that we might set about an intensive movement for the cultivation of our relationship with God. I feel entirely sure that those who put the cultivation of the spiritual life in the forefront of their purpose are not the survivors of an age of credulity, but the beginners of the age of true reason. Human life is never healthy without God. The need for God, for knowing Him, for finding His will, for realizing His sanction and blessing on our life, is the great need of our age. I do not know a healthier or more useful occupation for a Christian Church than to make all this central, and to provide for the hungry souls which come within its doors a tangible way of finding and knowing God. I ask you this morning to dedicate yourselves afresh with me to that supreme task.

Let us not congratulate ourselves upon the happy and effective service God has allowed us to render these past five years, but let us be grateful to Him for them: and let us set forward into the future with a high hope and a confident faith that "He which hath begun a good work in us will perform it until the day of Jesus Christ."

(Preached at Calvary Episcopal Church, Fourth Avenue and Twenty-first Street, New York, Sunday, June 1, 1930.)

BIBLE QUESTIONS AND ANSWERS.

(Our readers are invited to send in their questions from time to time concerning Scriptural subjects in which they are perplexed or desire light. Our limited space necessitates brexity in questions, as well as in the answers which we will endeavor to maintain in strict accord with the Word of the Lord, which, after all, settles all argument. This column is therefore not for controversy, but for a testimony.)

Conducted by E. V. S.

Question No. 62.—What are the beliefs of those who call themselves "Mellennial Dawnists or Russellites?"—Edw. de V.

Answer No. 62.—Christ is shown to be a created being, and thus His Godhead is denied, and with it the Trinity. In their teaching there is no sacrifice for sins. They also teach that the soul goes to sleep at death, or is annihilated, and then created over again in future life. They claim that we have a "second chance" during the millennium.

Question No. 63.—Is there not danger that the "life of faith," so-called, may lead to a passive and unreal experience, rather than a useful and active life?

Answer No. 63.—There are two aspects to the "life of faith," viz.: that of restfulness, and that of activity. True faith actively cooperates with the will of God for the fulfillment of the purposes of God.

INTERNATIONAL PEACE GARDEN.

The International Peace Garden is proposed to be laid out on land extendng across the boundary between the United States and Canada, in honor of the more than a century of peace between the countries. It is to contain specimens of all the varieties of trees, shrubs, and flowers that can be grown in this latitude. Contributions are solicited in small amounts from school children throughout both countries. The idea is a beautiful way of sponsoring thoughts of peace, and suggests the beautiful figures used in Holy Writ for those who have accepted God's salvation and are nurtured by His Holy Spirit into the divine nature. "He shall be like a tree planted by the rivers of water." "Blessed is the man that trusteth in the Lord . . . for he shall be as a tree planted by the waters." "That they might be called trees of righteousness, the planting of the Lord."—The Christian Sun.

THE THOUSANDFOLD IDEA.

It is a perfectly obvious truth and one that even a child can grasp and understand, that if you can increase the power and usefulness of individual Christians a thousandfold, Christianity would soon become the controlling factor in human affairs. But can a Christian become a thousandfold more useful? He cannot make himself so, but God can make him so.

"He that believeth on me, the works that I do shall he do also, and greater works than these shall he do, because I go unto my Father." These words clearly imply that Christ was ready to furnish His followers with all the power needed to make His cause successful and His Kingdom prevail.

Where the Church has failed lies in her inability to believe that Christ really meant what He said: or that He was able to do what He said. Unbelief means spiritual paralysis. "This is the victory that overcometh the world, even our faith." 1 St. John 5:4.

"If thou canst believe, all things are possible to him that believeth." St. Mark 9:23.

Frederick W. Neve.

NEWS FROM THE FRONT

(The Southern Churchman, believing that missions constitute the life of the Church, hereby invites the missionaries of our Church to write letters to this paper, describing the work they are doing, in an interesting way, so that our people may know more of what is going on, in the mission field.
During the Great War news from the front formed the chief news of the day, and it would seem as if this ought to be so in a Church paper. At any rate, this forms an important part of the policy of The Southern Churchman.—Editor.)

CHINA INLAND MISSION.

Chefoo, North China, May 18, 1930.

Our Dear Friends:

My circular letter is overdue, but ill health has made letter writing impossible. It is no new thing for us to find ourselves in circumstances that call us to pray for grace which will enable us from the heart to say: "Even so, Father, for so it seemed good to Thee"; but this time the call came not through pressure from, or difficulties in the work, disappointments in converts, or students, or shortage when we had hoped for plenty, but because of being laid aside from the work we love so well. The closing days of December, 1929, with but little warning, brought us one of the darkest clouds with which our Father has trusted us. My husband's eyes went our of commission for reading. The severe pain lessened after the first few days, but, although there is definite improvement, he cannot use them yet. For a month I gave myself to helping him by reading aloud—Mrs. King having just returned from furlough, and being detained here by the political situation in Honan, was able to take over my work—but, by the end of that month the much loud reading, and the extra strain in breathing it required, put me out of commission. Early in April I was again able to come downstairs and, though slowly, I am regaining my usual activities. Fortunately, the first volume of the Commentary on Leviticus was nearly through the press, and the Ms. of the second volume was practically finished, when my husband's eyes gave out. Some kind friends did the necessary reading to enable him to complete the work, and now the proofs of this second volume have been read to the end of the twenty-sixth chapter. We praise God that the work is almost completed, and pray that it may be a great blessing to many Chinese Christians throughout the country. I am thankful to say my husband's eyes are considerably better, but evidently a prolonged rest is needed before restoration can be expected. Will you not join us in prayer that the Lord's healing hand may be upon him, and that if it be His will, he may be enabled to go on with the commentary work, which has been so greatly valued.

I doubt not that many of you would like to ask me, "What is really the condition in China?" A more difficult question to answer it would be hard to find. Certain it is that we are having more civil war, and just at present the outlook seems very serious. Report has it that the decisive battle may be fought soon! Certain it also is, that the sufferings of this people cannot be described in words. But we have become so accustomed to terrible things happening, that what would have startled the whole world twenty years ago, makes but very little impression now. In the famine areas typhus fever is still raging, and a number of our workers have been carried off by this dread disease, since I last wrote you. One of these, a Miss Berg, was an unusually fine worker who returned from her home in Sweden last November, and came into our home while she helped to nurse another Swedish friend who died here the early part of December. After the funeral, Miss Berg left for her station, where she spent but a few weeks, when she was stricken with the fever which proved fatal in a few days. To us it appears such a calamity, but we can trust where we cannot understand, for He makes no mistakes.

In many parts of the country bandits are busy, and in a paper just to hand I read that thirteen British subjects were captured in nine months time, while three of that number were massacred. This does no give the number of other nationals who have been captured or put to death. When I wrote you last I mentioned Mr. Pike of our Mission being a captive. Since then we have learned definitely that he was killed the day he was taken. Three Finnish lady members of our Mission have also been put to death since my last letter, one of them being over sixty years of age. Far more Roman Catholic Missionaries have been killed than Protestants. A few months ago I read that eighteen of their number had been massacred in thirteen months, if I recall correctly, and since that time another half dozen, at least, have met death at the hands of evil men. Nearly two months ago three other members of our Missions, Mr. and Mrs. Porteous and Miss Gemmell, were captured. The former is from Scotland, while the two ladies belong to America. The Chinese Christians subscribed ransom money and when they had $1,100, they paid it over and succeeded in getting Miss Gemmell released. Then they set to work to raise more money. Word has just come telling us that it is hoped Mr. and Mrs. Porteous will soon be released, but no details have reached us. How we praise God that their valuable lives have been spared. The authorities have asked the missionaries to evacuate the worst districts, but in many places there is greater danger in traveling than in remaining in a station. The paper just to hand tells us that there are some 60,000 well equipped Red troops in China at present. These are expected to play an important part in the fighting which is going on now. They are also playing an important part in the general condition of the country and its attitude towards the Christian missionary and his work.

Just to illustrate how difficult it is to carry on work: A mission hospital in Shensi waited for three years before an order of supplies got through to them. On arrival, the X-Ray plates and many of the drugs were useless. In another case, a group of missionaries paid a thousand dollars in order to get a carload of goods, which had been long delayed and were much needed, through to rail-head. When the train arrived at a railway junction, about two-thirds of the way, the military commandeered the car and unloaded the goods, which lay for months in an inn, accumulating storage charges. These instances will serve to show the difficulties under which missionaries are laboring at the present time; they also show the terrible handicaps under which trade of all kinds is carried on, so that many firms, both Chinese and foreign, are on the verge of bankruptcy, if they have not already closed down.

In many parts of this province the work is now carried on with great opposition, for not only are the powers trying to force the Christian Schools not to use the Bible, etc., but they are ordering us not to hold special meetings, and in some places they are forbidding women and girls to come to the regular meetings. The attitude of one section of the authorities is well expressed in the following, which was published in a local newspaper about Chinese New Year time: "The Tsinan Political Bureau, finding that this is an auspicious time for the progress of the Anti-Christian Movement and also that throughout the province various local Political Bureaus have enrolled Christians as members, which is a hindrance to the prosperity of the campaign, have asked the Provincial Political Bureau to order that branches in Shantung which have Christian members see to it that within one month the said members openly renounce Christianity, or be expelled from the party. Further, that in future Christians must not be received as members." At the same time the Bureau asked the Provincial Government to forbid the employment of Christians in any capacity in official departments. The General in charge of this city is not enforcing these orders, but in parts of the province both Christians and missionaries are having a hard time. In the provincial capital, the Shantung Christian University has had no end of trouble with strikes of various kinds instigated by the Political Bureaus, and has had to close down most of its departments. In a number of other cities also, schools have had to close down and a determined effort is being made to prevent all Christian teaching.

Amidst all the chaos, God's Word still proves itself to be "the power of God unto salvation." There is definite blessing in the salvation of souls in quite a number of places. Shansi—the place so dear to our hearts—has been much favored in the blessing received at special meetings held in various centers. One of the favored places is the Women's Hospital where Edith is working, and in a recent letter she tells how wonderfully the Spirit is moving even upon the hearts of some who are beyond physical help. One such, a young girl, sent home with the verdict that a few months only were left to her of life here, witnessed for the Lord and joyfully answered His call Home. After her death, the mother's heart was well-nigh broken, and in that condition she cried to God to reveal Himself, if there were only one true God, and show her whether her child had indeed entered the heaven she had spoken of. That night she dreamed about the girl, seeing her most wonderfully clothed in glory and hearing her tell the same Gospel story that she had told them when she returned from the hospital, and during her illness. This changed the mother, and the work of the Spirit has spread to others.

Here in Chefoo the people also listen very well and seem more desirous of hearing than formerly. This province is the home of the Shantung or Pongee silk, and in Chefoo we have large factories where thousands of women and girls are employed on linen embroidery. Possibly some piece of embroidery in your home was done here, for large shipments go to America and England. We have entrance into

most of these factories, and are allowed to help the women with their simple ailments and tell them of the Saviour's love, which brought us out here to minister to them. There are some Christians in most of the factories, but the great majority do not know Christ as a Personal Saviour. Some half a dozen Chinese Bible Women and several foreign missionaries give their time to this work. It is financed by local business firms and the factory owners also contribute. We praise God for the open door, and would be so grateful for your help by prayer that the Lord may do a mighty work in our midst.

For a long time I have wanted to write you about some independent workers for whom I wish to enlist your prayer-help. When I escorted Edith and Ruth Nowack to the Language School, I spent about ten days away from Shanghai. During that time I was introduced to a Chinese Evangelist one day on a city street. This Evangelist had a wonderful light in his face about which I remarked to the missionary who had introduced us. She told me that he was one of the most godly Chinese she had ever known. Further conversation informed me that he had given up a good position with missionaries and stepped out without promise from man, of any support, just because he believed the Gospel would meet with better acceptance among these Chinese if it were separated from the foreign background which the missionary gives it. He is absolutely sound in doctrine and is on the most friendly terms with the missionaries and they respect him highly. A few days later I met him again in another city; this time on a railway station platform with a bag of books, tracts, etc., on his way to itinerate in the country district around. The light on his face was so striking that one could pick him out from a large crowd, and I was told that the Lord was using him and his testimony. A few days later I heard about several people in Shanghai who were working in much the same way and for the same reasons.

Shortly after our arrival in Chefoo, we were invited to dinner at the home of a missionary, who wanted us to meet an outstanding Chinese Christian worker. This man had been using my husband's various helps to Bible study and "Bible Reading Outlines for the Blackboard" in his work for a good many years. We enjoyed fellowship with him and here I found another who had stepped out in faith, separating himself from the missionaries with whom he had worked for years, and who still think most highly of him and his work, because he believed that the Gospel, separated from the background which the missionary gives to it, because he is a foreigner, would meet with a better acceptance among his people, especially in their present frame of mind. Among other things, this man is teaching in the Bible Institute here, and this Institute was not only brought into being through the Chinese themselves, but is financed by Chinese Christian business men of this city and several of these attend classes in order to understand the Bible better themselves. Besides teaching in the Institute this Evangelist takes trips to outlying districts and is much used of God in bringing blessing to the people. During his absence from the Institute, the Christian business men help in the teaching in order to set him free. A short time ago he had a very interesting trip into Manchuria going there by way of Dalney. On reaching Dalney he suggested to some Christian men that they spend some time in Bible study during the few days he planned to have with them. Being business men, they found it difficult to find a time which would suit at all, but finally, they decided on five A. M., and daily they met and received much blessing. Our friend had to pass on to keep his appointments and spent three weeks in the northern districts, but returned by the same route. Think of the joy which he experienced when, on getting back to Dalney, he found that the five A. M. meetings had been carried on regularly during his absence. On his return here he told us that those men formerly came to church either without a Bible at all or with a small one tucked away in their clothes somewhere, but that now they do not hesitate openly to carry a Bible through the streets. I have also heard of a fine company of Christians in Peiping, who carry on work in a similar way, but I have not enough details to write about them. I believe such groups are multiplying throughout China and they work on very simple lines. We praise God for them and, while the missionaries with whom they formerly worked miss their help very much, they appreciate the splendid work they are doing, for the chief aim of all missionary work is to make the church truly independent, i. e., self-supporting, self-governing and self-propagating. In our Mission there are also quite a number of stations which are entirely worked by Chinese, who, I am glad to say, do not feel it necessary to separate from the Mission, and everywhere our workers are seeking to help the Chinese toward independence. In fact, most places the Chinese Christians are less eager to accept responsibility than the missionaries are to devolve it upon them. Please pray much for all these.

In closing I want to thank you each one for your help in prayer and support in the past, and to say that we count on you still, for the battle grows harder as the time gets shorter. Prayer only can win out and in it you can have as great a share as we. May I add some verses which have been a great help to me?

With warmest greetings from Mr. Dreyer as well as myself,

Yours in His glad service,
Gertrude C. Dreyer (Mrs. F. C. H.)

"The floods compassed me about: all thy billows and thy waves passed over me.—Jonah 2:3.

They are His billows, whether they go o'er us,
Hiding His face in smothering spray and foam;
Or smooth and sparkling, spread a path before us
And to our haven bear us safely home.

They are His billows, whether for our succor
He walks across them, stilling all our fear;
Or to our cry there comes no aid nor answer,
And in the lonely silence none is near.

They are His billows, whether we are toiling
Through tempest-driven waves that never cease,
While deep to deep with clamor loud is calling,
Or at His word they hush themselves in peace.

They are His billows, whether He divides them,
Making us walk dryshod where seas had flowed;
Or lets tumultous breakers surge about us,
Rushing unchecked across our only road.

They are His billows, and He brings us through them;
So He has promised, so His love will do.
Keeping and leading, guiding and upholding,
To His sure harbor, He will bring us through.
—Annie Johnson Flint.

ALASKA.

"We have been advised that we may have high water this spring," Miss Amelia Hill wrote late in April from Allakaket, Alaska. "We shall make what preparations we can, and there will be four families to float around with us if it comes to that. I counted the boats today as I walked through the village and found five. Quite enough. It won't be necessary to climb any trees."

LIBERIA.

Back in the bush in Liberia, the hospital of the Holy Cross Mission at Masambolahun is increasing its work, under Dr. Maas. A glance at a map of Liberia will show that the borders of Sierra Leone and French Guinea are not far from this location. Last December, the first month after the doctor's return from furlough, they had in the out-patient department 482 from Liberia, 417 from Sierra Leone, and 927 from French Guinea; 1,091 men and boys, 735 women and girls. This included people from ten tribes. The actual number of treatments lacked just four of 10,000, including 2,198 dressing, and 6,961 injections. There were twenty-nine in-patients in the hospital, and the doctor had twenty-nine major operations and eleven minor operations in the month. The charge for a major operation is two kerosene tins full of rice. Vegetables are supplied from the hospital farm.

PORTO RICO.

In spite of the depression and discouragement in Porto Rico last year, following the hurricane, the local campaign for funds towards rebuilding St. Luke's Hospital, Ponce, exceeded the hoped-for goal of $10,000. The total amount needed, $100,000, was received, a large part coming from the Hurricane Relief Fund given by people throughout the Church. Bishop Colmore hopes the hospital may be built before the end of 1930. The present much patched building, with seventy beds had 1,160 in-jatients during the year.

Better than the statement published a while ago, that the Navajo Indians build their hogans facing the East to keep out the evil spirits, is a little legend just received from Arizona, that a wonderful man once visited the Navajos, long, long ago, revealed wonderful things to them, ascended, and told them he would return some day, and they would see him in the rising sun. So their doors face the East, that they may surely see him when he comes.

A modern Indian, alas, says it is just in order to get all the morning sunlight, but the age-old symbolism between the rising sun and the Sun of Righteousness is too deeply embedded in human thought for him to demolish.

NEW LIGHT ON OLD STORY IS SHED BY FAR-AWAY DIGGINGS.

By William T. Ellis.

Critics should not be so cocksure. Time has a way of making a joke out of wiseacres. No real scholar will permit himself to be found in the company of the wordy crew who utter infallible opinions. For the unfolding years bring confusion upon these self-complacent oaracles who deliver final judgments upon heaven and earth, and the waters under the earth. Nothing more clearly demonstrates the essentially unscholarly character of our noisy moderns than their absurd air of finality. A good text for timid souls to ponder, when troubled by the upsetting deliverance of these new instances of "infallibility in breeches," is, "He that sitteth in the heavens shall laugh."

Our case in point is Abraham, first in a series of six months' studies of representative men and women of the Bible whom the Sunday-school millions will consider. Only a few years ago the very wise critics were pooh-poohing the historicity of this great Bible character. He was termed a timeless figure of fable, a legendary hero from the mists of the beginning of time, originating in some vague and unknown region of the nebulous Orient, called "Ur of the Chaldees." Myriads of men and women, not yet old, were taught that there was no evidence of the actual existence of Abraham; or of the localities and personalities associated with his name.

Spade Versus Conjecture.

Nowadays, though, the person is an ignoramus who is not aware of the general results of recent archaeological research in Bible lands. More important than the finding of Tut-Ankh-Amen's tomb are the discoveries recently made at Ur of the Chaldees, Abraham's home town, by Major Leonard C. Woolley, in behalf of the British Museum and of the University of Pennsylvania Museum. Written history extending two thousand years beyond Abraham has been unearthed, with clear evidence of organized civilization stretching still further back, by unknown mellenniums

Crashed in confusion are the reasonings and conjectures of critics who airily discredited the story of Abraham. Anybody who seeks adventure may follow, as I myself have done, the entire route of Abraham's pioneering. I have looked upon the still-standing walls, in the ancient city of Ur, of the very pagan temples from which Abraham and his fathers revolted. The geography of the Bible narrative vindicates its accuracy. I own deciphered records from Abraham's birthplace that were written by men of his own day, and earlier.

Evidence in Philadelphia.

It is worth a visit to Philadelphia, from the remotest corner of the continent, in order to study the beautiful and awesome collection of relics from Ur of the Chaldees now on exhibition in the great Museum of the University of Pennsylvania. All the glamour of unreality is stripped from Abraham's day by these abundant records.

In points small and great, the accuracy of the Bible's biography of Abraham is shown by a personal visit to the scenes where he dwelt. What commentator would see anything significant in such a passage as Genesis 24:16, wherein it is said that Rebecca "went down to the fountain, and filled her pitcher, and came up?" When I traveled in Haran I found that the wells are deep, and that the water is reached by long stairways cut in the rock. Even in such trifles the truth of the Scripture story is made plain. It is easier to trace the footsteps of Abraham 4,000 years ago than the journeys of the Jesuit missionaries in Canada only three hundred years distant.

King and Exile.

Judging by contemporary standards, there were many greater men than Abraham. King Hummurabai, for instance, about whom we have learned at all only in late years, was a mighty law-giver and ruler; but he pales, as a historic figure of abiding influence, when contrasted with the "father of the faithful," the great "come-outer," Abraham!

Stories of Abraham still persist along the route of his great trek. At Urfa, in Haran, the natives still recount this tale: In the long ago, Abraham dwelt in their city. But he had heard a Voice, and planned to emigrate to Canaan. Because he was a good and beneficent man, the people pleaded with him to remain, and become their king. He refused; they urged. Resolute, they took him to the peak of the mountain which overtops Urfa, and declared that he must remain, living or dead; for if he persisted in leaving they would cast him down to his death. Unmoved, Abraham insisted that he must obey the Voice. So they cast him down from the dizzy height—and where he landed, unhurt, two great springs broke forth under his feet. If you don't believe the story, there are the two sacred springs or pools, to this day; full of tame and sacred fish, which—as I can attest—crowd one another out of the water as they throng to be fed.

Aleppo, the ancient key city at the head of Syria, enshrines Abraham's memory. The name in Arabis is "Halep", which means "cow"; because, tradition says, good Father Abraham, when he dwelt there, en route to Canaan, used to milk a white cow at the city's gate every evening for the benefit of the hungry. Such stories cling to all the regions of Abraham's life in a way that is not so of any of the great world-ruling kings who once held sway over the same territory.

With Feet of Clay.

It is a bit surprising that, during the recent vogue of "debunking" biographies, none of the gutter guild put out a book on Abraham. For he was not perfect. He stumbled again and again, especially in the matter of passing off his wife as his sister, when he was in a blue funk down in Egypt.

But there is more to the sun than sun-spots; more to Cromwell than the wart on his nose; more to Washington than his occasional lusty profanity; more to Lincoln than his gawkiness and rough stories. In its essence and in its totality, the life of Abraham was great—great in fortitude, great in initiative, great in hospitality, great in optimism, great in magnanimity, great in loyalty; but greatest of all in faith.

This "father of a multitude" has his biography in a phrase. "He believed God." His faith is the more wonderful because it did not have, as has ours, the background of ages of believing ancestors. Amidst the welter of Chaldean polytheism, breathing every day the atmosphere of an all-pervading paganism, he yet learned to know and trust and follow the One God. He was a pioneer of that immortal company of master souls who are "not disobedient unto the heavenly vision." There is no other ultimate measure of greatness than this spiritual quality.

Helped and Helper.

There was no intricate system of theology in the faith of Abraham. He simply took God at His word. His trust in God made him one of the great figures of all time. Often that confidence was sorely tried; and it needed a vast canvas for the portrayals of Divine providence. Nevertheless, even up to the limit of being willing to sacrifice his own son Isaac, heir of the promises, this "father of the faithful" carried his childlike faith.

Huge promises were made to Abraham. Most significant was, "I will bless thee, and make thee a blessing." He was helped, in order to become a helper. Not all who are benefited pass on their benefits. This is one of the surest signs of success. Not what we have got, but what we have shared measures our greatness. If a man has done good all his life—helped others to be their best selves; embodied the noblest standards; stood by friends in need; quickened kindlier impulses in his fellows; been a fingerboard pointing to God—then he is following in the illimitable train of Abraham, "the friend of God."—News Leader.

Book Reviews

LOVE'S DANGER SIGNAL: By John G. Reid, A. M., Ph. D. Bible Institute Colportage Association. Ten Cents each, or Twelve for $1. Pp. 32.

In clear and convincing language the author sums up the evidence in favor of the doctrine of everlasting punishment. His arguments are based chiefly upon the words of our Lord. Having thus shown the certainty of this punishment, he leads us on to see that these seemingly "hard sayings" are proof of the love of God for sinners, in that He gives us these danger-signals so that we may be able to escape the doom we might otherwise merit.

Incidentally, the trend of the argument is a strong appeal to personal evangelism, and as such will doubtless be of invaluable aid to leaders in that work.

N. D. T.

IN SEARCH OF GOD: By John Walker Powell. Cloth. Pp. 160. Published by the Macmillan Company, New York City. Price, $1.50.

Dr. Powell herein traverses the route of the Old Testament saints and carries the reader with him as he unfolds the apsirations and spiritual hunger of these brave and unconquerable souls who felt the pulsations of an alluring call and could not other than follow the light.

It is distinctly the portraiture of the human side of the development the spiritual culture of that age. When he says that " the driving force in the national struggles of the Jewish race was an idea, a vision," he concedes what is patent to all students of history, that the preservation of that race, still unique in its isolation from the rest of humanity, is the unexplainable ethnological miracle.

But it is just here that we must offer protest. Is the birth, the youth, the manhood of that mighty people but the conclusion of a self-imposed racial distinguishment? Is there not the other and more important side, that "God appeared to Abraham," to take him to himself as the father of his race? The Doctor implies this on his title page in the quotation from Hebrews 11:8, "We went out not knowing whither." Certainly, we would be tolerant and kindly in dealing with the ideal Dr. Powell here presents. We may do this, but not leave the other untouched. There is a divine thread running through the entire history of this chosen people, which defies any interpretation as of legend or of a mere "Great Adventure."

What we have in the record of both Judaism and Christianity not man seeking for God, which St. Paul allowed had been among the nations (Acts 17:25, 27); but God seeking for man. Behold the heart-hunger of the Almighty in His protests over the recreancy of His people as we read in the prophets. Hear the Apostle, "God was in Christ, reconciling the world unto himself" (2 Cor. 5:19); aye, more stand with our Lord as He unfolds the yearning of the heart of God for alienated souls in the distinctive parables of Luke 15, where joy is exultantly liberated in the presence of the angels "over one sinner" who, like the lost sheep, the lost coin and the lost son, is restored to the Father's fold and fellowship.

Kenneth Mackenzie.

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letters to the Editor" will appear in our columns except those coming to us signed by writer.

SOME HAVE ATTAINED THE HEIGHTS.

Mr. Editor:

A young man was speaking of the men in gray, and how they would throw their hats in the air and cheer when Lee and Jackson appeared. That love in their hearts carried them through all their hardships. They never counted the cost when they thought of their leaders. It was beautiful, and the heart thrills at the thought of it!

What have we today?

If we will just own it, we have Jesus!

How seldom we speak His Name. We say God, or our Father, or we say Christ. He seems to so many of us, vague, shadowy, far away, separated by two thousand years from us and our affairs. But suppose for a moment we claim the promises. Suppose we think of Him as a real, a living Captain, and suppose we enlist.

It isn't pious talk, it isn't saying we are good, or perfect, or better than others, it isn't setting ourselves apart for others to imitate.

Anything but that!

The soldiers of Lee and Jackson forgot themselves. They threw their hats in the air, they cheered!

They did it because they **had** something.

Now, a minister has written a book. He hasn't written it as if he were talking down to us. I haven't read all of it. Am trying to read it aloud to my niece. A few sentences stay in my memory: "And some there have been who were glad it was all they had."

That is a height I do not claim to have reached. But what a thrill it brings just to glimpse the fact that some have reached it.

The soldiers of Lee and Jackson would not have changed places with kings. No power, no luxury, no fame, no personal ambition would have tempted them for a single moment.

Now, the author of the book I refer to believes we can live like that **for Jesus.**

Anyway, I can try. And trying, the things that are against me are somehow turned to work for me.

G. W. H.

My Dear Miss Carter:

Your package containing the pamphlet by Dr. Bell in criticism of Mr. Bowers' "Tragic Era" and the copy of your brave, Christian and splendid letter to Bishop Freeman in regard to the sacrilegious use of Lincoln's name from Christian pulpits, has been received and I thank you for sending this material to me. I would have acknowledged it sooner, but I have been away from home and now have just settled down to summer quiet. All you wrote to Bishop Freeman is so true and so needed to be told the clergy in these days when we all feel that there is some great lack that is affecting the hold of the Church on the coming generation. I hope Bishop Freeman is enough of a leader to take your information to heart and use it for the good of **our** Episcopal Church.

I have not yet read Mr. Bowers' "Tragic Era," so I can't express an opinion on Mr. Bell's criticism, but I hope to read the Bowers' book this summer in my leisure time and then I'll follow carefully all these comments that Mr. Bell makes and I am sure it will make my reading more interesting and helpful.

With appreciation of your earnest, faithful and painstaking efforts for the truth of History and with best wishes for your summer.

(Signed) Mary B. Poppenheim.

31 Meeting Street,
Charleston, S. C., July 5, 1930.

Mr. Editor:

America is beginning to realize the propaganda of the sixties, and that Lincoln was not a super-man. One of the most encouraging things in life is that historians in the end will get the truth. I expect to see the Northern cause led by Lincoln gradually sink and the Southern cause led by Lee gradually rise, both to their just proportions for right and justice. We are now passing through a most interesting period and I was glad to see Mr. Hall's letter in the last issue of the Southern Churchman in reply to the federation of churches. If the clergy would only realize their job is to get the individual soul to realize the presence of Christ and that God is a God of love and not a God of coercion, then we would get some where. The man of the street wishes to see this kind of religion in a religious leader.

A Subscriber.

LOVE FOR TRUTH.

Mr. Editor:

In May, Miss Mary Carter sent me a copy of her letter to Bishop Freeman, telling me you were publishing it in the May 24 issue of your paper. Absence from home and illness have so long prevented my writing that, perhaps, you have forgotten the article now.

However, my love for truth, and my admiration of a man wise enough and big enough to know it and stand for it, compel me to write to thank you for publishing this letter.

With such wide-read men as the Bartons, singing hosannas to the infidel Lincoln, and placing him on an equality with Christ, on one hand, and such countless numbers of weak-kneed men like Sizoo in the pulpit, on the other, it is going to take much time and thought from discerning men like you who love and serve God, to defend the faith of our fathers, and to point out that the stuff delivered from our pulpits on Lord's days is not Bible, is not Christianity and is not acceptable to our Redeemer.

I can't thank you enough for your work in defending the Truth; but I do earnestly pray that God will bless you with long life and a burning desire to stand ever for right and truth.

Mrs. J. B. Rhoads.

Austin, Texas.

Church Intelligence

Bible Conference.

The detailed program of the Winona Lake Bible Conference is in print, and all things are satisfactory for the opening on August 15 of what those Winonans acquainted with program building believe is to be the best and biggest conference yet held in connection with this justly famous institution. The most noted preachers and Bible teachers of the world have been secured.

Here is a list of the speakers and the dates on which they will speak: Dr. Alexander Thompson, of Canterbury, England, August 15 to 18; Lionel B. Fletcher, Australia's leading evangelist, August 20 to 24; Dr. Robert G. Lee, August 22 to 24; Dr. O. F. Bartholow, August 23 and 24; Dr. J. C. Massee, August 15 to 24; Clinton T. Howard, August 15 and 16; Dr. Max Reich, August 15 and 16; Dr. I. M. Hargett, August 19 to 21; Dr. George McNeely, August 15 to 19; President John McNaugher, August 15 to 19; Dr. R. B. Kuiper, August 19 and 20; Dr. George L. Robinson, August 15 to 19; Dr. Herbert Beiber, August 20 to 24.

Home-Coming Day is to be August 21. The special feature this year, when Lionel Fletcher, of Australia, will bring the message in the big tabernacle seating 7,000; after which on the lawn under the big oaks reminscences by the old-time Winonans will be indulged in.

Clinton T. Howard, known as the "little giant", will speak in the tabernacle the first Sunday afternoon, August 15, on "Bootlegging the Constitution"; and Dr. O. F. Bartholow, famous preacher from New York, will hold forth on the last Sunday afternoon, August 24.

At the close of the Conference Sunday night, August 24, at nine o'clock, a union communion service will be held. Detailed program and special information may be secured by writing to Dr. W. E. Biederwolf, Winona Lake, Indiana.

Bishop Lloyd Honored on His Golden Jubilee.

The Rt. Rev. Arthur Selden Lloyd, Suffragan Bishop of the Diocese of New York, who has been a minister in the Protestant Episcopal Church for exactly a half century, completed a celebration of the Holy Communion yesterday morning at the Cathedral of St. John the Divine, and as he left the service four hundred clergymen and laymen of his diocese appeared at the gate and escorted him back to the church.

Bishop Lloyd, bewildered by the ceremony, followed Bishop William T. Manning to the undercroft of Synod Hall and sat quietly beside his wife while the Rev. Dr. H. Percy Silver, rector of the Church of the Incarnation, praised his work of fifty years and gave him a complete set of bishop's vestments, a black leather vestment case, a Persian rug, several boxes of Virginia cigarettes rolled in the Russian style, a bowl of gold fish and a cake. Dr. Silver explained that they were the gifts of Bishop Lloyd's friends in the diocese. The gold fish, he said, were in honor of Bishop and Mrs. Lloyd's golden wedding anniversary.

Bishop Manning praised Bishop Lloyd's "simple faith in the teachings of Jesus Christ, and his consistent joy in the ministry after fifty years of steady work." Dr. Silver said that he would tell about the importance of Bishop Lloyd's work if the audience wished it, but Bishop Lloyd shook his head, and Dr. Silver told some mother-in-law and prohibition jokes and read a poem about light wines and beer.

The complete set of vestments, given to Bishop Lloyd, included a Doctor of Divinity hood of the University of the South, at Sewanee, a China silk Anglican cassock with cincture, and a black satin chimere.

The Rt. Rev. Arthur S. Lloyd, Suffragan Bishop of the Protestant Episcopal Diocese of New York, completed fifty years in the ministry yesterday. With Mrs. Lloyd he will have compelted fifty years of married life next Monday.

In celebration of the two events, Bishop and Mrs. Lloyd were guests yesterday at a luncheon in the undercroft of the Synod House, Amsterdam Avenue and One Hundred and Tenth Street. Three hundred persons, including two other bishops and eighty clergymen, attended. The celebration was arranged by a group of the friends of Dr. Lloyd headed by the Rev. Dr. H. Percy Silver, rector of the Church of the Incarnation, who was the toastmaster.

The luncheon followed a special service, including the Holy Communion in the Cathedral. Bishop Lloyd himself was the celebrant. Assisting him were the Rt. Rev. James Wise, Bishop of Kansas, and the Rev. Dr. Charles K. Gilbert, who will be consecrated this fall as another suffragan bishop.

Bishop William T. Manning was the first speaker. He lauded Dr. Lloyd and told of his faithful services as suffragan. Dr. Manning also paid a tribute to Mrs. Lloyd. In the course of Dr. Silver's speech he presented a number of gifts to the couple.

An immense wedding cake upon which were preched two turtle doves, was one of the striking features of the celebration.

Dr. John W. Wood, Secretary of the Department of Missions of the National Council of the Protestant Episcopal Church, of which Bishop Lloyd was formerly the head, and Bishop Wise also spoke.

Others who took part were Lewis P. Franklin, Vice-President of the National Council; Mrs. Henry H. Pierce, President of the Women's Missionary Auxiliary of the Diocese; Canon George F. Nelson, of the Cathedral, who read a tribute for the rustees of the Cathedral; Samuel Thorne, who brought congratulations from the standing committee of the diocese, and George E. Fahy, President of the Episcopal Church Club.

Among those present were the four daughters of Bishop and Mrs. Lloyd: Mrs. Edmund P. Dandridge, of Nashville, Tenn.; Mrs. Churchill J. Gibson, of Richmond, Va.; Mrs. Charles J. Symington and Mrs. Gavin Hadden, both of this city.—New York Times.

Church Conference on Social Work.

The first Church Conference on Social Work under the auspices of the Federal Council of the Churches of Christ in America was held in Boston, June 9-14, 1930, with the status of a "Special Group" of the National Conference of Social Work. There were one hundred and seventy-two registrations, representing the clergy, denominational social service officials, executive secretaries and social workers from councils of churches, representatives from federations of church women, workers from church institutions—especially orphanages, professors of social ethics from theological seminaries, and interested lay people. Dr. Worth M. Tippy was Chairman of the Conference and Miss Amelia Wyckoff, Conference Secretary.

A feeling of confidence in the values of such a conference developed during the week, and at the final session action was taken as follows: To continue the conference under the direction of the Federal Council's Social Service Commission, to create an Executive Committee with responsibility for its activities, to apply to the National Conference of Social Work for standing as an "Associate Group," to fix annual membership fees at one dollar, and to convene the church group in Minneapolis in 1931, a day in advance of the opening session of the National Conference.

Several fellowship luncheons, afternoon and dinner meetings were held jointly with the National Conference on Social Service of the Protestant Episcopal Church, which has been meeting with the National Conference of Social Work for the past ten years. At the fellowship dinner Thursday evening, addresses were given by Bishop Francis J. McConnell, President of the Federal Council of Churches and by the Rt. Rev. Hugh L. Burleson, representing the Rt. Rev. James DeWolf Perry, Presiding Bishop of the Episcopal Church, who is ill. The venerable Father Gavisk of the St. John's Roman Catholic Parish, Indianapolis, a former President of the National Conference, also sat at the speakers' table and spoke informally. These speakers all emphasize the importance of the spiritual and human values in social work. At the joint meeting on Wednesday noon the better relating of the various communions to social work was discussed, the Rev. Harold Holt giving the experience of the Episcopal Church, and Dr. Charles R. Zahniser presenting a study of the social programs of councils of churches.

Tuesday morning Dr. Richard C. Cabot addressed representatives of theological institutions on "A Clinical Year for Ministers", recommending an "interneship" period for the minister analogous to that of a physician, in the form of instruction and supervised visitation in prisons, asylums and almshouses. At the same meeting Dr. Gaylord White, of Union Theological Seminary, New York, read a report on training in social work in theological institutions, prepared by Dr. Albert Z. Mann, of Garrett Biblical Institute, Evanston. This study revealed that in the thirty-six institutions presenting data, considerably less than one-half of the students enrolled were receiving any training that would acquaint them with modern methods of social case work, or equip them to cooperate intelligently with community social agencies.

Several sessions were devoted to topics relating to the Church and the family. Professor Frank J. Bruno, of Washington University, St. Louis, in speaking to a group of ministers on "The Use of Social Work Methods in Family Adjustment", pointed out that a high motive disassociated from skill may be futile or even destructive. He urged the very great advantage to the pastor of a knowledge of the technique of social case work, but warned that such techniques must be subordinated to his supreme task of spiritual leadership. The Rev. M. R. Lovell, pastor of

Mount Pleasant Congregational Church, Washington, D. C., reported on the unique work of the Washington "Life Adjustment Center", with its volunteer staff of twenty-five professional men and women, where in its nine months of operation, nine hundred men and women have brought their individual and family maladjustments for counsel. Dr. Robert C. Dexter, Secretary of the Department of Social Relations, American Unitarian Association, reported on a preliminary study of the relation of ministers to family adjustment problems. On Friday afternoon the Rev. John Rathbone Oliver, M. D., of Baltimore, spoke to a large audience on "Spiritual Viewpoint in Social Work," followed by Miss Mary S. Brisley, Secretary, Church Mission of Help, Diocese of New York, on "Spiritual Values of the Family", where again the need for emphasizing the spiritual element in social work was brought to the fore.

A large group attended the congregational luncheon, Tuesday, where addresses were given by Professor Graham Taylor, Miss Jane Addams and Dr. Hastings H. Hart. Other sectional meetings were those of the Universalist General Convention, Baptist (Northern), and the National Council of Federated Church Women.

Mr. Chester D. Pugsley, of Peekskill, New York, who financed the conference jointly with the Federal Council, was in attendance at the conference throughout the week, and has assured continuance of his support for next year's conference.

The Church in Brazil.

From the "bleak South" to the "tropic North," Bishop E. F. Every's book, "Twenty-five Years in South America", deals with many phases of life in that vast continent, emphasizing the development of his dioceses, Argentina and Eastern South America, out of its two very diverse sources, the chaplaincies in English settlements, and the missions of the South American Missionary Society. The stories of Bishop Stirling and Allen Gardiner are briefly told, men whose names are famous and long associated with South American missionary romance, but whose actual history is vague to the average reader. Charles Darwin was an early contributor to the South American Missionary Society, so impressed was he with the changed character of some of the Indian converts. Those vaguely mysterious places, the Paraguayan Chaco and the Argentine Chaco, each have a chapter concerning the work of evangelizing the primitive Indians, which is one of the great missionary problems. The book was published by the S. P. C. K. in 1929. It may be borrowed by mail from the Church Missions House Library, 281 Fourth Avenue, New York.

The work of the Brazilian Episcopal Church is mentioned briefly, but with much appreciation in Bishop Every's book. He writes:

"The American Church, to call it by its colloquial name, planted this offshoot, now the Brazilian Episcopal Church, in Southern Brazil, regarding this nominally Christian country, on account of its backwardness and superstition, as an open field for missionary effort. And whatever be thought of the principle of this, the Brazilian Episcopal Church has thriven and grown amazingly and meets a real need. Indeed, it seems as if the Anglican via media was understood and appreciated in Brazil. Most of its work lies in regions which are off my beat, and which I do not visit because there are no English centers there; but I have always found that both American and Brazilian priests of that Church, wherever I meet them, in Rio or Sao Paulo or elsewhere, have a warm sense of fellowship with us and set a high value on their historical position of Reformed Catholicism, whether they call it that or not.

"Two points I think specially worth nothing apart from their efficient organization and admirable zeal: first, that this is the only Mission in the Latin population of South America which has never met with any open opposition. Protestant Missions in Roman Catholic countries often bring upon themselves the harsh treatment they complain of. But these American Episcopalians avoid aggressive action, and habitually treat their opponents (if we are to call them that) with courtesy. They behave like gentlemen.

"The second point is that, like the mother Church in the U. S. A., it exercises an influence altogether out of proportion to its numbers. Numerically, and from the point of view of organization, Presbyterian, Methodist, and Baptist Churches are far stronger, but in all joint action of these 'Evangelical' Churches the Brazilian Episcopal Church counts for much, and is a moderating influence upon extremist counsels. Where, for example, many habitually rebaptize their converts, the Brazilian Episcopal Church insists on recognizing Roman Catholic baptism.

"In practice, then, this Church, in communion with our own appears to be fulfilling a thoroughly useful role, and may really be a force on the side of unity. And it is, perhaps, from this point of view that the leaders insist upon their Church buildings being of a worthy, dignified type, however plainly furnished within."

The Church of England has eight churches in Brazil, widely scattered, with but five chaplains to serve them, two of whom also manage Missions to Seamen.

There is a Church of England mission school for native Indian boys in Chile, which they so love that they beg not to have holidays. They come splashing in through seas of mud, their trousers tucked up and rain streaming off their woolen capes, and their faces are radiant as they join in the opening words of the school session, "Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself."

Reopening of St. Paul's.

This week the attention of people all over the world has been focused on St. Paul's Cathedral, which was officially reopened on Wednesday in the presence of the King and Queen. No words could adquately express the widespread feelings of thankfulness and joy of every one that our great national Cathedral has been restored to us. For seventeen years the tremendous task of restoration has been going on, unceasingly every day, and on Wednedsay Their Majesties paid their homage and tribute to the fact that St. Paul's has been made "safe for centuries" to come.—Church of England News.

The Workmen of St. Paul's.

We refer elsewhere to the re-opening on Wednesday of the dome area of St. Paul's Cathedral. Our purpose here is to offer a small tribute to the workmen who, under the guidance of architect and engineer, have by their labour made the building safe for many a long year to come. For five years, unseen behind a screen of woodwork, the workmen have bored and chipped and hewed and "grouted" the great pillars that bear the vast weight of Wren's dome. The work has been difficult, delicate and dangerous, but it has been achieved, and it was but fitting that among the great congregation on Wednesday there were a hundred of the men whose skill and muscle had brought an historic operation to completion. Wren would have seen in them the worthy successors of the old masons and craftsmen of his own day.—The Guardian.

VIRGINIA.

Rt. Rev. H. St. George Tucker, Bishop.

Bromfield Parish, Rappahannock County.

The rector of St. Mark's Parish, Culpeper, hearing of a traditional site of an old Colonial church, visited the same with the Rev. G. McL. Brydon some time ago. They found the site, for many years a pasture field, had been ploughed for corn planting by the owner and in doing so the actual site had been unmistakably discovered, a hundred or more bricks and bats having been uncovered in the center of the field.

This spring arrangements were made with the owner for marking it, he willingly consenting. On a concrete base two feet deep, an altar was placed, thirty-six by twenty-four inches, and thirty inches high, made of the bricks from the foundation so ploughed up; having on its west face a raised cross of bricks, and on its east face a marble slab, with this inscription: "Site of Bromfield Church, Colonial Episcopal, built 1754."

On the Second Sunday after Trinity, June 29, this memorial was dedicated by the rectors of St. Mark's and Bromfield Parishes, with an appropriate service, in the presence of a large congregation of Church people and many from the town of Slate Mills, near where the marker stands.

At this time Dr. Hammond read a sketch of this church, gathered from Dr. Slaughter's "St. Mark's Parish," Bishop Meade's "Old Churches and Families of Virginia" and local traditions, especially those of Judge Bohannon, of Criglersville, Va.

In 1735 it was "ordered that a chapel of ease be erected and built between Shaws Mountain and the river: pitched on the place most convenient to the best spring that can be found," in St. Mark's Parish.

"Around 1740 the people of this part of this parish petitioned James Marye, the incumbent of St. George's, Fredericksburg, for permission to build such a 'chapel of ease' at Bromfield. The chapel was built, wardens appointed, and the people reported thither for baptisms, burials, and other services." Mrs. Wine, of Culpeper, told the writer that she rode from Slate Mills to Woodville, with a great-aunt of Mrs. Cora B. Brown, of Woodville, who pointed out to her on the way, the site of an older Episcopal Church.

In 1752, Bromfield Parish was set off from St. Mark's and needed a parish church. The small wooden building already in use as a "chapel of ease" was inadequate. The congregation secured funds from the Church of England Missionary Treasury, and built the handsome brick building, which stood long years on the site being rededicated today; Bromfield Church in Bromfield

Parish, the Rev. Adam Menzies being its first rector.

The Rev. Wm. T. Leavell, missionary in this territory from 1854 to 1860, answers Bishop Meade's request for information in 1855; gives the recollections of a venerable Mrs. Sarah Lewis, eighty-two years old, of "a brick church known as 'F. T.'," which stood near the Slate Mills, and was "old" at the commencement of the Revolutionary War. The Rev. Mr. Iredell was rector in 1790. The Rev. Mr. O'Neil succeeded him, and also preached at Orange and Raccoon Ford. George Washington, while making surveys in this neighborhood, worshipped in this church; and the Rev. Mr. Woodville, rector of St. Mark's, occasionally held service. The Rev. Mr. Brydon writes "The records are conclusive that we had a church in Bromfield Parish called 'F. T.', and also the fact of its being a brick building succeeding a wooden one."

Later, owing to the scarcity of Episcopal clergymen, no regular services were held here; any pastor at any time using it for his congregation as he desired. A small school was held in it at one time, a Mrs. Sallie Kilby, when ninety-four years old, told the elderly owner of the farm years before, that she had "gone to school there" in her girlhood.

Mr. Leavell's informant was a descendant of the families of Pendleton and Gaines; and these, with those of the Barbours, Beales, Vauters, Strothers, Thorntons, Conways, Gibons, and others, formed the congregations of the early days. Descendants of some of them are here yet, to be interested in recalling the traditions of this old parish church of Bromfield; and form some idea of the spiritual work it did in the uplift of the community, and development of Christian character in its day.

Kensey Johns Hammond,
Rector of St. Mark's Parish.
June 30, 1930.

SOUTHWESTERN VIRGINIA.

Rt. Rev. Robert C. Jett, D. D., Bishop

The Wise County School.

The transfer of the Wise County property to the diocese for school purposes has not yet been fully accomplished. The delay has been due to two causes: First—It developed that the supervisors, before the sale could be effected, had to obtain authority from the State Legislature. By a special Act this authority has now been given. Second—Certain coal rights must be adjusted before it will be wise for us to complete the purchase. Negotiations have been initiated.

I am happy to report, under all the circumstances, fair financial progress. We have subscribed and largely in hand for all purposes, not including expenses to date, the sum of $28,392; $10,000 of this total represents an appropriation made at my request by the National Council out of undesignated legacies. In other words in addition to the $25,000 purchase price, we now have in sight $3,392.

The heavier tug is now before us. The chief difficulty is the problem of finding just the right man to head the enterprise and bring it into action. So far we have failed. The founding of the proposed school offers a suitably equipped man one of the rarest opportunities for constructive work that has ever come to my knowledge. I beg that you will join me in prayer and endeavor that such a man may soon be found and the realization of our vision hastened.—Southwestern Episcopalian.

Successful Summer Conference Closes.

The service on Friday evening, June 27, marked the end of the 1930 session of the Virginia Summer Conference of Religious Education. As has been the case for a number of years, the conference was held at Sweet Briar College, about thirteen miles north of Lynchburg, and was conducted jointly by the three Virginia dioceses.

The Rev. Herbert S. Osburn, of Tappahannock, was President of the Conference, the Rev. Richard H. Baker, Jr., of Waynesboro, was "Vice-President in Charge of the Youth Division"; the Rev. Dr. Edwin R. Carter, of Petersburg, was Dean and Rev. Dr. Churchill J. Gibson, of Richmond, was Chaplain.

An innovation this year was the special emphasis placed on the "Youth Division". Mrs. Taylor Willis, wife of the rector of Christ Church, Roanoke, was the wonderfully efficient "Dean of Girls", with approximately one hundred under her charge organized into thirteen groups, each headed by a councilor. Dr. Gibson was "Dean of Boys", but in this his responsibility was far less than that of Mrs. Willis, as there were only a few boys in attendance this time. The work of Miss Jane Edwards of Cincinnati, as Director of Recreation, contributed very largely to the happiness of the young people and to the success of the conference as a whole.

Generally speaking, there was a distinct division between the courses of study for the Adult Division and those for the Youth Division, although a few persons were permitted to attend classes in both.

In the Adult Division, Dr. Carter had a course in "Principles of Teaching", the Rev. Dr. L. N. Caley, of Philadelphia, had "Introduction to the Book of Common Prayer" and "The Apostolic Age". The Rev. J. C. Wagner, of Petersburg, taught "Introduction to the Whole Bible" and "The Book of Revelation." Mrs. John Loman, of Philadelphia, taught "The Curriculum of the Church School" and "Music in the Church School and Small Church." Miss Bessie Sims, of Richmond, had "The Study of the Pupil" and "Methods and Materials for the Primary Department". Mr. Leon C. Palmer, of Philadelphia, had "Church School Administration". Mrs. Walter Ruan, of Petersburg, led the Woman's Auxiliary study course on the Church in India and taught a class in "Methods and Materials for the Junior High Department." Mrs. Leon C. Palmer had classes in "Methods and Materials for the Junior Grade" and "Religious Training of Children in the Home." Miss Lily Cheston, of Philadelphia, a member of the staff of the National Council, had a course in "Practicing Brotherhood, or Church School Adventures in the Realm of Our Duty to Our Neighbor". Miss Etta Ambler, Director of Religious Education in St. James' Church, Richmond, taught classes in "Methods and Materials for Beginners" and" Stories and Story Telling". The Rev. Robert E. Gribbin, of Winston-Salem, N. C., had classes in "The Program of the National Council" and "Christian Social Service", and Mr. John M. Garrison, Director of Religious Education in the Diocese of Southwestern Virginia, gave lectures on "The Use of Pictures in Religious Education and Organization for Young People."

In the Young People's Division the Rev. Richard S. Martin, of Blacksburg, taught "The Life of Christ". Mr. Leon C. Palmer taught "Qualities of Leadership" and the Rev. Taylor Willis, of Roanoke, had a course in "Four-Fold Development".

As usual, swimming in the lake was one of the chief attractions early in the morning and in the afternoon. Mr. John Poythress, of Petersburg, and Mr. Edmund Berkeley, of Roanoke, were the life guards and chief swimming instructors.

At the evening mass meetings Bishop Jett, of Southwestern Virginia, and Bishop Thomson, of Southern Virginia, were the speakers on two occasions. Dr. Caley gave several lectures on "The Worship of the Church" and "How We Got Our Prayer Book". One evening was given over to informal talks by missionaries, members of the conference, some of whom have served in foreign fields and others are now serving in missions here at home.

Especially impressive was a vesper service led entirely by members of the Young People's Division. Mr. Edmund Berkeley, of Roanoke, was in charge and splendid talks were given by Miss Catherine Gordon and Mr. Parke Kennedy, of Richmond, and Miss Dorothy Smythe and Mr. Charles Haller Gibboney, of Roanoke.

Another interesting feature this year was "The Daily News", a conference news sheet gotten out each day under the able editorship of the Rev. Roland Moncure, of Salem. Also the conference was entertained at two "stunt night" performances, one given by the young people and the other by members of the Adult Division. In the latter there was an exhibition of most surprising histrionic ability by several of the ladies.

Dr. Meta Glass, President of Sweet Briar College, was most gracious in her welcome to the visitors at the opening service on June 16, and throughout the session the members of the college staff who served as hosts and hostesses to the Conference were as thoughtful and courteous as any people could possibly be. Because such folks are there, and because the buildings and the campus and the setting in the Virginia hills are beautiful, Sweet Briar is an ideal place for such a conference as this.

T. A. S.

MARQUETTE.

Rt. Rev. R. L. Harris, D. D., Bishop.

The Thirty-fifth Annual Convention.

The thirty-fifth annual convention of the Diocese of Marquette was held at St. James' Church, Sault Ste. Marie, Michigan, the Rev. Mark G. Paulsen, rector, June 9 and 10.

The Woman's Auxiliary of the diocese, Mrs. Charlotte P. Chase, President, convened on the same days in the parlor of the Presbyterian church.

The convention opened at 6:30 o'clock Monday evening with a Fellowship Dinner served by the ladies of St. James' Church. At this dinner the Rev. C. E. Snowden, Executive Secretary of the Field Department of the National Council, was the speaker.

Immediately after the dinner was over the delegates of both bodies assembled in the Church for a Service of Prayer at which Bishop Ablewhite read his annual address.

In beginning his address the Bishop said that at this time he had but few recommendations to make as he had not had sufficient time as yet to study all the requirements of the diocese. His chief recommendations were for an endowment fund of $500,000, to take

(Continued on page 22.)

Family Department

JULY.

1. Thursday.
4. Friday. Independence Day.
6. Third Sunday after Trinity.
13. Fourth Sunday after Trinity.
20. Fifth Sunday after Trinity.
25. Friday. S. James.
27. Sixth Sunday after Trinity.
31. Thursday.

COLLECT FOR FIFTH SUNDAY AFTER TRINITY.

Grant, O Lord, we beseech Thee, that the course of this world may be so peaceably ordered by Thy governance, that Thy Church may joyfully serve Thee in all godly quietness; through Jesus Christ Our Lord. Amen.

For The Southern Churchman.

THE INFINITE GOD.

Archdeacon J. McCarthy.

Great God, Thou truly art sublime!
Thy majesty and power none can describe.
Thou art eternal, governed not by time;
Glory and honor we to Thee ascribe.
Omnipotent Thou art in plentitude.
Who can e'er measure Thine infinitude?

Thy puissance is not puny like our own;
Thy hand upholds the mountains at their base.
Thy wisdom far surpasses all that's known;
It guides the worlds that through the heavens race.
In admiration, Lord, we bow today;
Let Thy sweet Spirit lead us all the way.

The immensity of Thine Almighty power
No humtn kind can ever understand.
Studying the orbs in the nocturnal hour,
We view the work of Thy great Master hand.
Luminous stars send forth their radiance bright,
Lighting heaven's vast expansion every night.

How foolish is man's wisdom e'er to doubt
Thine Omnipresence in this universe!
Thy sapience e'er is manifest throughout
The worlds that through infinite space disperse.
O fatuous man! Now bend thy haughty head,
And clothe thyself with humbleness instead.

An Intellectual Capitulates.

There is a feeling among the intellectuals of today, and those who aspire to that position, that faith is a kind of lazy substitute for reason. That was for a time my own conviction. I thought that one had faith only in those things which one was unable or unwilling to prove. I know now, however, that faith and reason are not alternatives of the same class. In the first place all reasoning starts on some assumption which can be proved only by more reasoning based on some other assumption. Our first assumptions are usually judged by a more or less pragmatic test. So we may ask of our belief also, "Does it work?" Besides this, reasoning has led men to such varied conclusions that we must confess either that they are dishonest, or that pure reason is unattainable, uncoloured by prejudice.

Why do we lay such stress on reason? Partly, at least, because in our education so much emphasis is laid on training our intellectual powers. The people who influence our thought as we grow up, especially in college, are mostly those who have devoted themselves to the search for truth. Anyway, we all like to believe that within our little heads we hold the key to truth and falsehood, no matter how ill-trained or superficial our thought may be. We mistake our critical faculty for a creative one.

Faith is not unreasonable assumption, although it often goes ahead of reason. It is our basic attitude toward the universe and ourselves and our fellowmen. It is the turning of everything in our lives toward whatever calls out the best in us and satisfies us. It is the atmosphere in which all our actions and thoughts are formed and by which they are colored. Faith is the arch in the building of our lives. Reason is a buttress against the arch.

I feel all this particularly because I have tried the way of reasoning and know its limitations. Had I been a stronger person I should not have found the limitations so soon. Gifted with a good mind and a keen enjoyment of mental exercise, I should have succeeded rather well. I was proud enough of my ability, and I went to a college where intellectual achievement was the highest ideal. In spite of promise I didn't seem to reach that ideal. This is one reason for my questioning it. I was like St. Paul who said: "The good that I would I do not; but the evil which I would not, that I do." I was lazy and procrasinated in my work. I never worked as hard as I might have, and beside mental slipshodness I was failing in other ways through fear and pride and selfishness. I could reason the pride away, but it did not go. I made good resolves but did not carry them out.

In an atmosphere of critical evaluation and doubt I soon began to question my religion. Science, psychology, and higher criticism, taught by men whose doubts were more in evidence then their faith, questioned all ideas of God, the soul and the character of Christ and His teachings. Like other people I have heard, I began to consider belief in Christ's divinity as an insult to my intelligence. It never occurred to me to consider my poor intelligence as an insult to Christ.

For a while I put my faith in social service and reform, hoping that good works would lead me back to faith in God. But very soon I discovered that changing the conditions in which people live is not much use unless you change their motives first. I felt like hitting people on the head and making them be less selfish and materialistic. I forgot that Christ had a better way of changing men. I grew pretty cynical. With myself, too, I could see what I should do, but I couldn't make myself do it.

Then at last some friends at Calvary made it clear to me that belief in Christianity wasn't believing a lot of dogma, but living a certain kind of life with God's help and direction. This seemed even harder, but at least one could try it. It was something definite and I badly needed something definite. I sometimes used to write down comments on preachers and speakers whom I heard. After a very deeply philosophical sermon finding contact with God, the infinite and eternal being, I wrote: "The difficulty is to see how such a large conception can be made to govern the small things of life. Also how can one try to perfect oneself and yet be selfless?" Another time when God's existence had been neatly proved, I wondered: "What can I do to prove that God is a living factor in my life, to to make Him so?" After having Christianity conclusively proved to be impractical, I questioned: "If we cannot agree with Christ what shall we follow?" Again I wondered how people dared speak of following Jesus or of fellowship with Him when they lived in and supported such an unchristian civilization. Once I wrote to a friend: "I know that the change is an inner one, but how is one to get at it, and when is it going to show itself in action?" The fact is, I was trying the wrong way altogether. Christ said, "No man cometh to the Father but by Me." We cannot find God by a process of logic, nor by any amount of good works, nor by subscribing to dogma, but only through Christ, through denying ourselves and following Him. But how could I surrender my life to One about whom I had so many doubts? Have you ever tried to do one of those horrible problems in mathematics where you know the answer but can't fill in the necessary steps to get there? One way, if you are hopelessly stuck, is to begin at the other end and work backwards. Later the in-between steps become clearer. I did that with my ideas of God and surrender. I put all those doubts and questionings away in a corner of my mind to be investigated later. I said that if God could direct other people's live through their surrender and the guidance of the Holy Spirit, I would try to let Him direct mine, and wait until He wanted me to know whether it was reasonable or not. Even if you do prove to people that a thing is reasonable they do not necessarily act upon it, but if you can show them how well it works they want to try it too.

After almost a year and a half of trying, there are two questions to be asked: Does my faith now seem reasonable? Does it work? As for its working, not only have I found what I was looking for, a way to change people's motives, but I have found how my own life can be changed, as well. You cannot lift yourself by your bootstraps, nor do schemes of self-improvement and discipline work the way Christianity does. Fear, pride, and selfishness are pretty basic problems for every one. They showed themselves in the more specific sins of self-consciousness, conceit and laziness in my life. I had struggled against them and failed. But when God's will is put first in my life those are blocks to His using me, and He takes them away. I did better in my studies in the short time left after my surrender than ever before, and I was able to help people whom my fear or pride had kept me from before.

Does Christianity seem more reasonable now? It certainly does, and not merely as a result of "wishful thinking," either. In a Calculus text-book I once used there were some very difficult proofs given as the basis for certain methods. There was a note below saying that one should refer again and again to the proofs for only through growing accustomed to that kind of thinking could one understand it fully. I am growing accustomed to Christian thinking and finding it increasingly more easy to understand. Why question the miracles that Christ is reported to have performed when you see Him working even more difficult ones today

in human lives? There is a point where explanation of guidance and answered prayer by the laws of chance and coincidence takes more credulity than belief in God. All those things which I doubted before have become clearer now, not because any one has proven them irrefutably by logic, but because I see them working out in my own life and other people's.

Of course, this is not new, any of it, but it was a new discovery for me. If any one else wants to find the integration of purpose, the peace of mind and the power in life that comes only through Christ, but is unable to understand how we manage to believe what we do, just leave that atmosphere of doubt for a time and try an atmosphere of faith, blind faith at first, perhaps. Let Reason be your servant, not your master. Even give it a short vacation. Put your doubts away and see if life lived in Christ isn't better than the old kind. Then take our your doubts from time to time. Dust them off and look at them. Some of them may have died of neglect. Others may disappear now in the bright light of Christ's presence. If any of them, upon investigation still seem to interfere with the best things in your life, put them away again for a little longer. Christ said: "Any one who chooses to do His will shall understand whether my teaching comes from God . . . "—From The Calvary Evangel.

For The Southern Churchman.

"AND THERE WAS NO MORE SEA."

(Revelation, Chapter XXI; 1.)

John Mackaye Dunbar.

Old Mother Rose, from reading the promises so free,
Passed from her cottage softly to wander by the sea,
And, with her old eyes misty—above her viewless graves,
Saw in a vision restful the ceasing of the waves.

No more the surging billows were rolling in between
Her bosom and the curly heads—so many years unseen,
And gone the requiem music which ever seemed to bring
An echo of the parting song her sailors used to sing.

No more the awful moments when sea and frowning sky,
Were seemingly together that mariners should die;
But over level meadows fair summer breezes blow
And snowy daisy blossoms where the wild waves used to flow.

So with her bonnie bairns, and good man —passed away,
She walked in holy quiet where never sounds affray
The ears of weary mortals longing only for repose
In the restful "Land of Beulah" where the ocean never flows.

Old Mother Rose, long gazing, with eyes that never saw
The mighty ocean filling even mariners with awe;
Felt the spirit of the Saviour on the waters rest awhile
As her lips were quivering faintly with the promise of a smile.

In her lonely cottage, sleeping, came the vision once again
Of the snowy daisy blossoms where the stormy sea had lain;
And so they found her lying, with the smile they could not know
Was an earnest of the quiet when the sea should cease to flow.

Honor to Whom Honor Is Due.

When the Woman's Foreign Missionary Society of the Methodist Episcopal Church recently celebrated its sixtieth anniversary, President Hoover sent a message expressing his high appreciation of the work of the missionary. In a letter to Mrs. William F. McDowell, one of the officers of the society, Mr. Hoover said:

"I have had occasion over many years to witness the actual labors in the field of the American missionary societes, and have come to have the highest regard for their self-sacrifice and their single-minded devotion. I wish for their continued activity and success."

Another convincing testimony to the service of the missionary is that of Dr. Frederick P. Keppel, president of the Carnegie Corporation. After an extensive and first-hand examination of present conditions in British Africa, he says:

"I must begin by confessing that I had entirely under-estimated the importance of Christian missions as a factor in the development of peoples of low cultural level. . . . My impressions of what I saw may be summarized as follows: first and foremost is the earnestness and devotion of the individual missionary. I do not recall a single incident of service which I would call perfunctory. Secondly, I would place the high quality of results obtained in view of the limitations existing."—Christian Sun.

An Ever-Present Christ.

What is the connection between the divine power of Christ in heaven and His human disciples on earth? Is He so remote and separated from them that His power is unavailable and useless to them? He left no such missing link or break in the connection at this point. "And lo, I am with you always, even unto the end of the world." Jesus in His human person in the world was limited to one place and time. On this account it was expedient that He should go away into the spiritual world where He is released from such limitations and whence He can be with His disciples everywhere. It was therefore just as necessary that He should go out of the world as that He should come into it. Sustained by His spiritual presence the apostles went forth preaching the gospel, martyrs stepped into the flames, and ministers and missionaries are now in multiplied hosts declaring the gospel to all nations. We also are bound to Him by the tie of loyalty, and He is ever with us to give us the victory that overcometh the world. The glorified Christ is not a distant or indifferent spectator of the whirling panorama of the world, but he sets and moves its scenes. All the streams of the human energy, population and commerce, wealth and even war, invention and discovery, enterprise and adventure, science and literature and art, are guided or at least limited by His hand. With majestic dignity He declares, "All authority hath been given unto me in heaven and on earth." Such was the final program of Jesus Christ; and it corresponds with the course of history and fits this far-off century in a way that shows He was indulging in no visionary dream, speaking no baseless guesses or fanatical hopes, but was legislating for the ages in these weighty words. How puny and futile seem the words of any other religious prophet or social dreamer that ever addressed the world? This utterance bears the impress of the divinity of our Lord and proclaims him the Master and Saviour of Mankind.—Presbyterian Banner.

REPENTANCE.

Because I knew not when my life was good,
And when there was light upon my path,
But turned my soul perverdly to the dark—
O Lord, I do repent.

Because I held my selfish road,
And left my brother wounded by the way,
And called Ambition Duty, and pressed on—
O Lord, I do repent.

Because I was impatient, would not wait,
But thrust my impious hand across Thy thread,
And marred the patterns drawn out for my life—
O Lord, I do repent.

Because I spent the strength Thou gavest me,
In struggle which Thou never didst ordain,
And have but dregs of life to offer Thee—
O Lord, I do repent.

Because Thou hast borne with me all this while,
Hast smitten me with love until I weep,
Hast called me as a Mother calls her child—
O Lord, I do repent.

—Selected.

That Dollar.

A dollar bill was slipped across the desk of the Collector of Internal Revenue and the payee asked meditatively "just what will that be spent for?"

This is the way he figured out the answer to his own question:

Two cents for West Point and Annapolis; five cents for the Veterans' hospital and care service, useful research work two cents, pensions twenty cents, the building and upkeep of the navy twenty-five cents, the maintenance of the army thirty cents, and for all the rest of the government's services, legislative, judicial, diplomatic and administrative, sixteen cents.—The Christian Statesman.

Fishers of Men.

Giovanni Papini says in his wonderful book, "The Story of Christ": "It is not by chance that Jesus chose His first followers among fishermen. The fisherman who spends the greater part of his days in solitude and encompassed by pure waters is the man who knows how to wait. He is the man of patience who is not pressed for time; who casts his net and leaves the rest to the Almighty." This is the great lesson all missionaries among Moslems have to learn. The patience of unrewarded toil, the patience of unanswered prayer, the patience of waiting for results always invisible except to the eye of faith. —From 'Law of Apostasy in Islam," by Swemer.

Everything helps to develop your character if you really want to do right. But nothing can help you if you are willing to do wrong whenever a good chance comes along.

For the Young People

PILGRIM HYMN.

Pilgrims of Thine we are:
Pilgrims, who form afar
Follow Thy guiding star.

Servants of Thine are we:
Servants, by Thee set free
To give ourselves to Thee.

Servants are we, and slaves,
Fast bound to Him Who craves
Our love, redeems and stves.

O Love that has no end,
How dost Thou condescend!
Thou callest each one "Friend".

In worship we draw near,
We feel, we touch Thee here,
Our Lord and Friend most dear.
—Selected.

For The Southern Churchman.

The Wisdom of a Long Horn.

William Allen Ward.

The rose buds said it was spring time. Behind a distant range of foothills, the sun, like a great golden urn, was disappearing, sprinkling the shoulders of the desert buttes with jewels as it dropped from sight. Twilight, like a pantheress, walked on padded feet in the wake of the dying sun, chasing beams of light from their hiding places in the box canyons. In a distant arroyo a coyote turned its pale nose to the stars, twinkling from remote corners of space, and stabbed the night with that dagger of sound—the lone wolf howl.

It was late March in Texas. The arid bosom of the Big Bend District of the Rio Grande was flushed with bloom, despite the drought, for vagrant showers, while not enough to furnish drinking water to cattle and wild beasts, had acted like a tonic on the wasteland vegetation. But winter was slow to leave the desert it had gripped with icy arms for months. A norther came racing at sun-down, merry as a little boy, blowing a blue whistle through the canyon and past the bleak foothills, that stretched toward the Mexican border.

In a gulch stood a long horn. The weary old steer had followed the dim trails of the West for a decade and now the drought was taking its toll, as it walked on frost-bitten feet through the arroyo. The venerable steer still stood, despite the fact that his eyes blurred as he peered into the gathering darkness. The long horn stood beside a mud-hole, for his thirst was so great that he lingered near the bog and scented the dampness. But he was too wise to step into the bog, for well he knew the law of the trail, that he would become bogged in the mire and die as many other steers had died who permitted the whip-lash of thirst to drive them into the morass and let them perish there.

The sunset deepened into night. Then out of the mesquite that lined the arroyo came the wolves, gray shadows of death that crept along the dim paths in quest of meat. A gaunt old patriarch of the pack was the leader. For days the pack had been without meat, and hunger lashed them into madness. Through the black silence of the arroyo the killer band charged as the leader yapped his crisp commands.

The wolves scented the air—meat—in the gulch a long horn steer was on the verge of death! The pack leader yelped and started briskly toward the place from whence came the sweet smell of food.

The long horn steer heard the yelping. For a moment he hesitated—then he turned his weak neck and peered into the night. Death was riding the wolf pack through the silent canyon. The leader wolf approached the steer and paused—the steer was not dead and the wolf, weak from hunger and thirst, meditated for a moment. Other wolves gathered and a circle began to form. The steer looked through dim eyes into the black and saw orbs of fire, two by two, encircling him. The long horn was wise in the way of the wild. He heard Death's hollow call as the gaunt wolves watched with fiery eyes from the circle.

The big pack leader mustered his strength for the attack. He yelped and the circle narrowed—the fiery orbs drew nearer. The long horn knew that, within a fragment of time, the wolves would attack. Instinct told the steer, that he should turn and face the charging wolves with his sharp horns, for this was the manner of battle steers had followed since the red dawn of life. But the long horn determined upon a different course. He knew that his strength was not sufficient to match that of the circle. So, the long horn deliberately sought the refuge of the bog-hole!

As the giant killer wolf, with fangs shining through the night, led the beast attack, the big long horn retreated into what was almost sure death. He stepped into the bog hole. Then—by quickly raising his weak legs before they were trapped in the mire, he succeeded in reaching the center of the bog, out of reach of the wolves. The wise old steer, knowing that he had won a victory over the meat-eaters, attempted to bellow a roar of hate, but he was too weak. He bellowed, but the sound was only a whisper of the bellow he had when days were better.

The wolf pack knew better than to follow the steer into the bog. The wolves, also wise in the way of the meat trail, knew that the slender feet of the wolf would penetrate far into the soft mire and that the quick sand would catch them like a steel trap, while death took his time in claiming his victims by the slow process of starvation. The wolf pack held back.

Night walked slowly over the wasteland. Myriad stars peeped down upon the drought-stricken world. Then, far to the northwest, a dark cloud showed its head. There was faint flash and then the rumble of distant thunder. The wolf pack, beaten and tired, retreated through the mesquite. The long born waited in silence for death. He made no attempt to pull his legs from the mire, for he knew that the bog held him a prisoner. The distant cloud drew nearer. There was another flash of lightning—the thunder was louder.

Cowhands in a neighboring arroyo moved their blankets beneath the chuck-wagon. Sheep herders on distant ranges covered themselves with blankets. It looked like rain! The big cloud, like a black bird, spread wide its raven wings and soared above the foothills. The lightning was like a sharp knife, stabbed the bosom of the sky. Then the storm howled in rage as it hastened through the storm-crazed sky.

There was a sprinkle of rain. Then, the downpour—one of those deluges that sometimes visits the arid sections of Western Texas. The old steer, bogged in the mud, turned his nose to the sky and the delicious randrops moistened his tongue. For a half hour the downpour continued. Then, the cloud broke and a timid star peeped down from space. The long horn lifted his feet—there was no bog-hole now! He drank his fill of the fresh water—then walked to the creek bank and nibbled on a mesquite twig. As the pale moon sank low in the West, the gaunt steer climbed to a bluff that overlooked the gulley and stood looking into the vast depression that stretched below him. In the distance a coyote was crying. The steer, wise with the years, watched the red glow of another daybreak form on the eastern horizon. Another crisis in the life of the long horn had passed—and again he was victor.

Silver Stars and Gold.

It was an important day. Clyde Plain-Feather felt it deserved his best beaded buckskins and maybe a feather headdress. His mother didn't think so.

Anyway, Clyde was glad enough to be there at all, even in faded coveralls. Father Hole-in-the-Foot and Mother Susie Stands-in-the-Way had never settled down in a regular house like many of the Crow Indians. They wandered where they liked, shooting elk and deer and prairie chickens and sage hens for food. Sometimes Clyde was in school; oftener, he wasn't. Sometimes he went to Sunday School with Cousin Frank Plenty-Horses, who was a Christian; usually, the tepee was too far away for him to go, even on his fast pony Duck.

Now, however, they had been in one place for two whole months, and only a few miles from the church. This was another Sunday, and Silver Star Day besides.

On the Sunday-school wall hung a chart bearing the names of the Primary children. After the names there were spaces for stars: red stars for being present; blue stars for having collection money; green stars for keeping clean. Today there was to be another: a Silver Star for saying the five memory verses they had been learning, and the places in the Bible where they were found.

Some of the children didn't care about the Silver Star. Clyde did. Seven times he had won a red star; twice a blue star; never a green one. He had scrubbed himself hopefully at the stream; he had cleaned his finger nails with a splinter. But always, by the time he had ridden the five dusty prairie miles the finger nails were rimmed with black; and always Miss Lucy found edges round his neck where the washed part ended.

And when it came to the lesson—oh, dear! Clyde felt as if he would burst if Miss Lucy didn't ask him the Daniel lesson they'd had the week before. He had seen lions once in a circus, and he thought Daniel braver even than Chief Plenty-Coups. He knew all about it, too; yet when Miss Lucy said, "Clyde, won't you tell us what the king did to Daniel?" he was suddenly like a little ice boy, frozen stiff and still, tongue and all. He sat and stared out of the window till Miss Lucy asked some one else.

It would make up for everything if the Silver Star should shine after his name!

How surprised every one would be. Never had he said one of the verses in Sunday-school. But he had listened, even when he stared out of the window;

and when he rode home on Duck he had shouted them aloud; and he had stolen from the tepee at night and said them under the bright, high stars.

At last the time came.

"Stephen Walks-on-Ice," said Miss Lucy, "will you show us how many of the verses you know?—I won't erase them from the board. Just stand with your back to it."

Stephen said the first verse quickly: "Suffer the little children—" The second came more slowly: "For God so loved the world—" but Stephen finally said it all. The third he knew; the fourth and fifth he didn't. No star for Stephen.

Frank was next. He sailed through the verses finely—but he couldn't tell where they were found.

His sister, Edith Pretty-Beads, began slowly, with downcast eyes. She had finger-sucking, head-hanging moments; but she said the verses and gave their places, every one. The happy red showed on her pretty brown cheeks when Miss Lucy pasted the great Silver Star after her name.

Others followed. Only one more gained the star. And then—

"Clyde," Miss Lucy was asking politely, "don't you want to try and see how many you can say?"

How surprised she looked when Clyde rose—very slowly, for he could feel himself turning to ice again—and took his place with his back to the blackboard where the verses were printed. He stood as far from every one as he possibly could, with his hands clenched at his sides, and his neck stiff as if he had swallowed a fence post. His eyes stared straight ahead.

"Soffer de lit-tle chil'ren," he said hoarsely; and on he went through verse and place. It was while he was saying the third verse that he noticed something queer. He had been staring straight ahead, but till now he hadn't seen what was before him.

It was a looking-glass. And in the looking-glass he could see one side of the blackboard, and the ends of the verses that were printed on it, with the places where they were found. To be sure, they were printed backward in the mirror; but he could read them for all that.

Clyde pulled his eyes away and looked out of the window. He said the fourth verse quickly, and the fifth verse: "Blessed are purt in heart, for they shall see God."

But—where was it found? Book and chapter had slipped completely from his mind.

His eyes started back toward the looking-glass. Book and verse were right there, he knew. He jerked his eyes away again. The looking-glass seemed to pull them back; pull and pull. Oh, he did so want the Silver Star.

"I don't know," he mumbled, and turned around and sat down.

He could feel Miss Lucy moving over and standing where he had stood. Unwillingly he lifted his eyes to hers. She was looking over his head, straight at the mirror, and her face was pink and smiling, as if some one had given her a present.

"Clyde," she said softly, "you could have seen Matthew 5:8 if you had looked, couldn't you?"

"Yes'm," gulped Clyde.

Then Miss Lucy did something that made Clyde's heart go up and up and up, even while his bashful head went down.

"There are better things than Silver Stars, children," she said.

And after Clyde's name she pasted a great and shining Star of Gold.—Florence Means, in S. S. Times.

A SURPRISE.

One day when walking in my yard,
I had a great surprise;
A saucy little pansy face
Looked right into my eyes!

—Maude Forrest Mumma.

Raspberry, Md.

The Best Scholar.

Kips was a new dog, and not yet acquainted with the ways of the household. Every morning after breakfast he went for a little run in the big field back of the house, and when he came home again the children were nowhere to be found; not until four o'clock would he see them again. One morning, however, he came back early from his run and found them just setting off for wherever it was they went.

"Aha!" said he to himself. "I shall keep my eyes on them and follow along, too. Then I shall find out."

They went down the road to a large building, with rows of windows, a mile away. It was the schoolhouse, and as soon as the children entered the door Kips rushed in behind them and found Ted.

"See, here I am!" he wig-wagged with eager tail. "It's perfectly easy. I just kept back out of sight and smelled my way along until I found you. Please don't make me go home again; it's so lonesome when you're gone."

"He may stay," said Miss Jennings, the teacher. "I'm sure he'll be good. We'll let him the mat outside the classroom door. Take him out and tell him to lie down on it, Ted."

All the morning Kips lay quietly, except for once, when Ted was called on to read, and at the sound of his master's voice inside the little dog outside barked, which amused everybody very much. When Ted stopped he stopped, too. Recess came and Kips joined in the children's games, having earned a playtime through good behavior; at noon he shared their lunch, and joyfully he raced home with them after dismissal.

Kips always went to school after that. No amount of coaxing could keep him home, and as the children loved to have him, he was allowed to go. Then one night a great snowstorm came. The children looked out of the window next morning, shook their heads and decided that nobody would go to school that day; they couldn't get through the drifts. Why, that kitchen door was snowed over clear to the top, and father had to shovel other huge piles away from the windows before the light could come in.

Kips looked at the children after breakfast, and as they seemed rather slow about getting ready, he thought he might as well start off first. He sometimes did this and nobody noticed his going at the time.

The snow was piled so high that it covered the fences and lay in a succession of smooth, white waves that completely covered the beaten track of the road. The teacher had to be driven by Mr. Elkins, at whose house she boarded, and their sled was the first on the road. They started early, because they knew it would take a long time to break through. Some time after nine o'clock they reached the school house. The teacher got out at the door and stepped inside. There was Kips waiting for her on the mat. He had arrived just behind the furnace man and had slipped in and lain down as usual.

He thumped his tail on the mat and rose politely. "I'm so glad to see you," he wagged. "I was just beginning to think something must be wrong. Sometimes there are two Saturdays in one week."

Miss Jennings shook her head. "No, Kips, it isn't holiday," she said. "It's an honest and true school day, but I am very much afraid there aren't going to be any scholars. Come inside where it's warm and keep me company."

She brushed off her coat, hung it on a hook, and took off her overshoes. In a short time they were perfectly at home. While she was busy at the blackboard or among her books and papers, Kips lay comfortably snoozing on the rug, nose on his outstretched paws, now and then opening his eyes and turning his head to watch her movements.

Then at ten o'clock three children came!

"Late—it's awful! But it took such a long time to come. Nearly an hour. We just swam through some of the biggest drifts,'" they laughed, shaking off the snow that had thickly powdered them from head to foot. "But when we found that Kips had come to school we had to come, too. You can't let yourself be beaten by a dog."

"Better late than never, I'm sure," smiled Miss Jennings, looking into their fresh, rosy-red faces. "You did well to come at all a morning like this, and I'm proud of you."

Then somebody looked out of the window and saw two more coming up the road.

"Good!" praised Miss Jennings. "You're plucky children, all of you. Five will make quite a school. And then we have Kips. He's the best scholar I have, for snowstorms or sunshine, he always gets here just the same, and exactly on time. He has never been absent or tardy yet, so I think he deserves a prize, and he's going to have it."

She went to the drawer of her big desk and took a large, luscious chocolate from a box. It was dropped, lump, into the little dog's waiting mouth, and Kip's conclusion as he lay down on his mat was that school was getting nicer every day.—Girls' World.

WHAT DOLLIE MAY SEE.

When grandma was a little girl,
And was sent up to bed,
She carried then a tallow dip
Held high above her head.

When mamma used to go upstairs,
After she'd said "Good night",
Her mother always held a lamp
So she could have its light.

As soon as sister's bedtime came,
When she was a little lass,
If she found the room too dark
Mamma would light the gas.

Now when the sandman comes for me
I like to have it bright;
So I reach up and turn the key
Of my electric light.

And, maybe, my dear dollie,
If she lives out her days,
Will see right through the darkness
With the magical X-rays.

—Elizabeth Brown.

It is the supreme test of fidelity to our Father's will, that we cling to Him and press forward in the way of righteousness without depending upon His consolations to help us through. He is helping us all the time though we cannot realize it. But be sure of this: He who turneth the shadow of death into the morning has never yet forsaken the soul that trusted Him.—Rev. R. J. Campbell.

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A horse can't pull while kicking.
This fact I merely mention.
And he can't kick while pulling.
Which is my chief contention.

Let's imitate the good old horse
And lead a life that's fitting;
Just pull an honest load, and then
There'll be no time for kicking.

—Anon.

What Bright Eyes Can See.

"Daddy," called Dick suddenly from the next room, "there's a part of the tree trunk moving! Come and see!"

Daddy laid down his newspaper, smiled across the table at mother, and left the breakfast table. It delighted him when his little boy had bright eyes, and he wondered what new thing those eyes had seen.

"So the tree trunk is moving," he laughingly said. "It must be a queer tree. Does the whole trunk move?"

His father looked carefully, but nothing about the trunk looked differently. "There, Daddy!" cried Dick "Did you see that? Didn't a part of the trunk move?"

"It certainly looked so, son," replied Daddy. "Go upstairs and get the bird glasses. There is probably a bird on the trunk, but we cannot tell from here."

Daddy looked through the glasses, and smiled as he passed them to his son. Fix them to suit your eyes, and then you will see something that will surprise you."

Dick did as Daddy said, and then clear as could be seen was a little brown bird creeping up the trunk of the tree! "I see him! I see him!" he cried. "What is he?"

"He is the brown creeper," replied his father. 'He is a bird that nests further north in Canada or near the border. He comes down to spend the winter months with us."

"He's just the color of the bark," said Dick, still looking through the bird glasses.

"That is why we could not see him. It looked as if the bark was moving. This is a bird that illustrates 'protective coloration'," explained Daddy.

"What's that?" asked Dick. "Those words are too hard for me to understand."

"It means that this bird's colors are like the place where he gets his food. His colors protect him from his enemies," explained Daddy slowly. "If he was a red bird we could have seen him easily, and if he was yellow he would be seen, but he is brown, and his enemies do not find him easily."

"I like him," said Dick. "See how he goes around the trunk. He never goes straight up as the wood-peckers do."

"Good for you, Son! Your eyes are worth something. That is one thing that helps us tell what bird he is. He is the only bird that goes spirally," continued his father. "Just see how busy he is. It seems as if he never rested."

"Oh, he's flown to this tree in front of us!" exclaimed Dick. "Where is he?"

"Always look toward the foot of the tree," said Daddy. Brown Creeper always begins low down on the trunk and works up. He is a good workman and a good hunter. His great passion is hunting for food under the bark. He picks up stray insects, but he loves the best a mass of eggs."

"There he is!" cried Dick, happy to see his new friend again. "I hope he likes our trees enough to come tomorrow."

And Brown Creeper did, for he came on many tomorrows, and Dick had many opportunities to watch him as he worked.—Exchange.

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Deaths

FORBES: Died, at Warrenton, Va., on July 4th last, MRS. EMILY K. FORBES, widow of Mr. Murray Forbes, of Warrenton, and daughter of the late Captain James H North, of the Confederate States Navy

HON. WILLIAM A. ANDERSON.

The HONORABLE WILLIAM A. ANDERSON, age eighty-eight, died at his home in Lexington, Va., on Saturday, June 21st, from the infirmities of old age. He was the son of the late Judge Frances T. Anderson, of the Supreme Court of Appeals of Virginia, and Mary Ann Alexander, his wife, and was born at Walnut Hill, Botetourt County, May 10, 1842.

He is survived by his widow, who was Miss Mary Louise Blair, and four children, Mrs. Ruth A. McCulloch, wife of Dr. Charles McCulloch, of Lexington; Colonel W. D. A. Anderson, U. S. A.; Miss Judith N. Anderson and Miss Ellen G. Anderson, both at home. Another daughter, Mrs. Anna A. McNulty, of Roanoke, died several years ago.

Funeral services were held on Monday, June 23d, at the R. E. Lee Memorial Episcopal Church in Lexington The services were conducted, in the absence of the Rector, the Reverend Vincent C. Franks, by the Right Reverend Robert C. Jett, D. D., Bishop of the Diocese of Southwestern Virginia, assisted by the Reverend Churchill J. Gibson, D. D., of St. James Church, Richmond. Interment was in the Lexington cemetery.

The casket of this old soldier was draped with the stars and bars of the Confederacy, and taps were sounded at the grave by his old friend, Herman Krause.

The Richmond News Leader well said in an editorial, "Although Major William A. Anderson survived to pass his eighty-eighth birthday, he did not outlive his fame. Virginians remembered and revered him in the quiet retirement of his old age. They did not forget his early sacrifice to the Confederacy, or his devotion to the Southern Cause for sixty years. Virginia knew him through all his long life, as a gentleman instant in his obligations, constant in courtesy, flaming in his resentment of wrong, in many ways the embodiment of the glorious youth of 1861 that feared God but feared no man."

William A. Anderson's public service as member of the State Democratic Committee, as State Senator, and as Attorney General of the State, is well known. He was a leader in the affairs of Virginia. His devoted work for education, especially as member of the Board of Trustees and as Rector of Washington and Lee University, has received due mention. He should also be remembered, however, as a devoted churchman. In early life he was confirmed, and served for many years as vestryman and for a time as senior warden of R. E. Lee Memorial Church, at Lexington. He was a fellow communicant in this Church with General Lee, Commodore Maury, Captain Brooke, General Smith, General Scott Shipp and many others of the Confederacy who, under the rectorship of General Pendleton, preserved the fine soldierly tradition.

The words of his Baptism marked the spirit of his life:

"Christ's faithful soldier and servant unto his lifes' end."

CHURCH INTELLIGENCE.

(Continued from page 15.)

care of diocesan needs and the establishment of a diocesan paper. Both of these recommendations received the approval of the convention in its adoption of the report of the Committee on the Bishop's Address.

The convention convened again at nine o'clock on Tuesday morning with a celebration of the Holy Communion, at which the Bishop was the celebrant. After the Holy Communion the convention organized for business, the Bishop presiding. The Rev. Carl G. Ziegler was reelected Secretary of the Diocese. The Rev. George S. Walton was elected Registrar.

Mrs. Sarah A. Sanborn, widow of Canon Sanborn, a beloved Priest of the diocese many years ago, was voted the sum of $100 annually from the Christmas Fund, a fund of the diocese for the purpose of helping in a financial way widows of clergymen formerly in this diocese and whose husbands were deceased before the Church Pension Fund was put into effect.

The convention then transacted the necessary routine business and finally adjourned at three o'clock.

The elections resulted as follows:

Standing Committee: Rev. Carl G. Ziegler, the Ven. William Poyseor, Rev. Clark L. Attridge, Mr. A. E. Miller, Mr. Peter W. Phelps, Mr. F. P. Needham.

The Finance Committee: The Bishop, Mr. Peter W. Phelps, Mr. A. E. Miller, ex-officio, Mr. H. R. Harris, Mr. James E. Jopling, Mr. W. C. Douglass, Mr. S. R. Elliott, Mr. F. W. Hyde, the Very Rev. Maurice Clarke, Rev. C. G. Ziegler, Rev. Clark L. Attridge.

The Council for the Term of Office Ending in 1933: The Very Rev. Maurice Clarke, Rev. George S. Walton, Mr. H. R. Harris, Mr. J. G. Williamson.

The Board of Examining Chaplains: Rev. C. G. Ziegler, Rev. George S. Walton, Rev. Clark L. Attridge, the Very Rev. Maurice Clarke.

Delegates to Provincial Synod: Rev. C. G. Ziegler, the Ven. William Poyseor, Rev. Clark L. Attridge, Rev. George S. Walton, Mr. A. E. Miller, Mr. H. R. Harris, Mr. George C. Edwards, Mr. James Goodman.

G. S. W.

ERIE.

Rt. Rev. Jno. C. Ward, D. D., Bishop.

Dr. Radcliffe's Jubilee.

The Ridgway (Pa.) Record and the Brookville American contain extended reports of the recent jubilee of his ordination to the priesthood of the Episcopal Church, from which we give a few excerpts.

Bishop Ward said he considered it a high privilege to have a part in offering thanksgiving for a lifetime of devoted ministry which had come through the years with highest standards of devoted priestly service. He said he had found Dr. Radcliffe a wise administrator, a kind and devoted personal friend, and a servant of Jesus Christ whose life was centered in devotion.

Dr. Aigner's appreciation of Dean Radcliffe's ministry was the personal tribute of a wise and understanding friend, and it was the opinion of the intimate friends of Dr. Radcliffe that Dr. Aigner rose to the opportunities of a great occasion and admirably expressed the striking characteristics of Dean Radcliffe's priesthood. He also paid tribute to Mrs. Radcliffe, who has always been a blessing, comfort and power for good to Dr. Radcliffe in his work as a priest of God.

Following the address of the Dean of the local diocese, and the Dean of the local Ministerial Association, Dr. A. J. Rinker, who presided at the services, presented a beautiful bouquet of flowers—fifty in number—the gift of a member of rector's own church to him through the ministerium.

When Dr. Radcliffe was presented the immense congregation arose with him by way of expression of their respect and honor for him.

The Erie Diocese, meeting in Franklin on Tuesday, presented Dean Radcliffe a beautiful bouquet in honor of his having rounded out fifty years of usefulness in the service of his church. The flowers were presented in a gold basket, symbolic of the golden anniversary of his ministry.

The following appeared as an editorial in the Brookville paper:

He Deserves the Reward.

The Brookville American desires to felicitate the Reverend Reginald S. Radcliffe upon his completion of a half century in the Christian ministry.

This splendid gentleman is a distinct credit to the profession to which he has given fifty years of his life.

And what a devotion to his work! He has placed the ministry upon a high plane. To the grand old preacher the ministry is the thing, and not the man.

He loves people. His broad sympathies, his jovial demeanor and his sturdy faith, unshaken by the assaults upon it by the modernist, give the man a presence that is distinctly "different".

The time has long gone by, if indeed it was ever present, when Dr. Radcliffe wanted big parishes. He wants to know and serve individuals. His long career and experience has taught him the necessity of hardship. These, he is prone to believe, are Divine testings to try the mettle of men's souls. He sees in the pesky flies and bugs a high purpose

in the economy of the Creator.

Prohibition and temperance are placed second to salvation by the rector of the local church. A man, he said Sunday night, may be temperate and still be an unsaved man.

Church unity—obviously organic unity—is passionately longed for by the dean. He highly commended Greek and Roman Catholic High Churchmen who joined with Protestant brethren in the installation of a Methodist clergyman recently. Nothing was lost by them, he said, and everything was gained.

In every department of his mental being the veteran of two score years and a half has aimed to emulate the great English Divine, John Wesley. He has fought a good fight, he has not finished his course yet, but he is well along the way, he has kept the faith and there is surely a reward laid up for him.

MINNESOTA.

Rt. Rev. F. A. McElwain, D. D., Bishop.

Miss Maybelle Lee Cooper, secretary in charge of leadership training at Church Headquarters under the Department of Religious Education, held three most successful conferences with leaders of Young People and Church School teachers and officers on June 14, 15 and 16, in Minneapolis, closing with a splendid address on "Adjusting the Teacher to the New Ideals of Religious Education," at a supper meeting held in St. Mark's Parish House. Over one hundred and thirty people from Twin City and nearby parishes came to the supper, and all were delighted with the vigor and freshness and reality of Miss Cooper's address.

Personal Notes

Mrs. Effie Jones Moncure, for many years an active Churchwoman in the Diocese of Louisiana, passed away at her home in Shreveport, at 11 A. M., on Sunday, June 29, 1930, aged seventy-four. She was the widow of the late Conway Moncure, and is survived by five children, one of these being the Rev. Roland Moncure, rector of St. Paul's Church at Salem, in the Diocese of Southwestern Virginia.

The Rev. Charles E. Stewart has accepted a call to serve Holy Trinity Church, Onancock, Va., St. George's, Pungoteague, Va., and St. Michael's Church, Belle Haven, Va., to become effective on August 1. His new address will be Onancock, Va.

Mr. H. Fairfield Butt, a student at the Virginia Theological Seminary, is doing summer work under the direction of the Bishop at Kenbridge and Victoria, in Lunenburg County, Virginia.

The Rev. Marshall Travers, Deacon, recently graduated from the Virginia Seminary, has been placed at Good Shepherd, Petersburg, Va., and at Hopewell, Va. He will begin his duties July 15.

ORDINATIONS.

Mr. Henry Herman Martins was ordained to the Diaconate by the Bishop of Southern Virginia on St. Peter's Day, June 29, at St. John's Church, Petersburg, Va. The candidate was presented by the Rev. J. C. Wagner, rector of Grace Church, Petersburg. The Rev. J. Rowan McAllister, of Dinwiddie County, Va., assisted in the service. Mr. Martens was formerly a Baptist minister. During his preparation he has been conducting services at St. John's, Petersburg, Va. He has been assigned temporarily by the bishop as minister-in-charge of St. John's.

The Rev. Jesse Ketcham Brennan, Jr., was advanced to the Sacred Order of Priesthood, on Tuesday, May 20, in St. John's Church, Centralia, Illinois, the Ven. T. G. C. McCalla, priest-in-charge, by the Bishop of Springfield. The candidate was presented by his father, the Rev. Jesse Ketcham Brennan, Sr., rector of Trinity Church, Hannibal, Mo., who also preached the sermon. The Litany was said by the Ven. E. J. Haughton, of Springfield. Several priests united with the bishop in the laying on of hands. The Rev. Mr. Brennan becomes rector of St. Andrew's Church, Edwardsville, with the charge of Christ Church, Collinsville.

The Rev. Alvin Lamar Wills, B. D., was advanced to the Priesthood by the Rt. Rev. H. P. Almon Abbott, D. D., Bishop of Lexington, at Trinity Church, Covington, Kentucky, on Sunday morning, June 29. The candidate was presented by the Ven. James D. Gibson, rector of Trinity Church, and the sermon was preached by the Bishop of Lexington. The Rev. Alvin Lamar Wills will continue to serve as assistant to the Rev. Z. B. T. Phillips, D. D., at the Church of the Epiphany, Washington, D. C.

The Rev. Charles Leon Parker was advanced to the Sacred Order of Priesthood, and **Mr. Thomas Alexander Dixon** was ordained to the Diaconate, both of Nashotah Seminary, on the Fourth Sunday after Easter, May 18, in St. Paul's Church, Springfield, Illinois, by the Bishop of Springfield. The candidates were presented by Archdeacon Haughton, rector of the parish; the Rev. Professor Walter F. Whitman, of Nashotah House, preached the sermon, and said the Litany; and also united with Bishop and Archdeacon in the laying on of hands upon the priest. The Rev. Mr. Parker is assistant to the Rev. R. M. Gunn in St. Paul's, East St. Louis; and the Rev. Mr. Dixon has been appointed to missionary work under the General Missionary of the Diocese and Archdeacon of Cairo, the Rev. T. G. C. McCalla, and is stationed at Paris, Illinois

The Rev. Pearson Hill Sloan was advanced to the Priesthood on St. John Baptist Day, in Emmanuel Church, Kempsville, Va., by Bishop Thomson. The candidate was presented by the Rev. Norman E. Taylor. The sermon was preached by Canon Arrowsmith, of the Baltimore Cathedral. Nearly all the Norfolk clergy were in the chancel. The Rev. Mr. Sloan is rector of Old Donation and Emmanuel Churches in Lynnhaven Parish, with residence at Kempsville, Va.

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I F

By RUDYARD KIPLING

If you can keep your head when all about you
Are losing theirs and blaming it on you;
If you can trust yourself when all men doubt you,
But make allowance for their doubting too;
If you can wait and not be tired by waiting,
Or being lied about don't deal in lies,
Or being hated don't give way to hating,
And yet don't look too good, nor talk too wise;

If you can dream—and not make dreams your master;
If you can think—and not make thoughts your aim;
If you can meet with Triumph and Disaster
And treat those two impostors just the same;
If you can bear to hear the truth you've spoken
Twisted by knaves to make a trap for fools,
Or watch the things you gave your life to, broken,
And stoop and build them up with worn-out tools;

If you can make one heap of all your winnings
And risk it on one turn of pitch-and-toss,
And lose, and start again at your beginnings
And never breathe a word about your loss;
If you can force your heart and nerve and sinew
To serve your turn long after they are gone,
And so hold on when there is nothing in you
Except the Will which says to them: "Hold on!"

If you can talk with crowds and keep your virtue,
Or walk with Kings—nor lose the common touch;
If neither foes nor loving friends can hurt you;
If all men count with you, but none too much;
If you can fill the unforgiving minute
With sixty seconds' worth of distance run,
Yours is the Earth and everything that's in it,
And—which is more—you'll be a man, my son!

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—Shakspeare.

MISFORTUNE NOBLY BOURNE BECOMES GOOD FORTUNE.

—Robert E. Lee

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Southern Churchman

Vol. 95. RICHMOND, VA., AUGUST 2, 1930. No. 31.

Rev. E. P. Minor
326 Brandon Ave
Jun 31

THE TRUE SHEPHERD.

I was wandering and weary
When my Saviour came to me
For the ways of sin grew dreary
And the world had ceased to woo me.
And I thought I heard Him say
As He came along the way,
O! sinful soul! come near Me,
My Sheep should never fear Me,
I am the Shepherd true.

At first I would not hearken,
And put off 'til the morrow,
But life began to darken,
And I was sick with sorrow,
And I thought I heard Him say,
As He came along the way,
O! sinful soul! come near Me,
My Sheep should never fear Me,
I am the Shepherd true.

At last I stopped to listen,
His voice could not deceive me,
I saw His kind eyes glisten,
So anxious to relieve me,
And I thought I heard Him say
As He came along the way,
O! sinful soul! come near Me,
My Sheep should never fear Me,
I am the Shepherd true.

He took me on His shoulder,
And tenderly He kissed me;
He bade my love be bolder,
And said how He had missed me,
And I am sure I heard Him say,
As He went along the way,
O! sinful soul! come near Me,
My Sheep should never fear Me,
I am the Shepherd true.

Strange gladness seemed to move Him
Whenever I did better,
And He coaxed me so to love Him
As if He was my debtor,
And I always heard Him say
As He went along the way,
O! sinful soul! come near Me,
My Sheep should never fear Me,
I am the Shepherd true.

I thought His love would weaken
As more and more He knew me,
But it burneth like a beacon,
And its heat and light go through me
And I ever hear Him say
As He goes along the way,
O! sinful soul! come near Me,
My Sheep should never fear Me,
I am the Shepherd true.

Let us do, then, dearest Brothers,
What will best and longest please us—
Follow not the ways of others,
But trust ourselves to Jesus;
We shall ever hear Him say,
As He goes along His way,
O! sinful soul! come near Me,
My Sheep should never fear Me,
I am the Shepherd true.

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Our blessed Lord fully realized his oneness with His disciples and their oneness with Him. He would do nothing independent of them, and I think there is a lesson for us to learn, that we should not work independently of one another. If our Lord worked through His disciples, and would not work independently, how closely should we be knit together, and with what practical cooperative oneness do the work He has given us to do.—Hudson Taylor.

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Thoughts For the Thoughtful

The very finest qualities that human beings possess are won in enduring suffering.—Washington Gladden.

If you want to follow Jesus Christ you must follow Him to the ends of the earth, for that is where He is going.—Robert E. Speer.

The best preparation for trials is a life of faith and a constant course of self-denial.—Richard Layton.

The life of the body is a sacred thing, because in it and through it comes the deeper life.—Phillips Brooks.

Personally, I would not give a fig for a man's religion whose horse, cat, and dog do not feel its benefits.—Dr. S. P. Cadman.

Dr. Rufus M. Jones has well said: "It is impossible to help anybody . . . until you can, in some measure, share his life."

Without the freshness and tenderness of first love to Christ which teaches us to win and not to eliminate, to raise and not to crush, zeal for truth may be but a scorching and devouring flame. Milligan.

Do not be in a hurry, but be diligent. Enter into the sublime patience of the Lord. Be charitable in view of it. God can afford to wait; why cannot we, since we have Him to fall back upon.—G. MacDonald.

We must see Him as Peter, James and John saw Him on the Mount of Transfiguration—alone. We have been seeing Him half lost to view in the maze and confusion of His successors. We want Him in His simplicity, yet in His unfathomable depth, stripped of all the accretions of the centuries. We want His vital words in all their comprehensive reach and creative power.—Herald of Gospel Liberty.

Voltaire prophesied that before the end of the fifteenth century the work of the twelve fishermen would be over and done with." Just then prayer for an outpouring of the Holy Spirit over the whole earth by a small company of Christians started a great revival. One hundred years after Voltaire died, the house in which he wrote those words was used as a depot for the British and Foreign Missionary Bible Society.—Selected.

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SOUTHERN CHURCHMAN

Catholic for every truth of God; Protestant against every error of man.

EDITORIALS

Vol. 95. RICHMOND, VA., AUGUST 2, 1930. No. 31.

FORWARD OR BACKWARD

The sphere of action that we call life can be looked at from a number of different points of view. The business man looks at things in terms of the Business World; the politician in terms of the political arena. Many other aspects of life might be mentioned, though only one other need be referred to and that is the point of view of the Scientist, which has to do with the scientific world.

This has the largest outlook of any of these previously mentioned, because it takes in the whole universe and the laws which seem to govern it. It is this immensity of outlook together with the wonderful results of its investigations, which has given to Natural Science the prestige and authority which it has obtained and secured in the minds of men.

But great as it may seem there is a point of view, an outlook of a far larger scope than that of Natural Science, and it is that of the Kingdom of God. "My kingdom is not of this world," said Christ to Pontius Pilate, when He stood before him for judgment, and by this He meant that His Kingdom derived its power and authority from a higher source and, therefore, represented a supreme sovereignty over all powers and dominions of any and every kind.

The Kingdom of God gives to man a sphere of activity not merely confined to the earth on which he lives, or even to the material universe, which he is able, in a certain measure, to understand, and even explore. The spiritual universe is open to him as well, and though he has not at present, the same means of knowing it, as he has of the former, he can, at any rate, develop his spiritual faculties to such an extent as to make himself more or less at home in the spiritual world.

The practice of the Presence of God has always been a form of spiritual exercise and employment on the part of the Saints of God, and this was so not merely since Christ came, but far back in the times of the patriarchs, who, we are told, "walked with God", which evidently had reference to a distinct consciousness of the Divine Presence.

To be a citizen of the Kingdom of God, as well as of the visible world which we see with our eyes, has marked and distinguished those men with but few exceptions, who have been the spiritual heroes and leaders of history, those who have contributed most to the welfare and uplifting of their fellow men.

Man's greatness has been due to his sense of dependence upon a Higher Power than his own. And the greatest things that he has done have been accomplished by his belief and assurance that he could rely upon the Power of God to help him.

THE MIND WITHOUT THE SPIRIT

It would seem, however, as if in these latter days we are being presented with a greatly enlarged view of the material Universe, which brings the expansion of the mind almost to the breaking point, only to be told that this is all; that there is no room left in the universe for the human soul; that we must be satisfied to possess a mind which is capable of knowing so many things that any other world is unnecessary.

But "what shall it profit a man if he gain the whole world and lose his own soul, or what shall a man give in exchange for his soul?" if the soul or spirit of a man is the greatest part of him, if it raises him out of the mere animal kingdom into the Kingdom of God, with the closest and most intimate relationship with God, Himself, then a man is making a mighty poor bargain if he is willing to give up his royal prerogatives and step down to such a far lower level.

Man stood on higher ground when "he walked with God" than the modern philosopher who doesn't know whether there is a God or not.

We seem to be going backwards instead of forwards. The higher nature of man will soon become atrophied by disuse; he will cease to be a man because while his mind may have expanded till it has taken in more facts than it can possibly use, his soul will have shrunk till it scarcely exists at all.

This seems to be a trend of modern life. A man may develop his muscles to such an extent that he becomes practically all muscle, and so a man may so concentrate on the development of his mind that he becomes all mind and nothing else.

And yet he doesn't know God, the knowledge of whom his mind was given him to seek and find. How can he know anything rightly and truly if he doesn't know God!

Nor does he know anything about the Kingdom of God, although it is only in this Kingdom that there is a fitting sphere for him to exercise the higher faculties with which he has been endowed.

But the nature of man is so wonderfully and harmoniously constructed that one cannot deny or ignore the existence of the soul without the proper use of the mind being affected by it. The mind is a floating derelict on the ocean of uncharted knowledge, when it is cut off from that connection with the Divine Guidance, which the soul is intended to supply.

That this may be seen clearly is proved by the statement of Dr. Fosdick that one of the foremost scientists of the present day had confessed to a friend of his, as

follows: "The most tragic event in the history of the universe is that man should ever become conscious of himself." We might revise this by saying that the most tragic event which can happen to a man is the divorce of the mind from the soul.

Here we have a foremost exponent, a recognized leader of natural science, who not only regards the mind as useless, but as a frightful disadvantage to human life. It would seem as if he would be glad to have his brain removed if it could be effected without danger to his life, though what advantage a mere unconscious existence would be it is hard to see. He would cease to be human and would descend into a new order of being, which might be called sub-human.

How far this "foremost scientist" may represent the present trend of modern thought, we do not know, but that it is a movement backward and not forward is perfectly clear. There was a time, not long ago, when to be fully "abreast of modern thought" was considered to be a mark of superior intelligence, even in many religious circles. Now it might seem to indicate a march back into the wilderness of vague and empty speculation.

If there ever was a time when leadership, brave constructive Christian leadership was needed, it is now.

Frederick W. Neve.

A CALL TO THE UNCONVERTED

Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live; turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?—Ezekiel 33:11.

IT HATH been the astonishing wonder of many a man as well as me, to read in the Holy Scripture how few will be saved, and that the greatest part even of those that are called, will be everlastingly shut out of the kingdom of heaven, and be tormented with the devils eternally. Infidels believe not this when they read it, and, therefore, those that do believe it are forced to cry out with Paul, "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!"—Rom. 11:33. But nature itself doth teach us all to lay the blame of evil works upon the doers; and therefore when we see any heinous thing done, a principle of justice doth provoke us to inquire after him that did it, that the evil of the work may return the evil of shame upon the author. If we saw a man killed and cut in pieces by the way, we should presently ask, Oh! who did this cruel deed? If the town was willfully set on fire, you would ask, What wicked wretch did this? So, when we read that many souls will be miserable in hell forever, we must needs think with ourselves, How comes this to pass? and whose fault is it? Who is it that is so cruel as to be the cause of such a thing as this? and we can meet with few that will own the guilt. It is indeed confessed by all, that Satan is the cause; but that doth not resolve the doubt, because he is not the principal cause. He doth not force men to sin, but tempts them to it, and leaves it to their own wills whether they will do it or no. He doth not carry men to an alehouse and force open their mouths and pour in the drink; nor doth he hold them that they cannot go to God's service; nor doth he force their hearts from holy thoughts. It lieth, therefore, between God Himself, and the sinner; one of them must needs be the principal cause of all this misery, whichever it is, for there is no other to lay it upon; and God disclaimeth it, He will not take it upon Him; and the wicked disclaim it usually, and they will not take it upon them, and this is the controversy that is here managing in my text.

The Lord complaineth of the people; and the people think it is the fault of God. The same controversy is handled, chap. 18:25; they plainly say, "that the way of the Lord is not equal". So here they say, verse 19, "If our transgressions and our sins be upon us, and we pine away in them, how shall we then live?" As if they should say, If we must die and be miserable, how can we help it? as if it were not their fault, but God's. But God, in my text, doth clear Himself of it, and telleth them how they may help it if they will, and persuadeth them to use the means, and if they will not be persuaded, He lets them know that it is the fault of themselves; and if this will not satisfy them, He will not forbear to punish them. It is He that will be the Judge, and He will judge them according to their ways; they are no judges of Him or of themselves, they want authority, and wisdom, and impartiality; nor is it their cavilling and quarrelling with God that shall serve their turn, or save them from the execution of that justice at which they murmur.

The words of this verse contain, (1) God's clearing Himself from the blame of their destruction. This He doth not by disowning His law that the wicked shall die, nor by disowning His judgment and execution according to that law, or giving them any hope that the law shall not be executed; but by professing that it is not their death that He takes pleasure in, but their returning rather, that they may live; and this He confirmeth to them by His oath. (2) An express exhortation to the wicked to return; wherein God doth not only command, but persuade and condescend also to reason the case with them. Why will they die? The direct end of this exhortation is, that they may turn and live. The secondary or reserved ends, upon the supposition that this is not attained, are these two: (1) To convince them by the means which He used, that it is not the fault of God if they are miserable. (2) To convince them, from their manifest willfulness in rejecting all His commands and persuasions, that it is the fault of themselves, and that they die, even because they will die.

The substance of the text doth lie in these observations following:

Doctrine 1. It is the unchangeable law of God, that wicked men must turn or die.

Doctrine 2. It is the promise of God, that the wicked shall live, if they will but turn.

Doctrine 3. God takes pleasure in men's conversion and salvation, but not in their death or damnation: He had rather they would return and live, than go on and die.

Doctrine 4. This is a most certain truth, which, because God would not have men to question, He hath confirmed it to them solemnly by His oath.

Doctrine 5. The Lord doth redouble His commands and persuasions to the wicked to turn.

Doctrine 6. The Lord condescendeth to reason the case with them; and asketh the wicked why they will die?

Doctrine 7. If after all this the wicked will not turn, it is not the fault of God that they perish, but of themselves; their own willfulness is the cause of their damnation; they, therefore, die because they will die.

Having laid open the text in these propositions, I shall next speak somewhat of each of them in order, though briefly.

A Message From a Soldier of the Cross.

To all unsanctified persons, "Awake to righteousness and sin not".

Men and Brethren—The eternal God, that made you for a life everlasting, and hath redeemed you by His only Son, when you had lost it and yourselves, being mindful of you in your sin and misery, hath indited the Gospel, and sealed it by His Spirit, and commanded His ministers to preach it to the world; that pardon being freely offered you, and Heaven being set before you, He might call you off from your fleshly pleasures, and from following after this deceitful world, and acquaint you with the life that you were created and redeemed for, before you are dead and past remedy. He sendeth you not prophets or apostles, that receive their message by immediate revelation, but yet He calleth you by His ordinary ministers, who are commissioned by Him to preach the same Gospel which Christ and His apostles first delivered. The Lord seeth how you forget Him and your latter end, and how light you make of everlasting things, as men that understand not what they have to do or suffer. He seeth how bold you are in sin, how fearless of His threatenings, and how careless of your souls, and how the works of infidels are in your lives, while the belief of Christians is in your mouths. He seeth the dreadful day at hand, when your sorrows will begin, and you must lament all this with fruitless cries in torment and desperation: then the remembrance of your folly will tear your hearts, if true conversion now prevent it not.

In compassion to your sinful, miserable souls, the Lord, that better knows your case than you can know it, hath

made it our duty to speak to you in His Name, 2 Cor. 5:19, and to tell you plainly of your sin and misery, and what will be your end, and how sad a change you will shortly see, if yet you go on a little longer. Having bought you at so dear a rate as the blood of His Son, Jesus Christ, and made you so free and general a promise of pardon, and grace, and everlasting glory; He commandeth us to tender all this to you as the gift of God, and to entreat you to consider the necessity and worth of what He offers. He sees and pities you, while you are drowned in worldly cares and pleasures, eagerly following childish toys, and wasting that short and precious time for a thing of naught, in which you should make ready for an everlasting life; and, therefore, He hath commanded us to call after you and tell you how you lose your labor and are about to lose your souls, and tell you what greater and better things you might certainly have if you would hearken to His call, Isa. 55:1, 2, 3. We believe and obey the voice of God; and come to you on His message, who hath charged us to preach, and be instant with you in season and out of season, to lift up our voice like a trumpet, and show you your transgressions and your sins, Isa. 58:1; 2 Tim. 4: 1,2.

But, alas! to the grief of our souls and your undoing, you stop your ears, you stiffen your necks, you harden your hearts; and send us back to God with groans, to tell Him that we have done His message, but can do no good to you, nor scarcely get a sober hearing. Oh! that our eyes were as a fountain of tears, that we might lament our ignorant, careless people, that have Christ, and pardon, and life, and heaven before them, and have not hearts to know or value them; that might have Christ, and grace, and glory, as well as others, if it were not fortheir willful negligence and contempt! Oh! that the Lord would fill our hearts with more compassion to these miserable souls, that we might cast ourselves even at their feet, and follow them to their houses, and speak to them with our bitter tears. For long have we preached to many of them in vain. We study plainness, to make them understand, and many of them will not understand us; we study serious piercing words, to make them feel, but they will not feel. If the greatest matters would work with them, we should awake them; if the sweetest things would work, we should entice them and win their hearts; if the most dreadful things would work, we should at least affright them from their wickedness; if truth and sincerity would take with them, we should soon convince them; if the God that made them, and Christ that bought them, might be heard, the case would soon be altered with them; if Scripture might be heard, we should soon prevail; if reason, even the best and strongest reason, might be heard, we should not doubt but we should speedily convince them; if experience might be heard, even their own experience and the experience of all the world, the matter might be mended; yea, if the conscince within them might be heard, the case would be better with them than it is. But if nothing can be heard, what, then, shall we do for them? If the dreadful God of Heaven be slighted, who, then, shall be regarded? If the inestimable love and blood of a Redeemer be made light of, what, then, shall be valued? If Heaven have no desirable glory with them, and everlasting joys be nothing worth; if they jest at hell, and dance about the bottomless pit, and play with the consuming fire, and that when God and man warn them of it, what shall we do for such souls as these?

Once more, in the name of the God of Heaven, I shall do the message to you which He hath commanded us, and leave it in these standing lines to convert you or condemn you; to change you, or rise up in judgment against you, and to be a witness to your faces that once you had a serious call to turn. Hear, all you that are drudges of the world and servants of the flesh and Satan! that spend your days in looking after prosperity on earth, and drown your conscience in drinking, and gluttony, and idleness, and foolish sports; and know your sin, and yet will sin, as if you set God at defiance, and bade Him do His worst and spare not! Hearken, all you that mind not God, and have no heart to holy things, and feel no savor in the word or worship of the Lord, or in the thoughts or mention of eternal life; that are careless of your immortal souls, and never bestow one hour in inquiring what case they are in, whether sanctified or unsanctified, and whether you are ready to appear before the Lord! Hearken, all you that, by sinning in light, have sinned yourselves into infidelity and do not believe the word of God. He that hath an ear to hear, let him hear the gracious and yet dreadful call of God! His eye is all the while upon you. Your sins are registered, and you shall surely hear of them again. God keepeth the book now; and He will write it upon your consciences with His terrors; and then you also shall keep it yourselves! O sinners, that you but knew what you are doing, and whom you are all this while offending! The sun itself is darkness before the glory of that Majesty which you daily abuse and carelessly provoke. The sinning angels were not able to stand before Him, but were cast down to be tormented with devils. And dare such worms as you so carelessly offend, and set yourselves against your Maker! O that you did but a little know what a case that wretched soul is in, that hath engaged the living God against him!! The word of His mouth that made thee, can unmake thee; the frown of His face will cut thee off and cast thee out into outer darkness. How eager are the devils to be doing with thee, that have tempted thee, and do but wait for the word from God to take and use thee as their own! and then in a moment thou wilt be in hell. If God be against thee, all things are against thee: this world is but thy prison, for all thou so lovest it; thou art but reserved in it to the day of wrath, Job 21:30; the Judge is coming, thy soul is even going. Yet a little while, and Thy friend shall say of them, "He is dead", and thou shalt see the things that thou now dost despise, and feel that which now thou wilt not believe. Death will bring such an argument as thou canst not answer; an argument that shall effectually confute thy cavils against the word and ways of God. And then how soon will thy mind be changed! Then be an unbeliever if thou canst; stand then to all thy former words, which thou wast wont to utter against a holy and a heavenly life. Make good that cause, then, before the Lord which thou wast wont to plead against thy teachers, and against the people that feared God. Then stand to thy old opinions and contemptuous thoughts of the diligence of the saints, make ready now thy strong reasons, and stand up, then, before the Judge and plead like a man for thy fleshly, thy worldly, thy ungodly life. But now that thou wilt have one to plead with that will not be outfaced by thee; nor so easily put off as we thy fellow-creatures.

(To be continued.)

SEVENTH SUNDAY AFTER TRINITY.

Today is known as "The Sunday of Nutrition". The old Latin of the ancient Collect makes it apparent. In English we have the same idea in the words, "Nourish us with all goodness". This connects with the Gospel for today, being Saint Mark's account of the Miracle of the Loaves and Fishes. There is a sublime climax in the inspiring call upon God as "The Lord of all Power and Might".

The Epistle for today places before us a comparison between the service of sin and the service of righteousness. It shows the one as the service of death, and the other as the service of righteousness. The fruit of the one, death; that of the other, life. Notice the two expressions—the wages of sin; the gift of God—wages paid by the power of evil, but God rewards richly. That it is a free gift, as shown in the closing words, "The Gift of God is eternal life".

The Gospel sets before us the rich provision which is made for all the world in Christ as the Bread of Life. In the loaves we see our spiritual food and in the fishes our spiritual drink, for they are the emblems of the "Living Water", which flows from the Christ and finding their whole life in that element. The early Christians used the sign of the fish as a Christian emblem and the Greek word, "Ichthys", is formed of the Greek initials of the words, "Jesus Christ, Son of God, Saviour".

William E. Callender.

A PRAYER FOR COURAGE.

God, make me brave for life—
Oh, braver than this!
Let me straighten after pain,
As a tree straightens after the rain,
Shining and lovely again.

God, make me brave, life brings
Such blinding things.
Help me to keep my sight;
Help me to see aright,
That out of the dark come light.

—Grace Cromwell.

Hundreds of Church people throughout the country have been hearing just recently, through Canon Bridgeman, about St. James' Convent on Mt. Zion, in Jerusalem, where he has been teaching. The head of this Convent, Archbishop Tourian, Armenian Patriarch of Jerusalem, who died on April 27, was not only a warm friend and admirer of the Episcopal Church, but a man of international distinction and one who wielded an influence out of all proportion to the size of the little Armenian community. He was a scholar in Oriental matters, with a keen understanding of European affairs, a statesman, a poet, and above all a spiritual leader, his deeepst interest being the education of his Armenian clergy. He was born in 1860 and was a bishop for more than thirty years.

NEWS FROM THE FRONT

(The Southern Churchman, believing that missions constitute the life of the Church, hereby invites the missionaries of our Church to write letters to this paper, describing the work they are doing, in an interesting way, so that our people may know more of what is going on, in the mission field.
During the Great War news from the front formed the chief news of the day, and it would seem as if this ought to be so in a Church paper. At any rate, this forms an important part of the policy of The Southern Churchman.—Editor.)

The children in the Church School at Cape Mount, Liberia, have sent $280 for the Lenten Offering, which is an enormous sum for them, and the Rev. W. J. Reed says every cent of it was "really and honestly worked for".

How's This For a Missionary Journey?

Mr. Reed had a picturesque and useful trip in May, partly with Bishop Campbell. For much of the way they took one bicycle and one hammock, alternately riding and being carried. Dressed in khaki shirts and shorts, with helmets and golf hose, they left Cape Mount and crossed the lake with an outboard motor boat to Bendu.

(This paragraph will mean nothing without a map. There is a fair map in the Handbook on the Liberian Mission.) They went from Bendu to Bahlomah, visited one or two native towns nearby, went on to Jondu (not on the map), Mr. Reed going by way of Bendu to bring the boat, the Bishop going overland with the loads. Then to Gbaigbon, Royesville, and Monrovia, where the Bishop lives. Mr. Reed also visited Bromley and Muhlenberg and then returned to Cape Mount.

At Bendu the people were putting a new thatch roof on the church, assisted by the native chief, a hopeful sign, as not many years ago the Moslems were so strong in this town that the church was despised and persecuted.

At Bahlomah they visited Miss Emily Seaman, the white missionary, who for the past twenty years has been working in Liberia, the last eight years alone most of the time at Bahlomah, three days from Cape Mount. She has a school of about eighteen girls. There was a confirmation at Bahlomah.

At Jondu, the district commissioner was holding court, so there was opportunity for much palaver with native chiefs. Jondu is a "fine town". It has been strongly Moslem in the past, but now a number of mission school graduates live there and have promised to build a church if services can be provided, which the Bishop hopes to do. The Moslem chief said he would help in the building.

At Gbaigbon, there is a good little church and a fair boys' school, but conditions are discouraging, because the chief is not strong, and when this is the case the town tends to disintegrate, the people going off to live on their farms.

At Royesville there was a confirmation. Here a surf-boat was reported due, so they waited for it and went on it to Monrovia, instead of tramping along the beach.

In Monrovia Mr. Reed had ten shopping lists to attend to, including everything from victrola needles to shoes. Sunday he visited Bromley School, where Miss Olive Meacham is in charge, and Monday the Lutheran Mission at Muhlenberg, where there is a dentist.

Ready to return to Cape Mount on Tuesday, Mr. Reed learned that a surf-boat was leaving that day. It costs five pounds to charter one alone, so advantage is taken of any chance to share one. It was supposed to go at noon, but left at four, and the rain, of which there had already been plenty, began again and never stopped. The sea was rough, the wind blew strongly, four men were kept busy bailing the boat, and by night the wind was so strong they took down the sail. At daylight they put it up again, but a strong wind rose and the mast broke and went overboard, fortunately not captizing the boat.

Then they started to row back to Monrovia, after anchoring nearer the beach and cooking some food, the first in twenty-four hours. Then another surf-boat came along from Monrovia and Mr. Reed was transferred to it, and landed at Royesville. Boys had already gone overland to collect bicycle and motor boat and return them to Cape Mount.

Still it rained, roads full of water, bridges under water. Mr. Reed and boys with him walked all night, getting back into Bendu just after daylight and across by canoe to Cape Mount, home, wife and babies, in the afternoon.

Monrovia is only sixty-five miles in an air line from Cape Mount. The trip back had taken most of three days, twenty-four miles by surf-boat, forty miles on foot, much of it in water knee-deep, and twenty miles in a canoe. Food and rest and extra quinine restored the damage. "I enjoyed it, no bad results, so why worry?" says Mr. Reed.

Honolulu.

The gift of $10,000, which the Woman's Auxiliary made to Bishop Littell for Trinity Japanese Mission, Honolulu, together with about $7,200, which the local branches of the Auxiliary in Hawaii had accumulated, has made possible a rearrangement and improvement of that long-suffering mission, which affords the greatest encouragement to the bishop and people.

The old quarters of the mission, on the otherwise beautiful Cathedral grounds, have long been a disgrace. Bishop La Mothe felt the necessity of new and permanent quarters years ago. Trinity Mission has been the only work the Episcopal Church has had for the Japanese, although they and their Hawaiian-born children compose four-tenths of the population. The Rev. Fukao is the devoted priest in charge. Mrs. Harold Blomfield manages the day school.

Suitable buildings in good condition and an excellent location have been purchased from a Korean mission that was moving to a location better for its own work, so the necessary equipment has been secured without the delay of building. The day school will be continued in its present neighborhood, using a concrete building erected for Iolani classrooms before that school moved, so there will be two centers for Japanese work instead of one; the removal of the Korean mission leaves a wide scope for our own Korean work; the removal of the old Trinity Mission greatly improves the Cathedral square; and the new Trinity Mission provides for work that is more adequate to the great opportunities presented.

St. Francis' Mission, Philippine Islands.

The Rev. Leo Gay McAfee, of St. Francis Mission, Upi, Philippine Islands, when recently heard from was sleeping in the hen house with an axe under his pillow, so to speak, lying in wait for the python which had been killing his chickens. Such is primitive life in the Cotabato Province. He writes, however:

"Conditions in Upi are rapidly becoming anything but primitive. Actual construction of the new $5,000 government school building begins today. . . . . Within a month or two the school will have an electric light plant and a gasoline tractor, which will break, in a miraculously short time, deep and long furrows in land which for untold generations has been in tall cogon grass.

"Our obligation is tremendous to help these people retain their simple primitive virtues in the face of such an inrush of modern civilization as is coming about here. The agrcultural school will result in a few decades in a prosperous modern farming community. The Church's task is to see to it that the individuals composing the community will be wholesomely and intelligently religious, sturdily honest, sober and incorruptible."

The new residence for the Rev. Robert F. Wilner and family, at Easter School, Maguio, to replace the one that was falling to pieces, was started in May and completion was promised in ninety days.

Students for Brent School, Baguio, have been received from Sumatra, Singapore, Kuala Lumpur (a Malay city near Singapore), Hongkong, Shanghai, Canton, Java, Penang (another Malay Peninsula city), and Guam.

This new and long awaited Church of the Resurrection at Baguio is taking form. Dean Edward R. Hyde, of the College of Engineering in the University of the Philippines, has been of the greatest assistance in adapting the tentative plans to the site and the climate, freely giving much time and professional skill to the project.

Death of Two Faithful Servants of the Lord.

The quiet, persistent work of the Chinese Church, which goes forward year after year, though one hears so little about it, is illustrated in the lives of two Chinese priests of the Diocese of Shantung who died recently.

The Rev. John Kao was senior priest of the diocese. Bishop Scott says: "Most of the beatitudes apply to him. . . He had much family sorrow; all his sons died, and at each death he was away from home. And he knew how to bear persecution, not only in the Boxer time, but during the last months of his life when, with the little body of Christians in his station, he was subject to constant opposition and insult. His letters always ended with a request for prayer. He was a man of prayer, and he died suddenly, a few minutes after his Morning Prayers in a roadside inn on his way to a diocesan conference."

The Rev. John Chao was a patient, faithful worker, and a trusted adviser of the foreign clergy. He, too, came through the Boxer troubles faithfully. A friend writes: "His service, though long and very real, had nothing spectacular about it, but he lived and died a faithful servant of his Lord."

"THE TOMORROW OF PROTESTANTISM"

Excerpt of address delivered by Dr. Macartney at the first Commencement of the Westminster Theological Seminary, Philadelphia.

A decent respect to the opinions of Presbyterians and Evangelical Christians in the United States and throughout the world requires that we should declare the causes which impelled us to separate from Princeton Theological Seminary, and establish a Presbyterian Seminary, yet independent of Church control.

No one can deny that Protestantism is in the process of change. It is going—**somewhere.** This Seminary is founded upon the conviction that Protestantism is now drifting towards what Cardinal Newman called "a bottomless liberalism of thought".

The first article of historic Protestantism was the supremacy of the Bible as the Word of God. Today, a large portion of Protestantism has turned from the Bible to a book which is a strange conglomerate of fact and fable, of Stone Age morality and divine precepts. Instead of a religion based upon the revealed truth of the Bible, we now have a pseudo-Christianity which every man is to evolve out of his own mind and experience much as the spider weaves his attenuated web.

A deleted Bible has resulted in a diluted Gospel. Protestantism, as it loses its faith in the Bible, is losing its religion. Side by side with the historic Protestant principle of the supremacy of the Scriptures, there stood the other great principle, salvation by faith alone. But now, in the strange whirligig of time, that Protestant doctrine has been stood on its head, until it reads, not salvation by faith alone, nor salvation by faith and works, but salvation without any faith at all, so long as one does what one thinks is right.

This neo-Christianity, absolutely irreconciliable with the Christianity of the New Testament, has captured many of our Seminaries and colleges, a great number of our pulpits and thousands of our people. The Phaeton of sentimentality and scorn for definite religious belief has taken his place in the chariot-pulpit of the Protestant Church, and now drives down the steep of heaven to the applause of the multitude.

Instead of those great words—Repentance, Faith, Regeneration, Heaven and Hell—words which pierce like stars the fog and darkness of the night of sin—we have those present-day substitutes—Church Unity, Eugenics, Birth Control, Internationalism, Communityism, and all that vast hokum which now is widely received as an equivalent for the Gospel.

Men who desire such dilutions can drink de-caffeined coffee and smoke de-nicotined tobacco, and now we have on every hand, without money and without price, de-Christianized Christianity.

How complete and rapid this change in the Protestant Church has been, may be illustrated by the fact that over thirty years ago Union Theological Seminary broke its connection with the General Assembly of the Presbyterian Church because it found that such connection hampered the Seminary in its liberty to teach liberalism and modernism. Tonight, we behold something quite the reverse. We are at the commencement of a Seminary founded by a group of renowned scholars, enthusiastic students and faithful directors, who withdrew from Princeton Theological Seminary and established a new Seminary, which, while devoted to the doctrine and polity of the Presbyterian Church, is to be free of all control by the General Assembly and the Church because it was discovered, to our sorrow and amazement, that such connection was a menace to our liberty to be loyal to the doctrines of the Presbyterian Church, and of Evangelical Christianity!

Speaking forty years ago over the body of Dr. Wistar Hodge, Dr. Francis L. Patton, predicting the crisis in which the Church finds itself today, said, "American Christianity is about to pass through a severe ordeal. It may be a ten years' conflict. It may be a thirty years' war, but it is a conflict in which all Christian Churches are concerned. It is no amendment, it is not a revision; it is not a re-statement; it is a revolution that we shall have to face. The issue will be joined by and by on the essential truth, on a miraculous and God-given revelation, and then we must be ready to fight and, if need be, to die in defense of the blood-bought truths of the common salvation. The war will come. The Presbyterian Church must take part in it, and Princeton, unless her glory is departed must lead the van in the great fight for fundamental Christianity".

Unhappily, just when we were marching into the forefront of the hottest battle for the faith, a dispute arose among the Directors and the Faculty and the Trustees of Princeton as to the part she ought to play "in the great fight for fundamental Christianity". The decision made by the General Assembly of the Presbyterian Church, and by which the loyal Board of Directors was dissolved, made it plain that, just at present, Princeton cannot "lead the van in the great fight for fundamental Christianity". Alhough not out of the battle, Princeton Seminary today certainly no longer "leads the van" in the great conflict which is upon us.

The establishment of Westminster Seminary is a witness to four things:

1. It serves as a warning to the Presbyterian Church against the danger of being completely submerged in the tide of Modernism and pseudo-Christianity which threatens to engulf the whole Protestant world.

2. This Seminary is founded as a notification to the world that we still believe in the Bible, both as to its facts and its doctrines, and are confident that both facts and documents are capable of reasoned, thoughtful, and scholarly defence.

3. This Seminary is founded as a witness to the saving power of the glorious Gospel of the Blessed God and of our Lord Jesus Christ. This Seminary shall stand as a token of our earnest conviction that the Gospel of Jesus Christ is the alone hope of a lost and fallen race.

4. Westminster Seminary is founded as a token of our faith in the reverescence and revival of Evangelical Christianity and, that, as after the deluge the tops of the mountains were seen, so, after the present deluge and invasion of unbelief in the Protestant Church, when the angry waters shall have subsided, the sacred heights, the mountain tops of Sinai and Calvary, shall again be revealed, and the Church shall again bow in humility, gratitude, adoration, and love before the Cross of the Eternal Christ.

DARROW AND CHRISTIANITY.

"The Christian religion is the greatest menace to a happy, intelligent life." It is Clarence Darrow speaking, the Darrow of the court room and of the orator's platform, who, at seventy-three years of age, looks upon death as a dreamless sleep that has no awakening. The keen-witted Chicago lawyer recently gave his views on religion and death in an interview with a New York newspaper reporter and the crux of his statement is that Christianity is not needed in this modern world, that it has outlived its usefulness, if it had any to begin with.

Mr. Darrow, in an exhortation against Christianity as a door against progress and learning, said: "Religion has always been against enlightenment, and it is against it today."

The famous lawyer continued with a sly harangue against religion as a world force. We can imagine that smile of his, described in no other words so well as sardonic, when he argued. Sometimes we are prone to believe that he debates and expounds his views because of the love of forensic battle and argument. He seemed thus when we heard him debate on the merits of prohibition with former Congressman William D. Upshaw, more than a year ago.

Darrow has his right to believe that the grave is the end and that eternal night is the lot of us mortals who look ahead with blind faith all the days of our lives only to be swept into the abysmal chasm, the eternal darkness that is death. He has his right to believe that Christ was only a radical Jewish leader or to mistrust that God has power to create this world and the world to come.

But we would argue with him concerning his statement that religion has ever been blind to intellectual progress or enlightenment. Where would the world have been today had not religion helped to direct men's aims toward the higher paths that have led to material and intellectual progress? Who have been more assiduous to lighting the lamp of freedom of thought than those to whom we have entrusted the directing of our souls?

In the old Jewish eras the high priests were leaders not only in religious, but in material affairs. So has it been throughout the ages. When plundering Northerners sacked Rome the spiritual leaders preserved along with the spirit of the Church a desire for more freedom in thought. In the Dark Ages none was more diligent in keeping for posterity records of the past than the Church, its priests and officers. Along with each explorer and his party that sought gold in the New World, or new water routes, went priests and missionaries who spread the Gospel, as they helped to clear the wilderness. In this country the clergy —most of them—have been zealous in aiding the cause

of education, first by training the individual and then gradually extending their efforts to schools and colleges. American education owes a great debt to religion. It is now realizing upon the foundations laid by religious leaders.

No, Mr. Darrow, we think you are on the wrong track when you say that religion, true religion, such as Christianity, has been a hindrance rather than a help.—Wade H. Harris, in The Charlotte Observer.

A SPIRITUAL CLINIC

By the Rev. Frank N. Riale, Ph. D., D. D.

THE early Church lost its power," said the late Bishop Brent, "when it lost sight of the democracy of the priestly office." There is nothing that we theoretically preach more, and practically practice less, than that we are all priests unto God, as truly as all kings and prophets. Canon Freemantle long ago well put it: "The doctrine of the universal priesthood of believers is held with the lip and pen, but denied in every turn and practice." For this very reason people go on like the babbling brook, sick and sinning forever, while at our very doors lies the power from on high for our fullest sin and disease deliverance. Every believer is called by high heaven to pronounce absolution from sins, and heal all manner of diseases. "This," as Sabatier says, "is the way life is to function in the life of the Spirit." This is our inalienable birthright in Christ Jesus.

The Church has ever felt this to the quick at its best moments. The Lambeth Conference of Anglican Bishops in 1906 voiced it thus: "The Church needs to realize in new ways, the inherent priesthood of Christian believers." It always flashes forth like the fire of heaven in every great spiritual awakening of Christendom. "The Waldensians everywhere went forth preaching the priesthood of all believers, and confirming their new found faith 'with signs following', as were most surely promised in the very last words of Jesus."

Today the truth is coming home with almost sledge hammer logic and trip hammer power upon the Church Universal. Archer has well said: "We will have to raise again Luther's battle cry of the Reformation—the priesthood of the common man—only with a far fuller and more practical way of interpreting it." Professor Selbie, of Oxford, has recently voiced it even more powerfully: "The only form of priesthood which the Protestant Church will tolerate is the priesthood of all believers for our every deliverance." The true priest that God makes and not man, will ever by faith in His name touch sick bodies as sick souls, and will find that sins and disease will go "through the King's touch", like the mist of the morning before the rising sun; and that the truly penitent are now made every whit whole and every whit holy as truly as in the earth days of Jesus.

Now, from the academic to the actual. Recently it has been my privilege to hold a number of Healing Missions in many of our larger, as well as our smaller Episcopal, Presbyterian, Methodist Churches, and other churches from coast to coast. Invariably I have found myself irresistably setting aside two hours every afternoon for a spiritual healing clinic. There, people have ever been asked to come "without money and without price" for that help of both body and soul that God alone can give and wants to give more than parents to give the best things unto their children, if we will become by faith true channels for His healing help. Throngs were everywhere present at these clinics.

> "Oh, with what divers pains they met;
> Oh, with what joy they went away,"

for "the healing of His seamless robe" is ever by our beds of pain today as truly as in the days of His earth years. He ever stands ready to banish our blackest sins and most unconquerable diseases, as far as the East is from the West. Thou canst save as thou canst heal to the uttermost all who will come to thee for thy saving and healing help. Hence the universal race cry, "Save us and we shall be saved, heal us and we shall be healed".

Here are a few type cases taken almost at random from the spiritual clinic rooms of the last few weeks, which of course, were strictly private.

(1) A young girl of seventeen was brought in by her mother. She had become obsessed by many kinds of delusions, and would often throw herself into perfect spasms and manifest a temper utterly uncontrollable. She had lost all interest in her schools, for her mind would no longer work, as she said. I told her that the dear Father in Heaven wanted to help her and was able to help her, and I would gladly pray that He do His restoring work, and believe with her and for her that this would most surely be accomplished. We knelt in prayer. As we arose such a sweet peace and quiet confidence seemed to play over the child's face. She then said with a smile of joy: "I know God will help me, and I will ever believe you will be the means of God in bringing me back to perfect life." She went away. Two weeks later came the sweetest note saying she had not had a single sign of the return of her terrible tragic conditions that had nearly wrecked her life. Then she added in such a sweet, trustful way: "I am back in school. And when the lessons don't come easily, I remember the wonderful prayer you put up for me, and feel that you are always helping me. Then I make one hundred per cent good every time in my work."

(2) Another case only the day following, was far more pathetic. A girl of twenty-five came to see me with her mother. She was a beautiful young woman and seemed to all appearances and in her conversation perfectly normal. She of late had become possessed of a spirit to actually destroy everything she could put her hands on. She tore in shreds her finest gowns, and the most costly ones of the other members of the household. She would dash in pieces the choicest bric-a-brac. They would not dare to allow her to go into the stores alone, for she had an over-powering mania "to take everything she could lay her hands on". She was a most pronounced kleptomaniac. Of course, her life was crushed with sorrow and shame at the awful condition she found herself in. I talked with her about God being within us always by the power of His Spirit, the Spirit that was in Jesus, and that He would deliver us out of the blackest situations, till we would come forth perfect masters over the blackest things that beset us. From the foundation of the world, I told her God was in her to make her a victor over and not a victim to disease and sin of every sort. I assured her this Spirit of God would most surely bring her perfect deliverance to pass, if she would trust Him to do it. She then looked up so wistfully into my face, saying: "And will you help me to do this?" "Yes, my dear child," I said, "I will ever help you, for that is what we are sent into the world for—to help one another bear their infirmaties, till God comes into our lives fully to give us His purposed and promised deliverance." We knelt in prayer together. I layed my hands on her dear head and said: "O child of the everlasting covenant—child of God's everlasting love, receive the Spirit of God to make you every whit whole in body, mind and soul." We arose. The peace that passeth all understanding played over her face. She knelt how weak; she rose how full of God's conscious power. The Great Physician had been nearer to her than breath and breathing, in His blessed life-restoring work Her sin an ddisease curses soon banished as far as the East is from the West. God had come into her heart as the great sin cleanser and disease destroyer. He had simply used me as a channel of His redeeming grace. One must by vicarious fa' h hold the sick and sinning, till the healing touch of the King of kings banishes forever the curses of the soul and body that have so long enshackeled the unfortunate.

(3) Sometimes the healing help comes by simply speaking the word only, and the sick are made whole. One day I had spent over two hours in the spiritual clinic, seeing a score or more that had come for help. When the time was up, I felt I had done all I dare to do that day and have the strength needed for the evening address. I went out into the waiting room to say to the many still waiting there, that I would be unable to see any more that day. Then a dear woman came to me with such distress in her face and said: "Oh, my dear Dr. Riale, won't you just speak the word only for my dear boy lying at death's door in the hospital, and he shall be healed." Instantly there came to my mind the incident of the New Testament, when the Centurion came to Jesus asking if He would not go and see his servant lying desperately sick with the palsy, and nigh unto death. Jesus said at once, "Yes, I will go". Then the Centurian answered: "Good Master, I am not worthy that thou shouldst come under my roof; but just speak the word only and my servant shall be healed." Then Jesus said: "I have not found such faith, no, not in all Israel. Go thy way, thy servant liveth." And the sacred narrative goes on to add, "That from that very hour the servant was healed". So I found myself instinctively saying to the agonizing mother, "Go thy way, thy boy will be well". The next day she came to tell me that she was so impressed that her boy would be restored to perfect health, that she went, along with

his young wife, t othe hospital that very night to see with her own eyes his sure deliverance. When they went into his room, to their astonishment, they found him sitting up in a chair, with the joy in his heart that he was healed. And he soon was.

(4) Sometimes one can allow their healing, helping faith to go through closed doors, and that, too, unasked. At my hotel one night, there was in the next room to my own, a man who was coughing fearfully for hours. It was evident his lungs were rapidly filling up and it seemed as though he were surely headed straight for a good case of pneumonia. It was past midnight, and I thought I could not go in and see him; and even if I did he might resent it. So I simply put up a little confident prayer of faith to God, that He would heal my brother. Instantly the coughing ceased, and there was not a particle of return of it the rest of the night. God works often in a most mysterious way His wonders—healing, helping wonders to perform. But when faith works, disease is done.

If we only knew it, the whole power of heaven and earth is at hand to be turned on for every need of the race, if we only believed. All things are possible with God. He says all things are possible to those who believe. Jesus came to cut out all impossibles of the race. Robert Speer has well said, "What are Christians in the world for, but to do the impossible?" If we would but "cut into" the divine dynamic we would most surely bring forth the divine relief for all our sin-cursed and disease-ridden humanity. As thy faith is, so shall it be unto thee. Our sick souls and sick bodies so tied up together in their bondage to the demoniac, are made to find by faith in Him who comes with absolute healing in his wings—find our full and everlasting deliverance.

(5) One evening I was telling in the public address of a young girl stenographer and secretary to one of the leading attorneys of Chicago. They had become enamored with one another and it seemed a triple tragedy was not far off. The wife of the attorney was crushed with grief when she learned of the situation, for it seemed the inevitable tragedy might come at any moment. A dear friend came to her and told her not to give up, that God could make all wrongs right. All she could say in her bitterness was that God could not help out in such plights. "Leave it with me," said her friend. And as it seemed the only thing to do, she did. This friend, on pretense of some personal business, went the very next day to the attorney's office. There she met the young girl, seemingly incidentally. She spoke pleasantly to her, and asked if her home was in Chicago. To this she replied that it was not, but far away on the Western Coast. Then the good woman said to the girl, "Would you not like to come down some week-end and spend it with me? We would drive out and take a ride on the yacht." The girl seemed nonplussed, and overcome at the proffered kindness. She hesitated to accept the invitation, but after repeated urgings, promised to do so. The very next week-end found her with her new-found friend in the most delightful summer outing. Sunday night about eleven, the good woman was still up and sitting alone in her library. The girl quietly came down the stairs, went over to where she was, threw herself upon her knees and buried her face in the dear woman's lap and began to sob her very life out. Then she looked up amid her tears and said, "My dear good woman, do you know what kind of a girl you are sheltering under your roof tonight?" "Yes," was the woman's quick reply as she threw her arms around the child and drew her face close to the girl's. **"I'm sheltering the sister of Jesus—the sister of Jesus!"** From that very hour God "came into her heart", and she lived the life of a saint and a seraph. It all came about by the expulsive power of God's great race ideal! The God look, will make the vilest sinner, a God saint!

One of the sweetest and most winsome of young girls came into the clinic, the very next day after I told of this incident in the public service. Her face was flushed. She wanted to tell something, but she seemingly could not have the courage to do it. Then she dropped her eyes, and said so pathetically, "Do you know my life is tangled up just like the girl you told of last night?" "Is it?" I said. "Well, but my dear girl, it can be untangled just as God untangled the one I told about. You are just as truly my sister, and the sister of Jesus." Then she looked up so pathetically amid her tears and said, "Am I really worthy of being all that?" Then and there heaven gave the blessed absolution. The sunshine of His love wiped all her Magdalene tears away. Out of one of the sweetest and most blessed confessions, came forth one of God's rarest of penitents. The work of Grace was done, and redemption had changed her life absolutely right about face, till it ever walked afterward straight toward Paradise. Then we had our prayer of thanksgiving together. Then came the power from on high to break forever with the old black world, and live forever the way that was right in God's sight. The harlots oft see God face to face while the self-righteous walk on in outer darkness.

The spiritual healing clinics reveal some of the most beautiful, beatific moments on this side the gates of glory. There you see high heaven doing its mighty redemptive work before your very eyes. Under the alchemy that only heaven can give, bodies and souls lost in ruins are changed into God's restored. Here one finds the fruit on the tree of life ripening under the sunlight of His abounding love. The chief of sinners are saved to the uttermost, and sick ones healed of every foul disease man is heir to, are made all over again "into one new man in Christ Jesus".

When we put our full faith to test in Christ as our Everlasting Saviour and Everlasting Healer, He does not put us to shame. Beyond our fondest dreams He brings the great redemptive work for the whole man to pass. He redeems our broken bodies, and makes clean our hearts within us. Then in our full found faith and new found joy, we know with St. Patrick, that "He who died for us lives in us". He lives and abides there ever forever as Milton sings, "Making each soul His own High Priest", and as Lowell even more gloriously puts it, "Makes each Man His own Melchisdec". For He is in us all the while for everything. And greater is He within us than all that is without that can ever be against us. We are no longer God's overcome, but God's everlasting overcomers. The new song of our life must then, ever and forever, be, "Victory!"

"IF."

If you can trust the Lord when those about you
Are going mad in search for gain and gold;
Heb. 13:5
If you can look to Him when the world without you
Is sneering at the message He has told;
2 Tim. 4:3, 4.
If you can feel His hand nor move without it,
Ps. 23:2, 139:10.
Or led by Him don't murmur or reply;
1 Cor. 10:10.
Or believe His word and never doubt it;
Matt. 5:18
And lied about can pray for those who lie
Matt. 5:44

If you can make the Lord your only Master;
Matt. 23:8; John 13:13
If you can make His glory your only aim;
1 Cor. 1:31
If you can meet with failure and disaster
Rom. 5:3
And still sing praises to His blessed Name;
Ps. 145:2; Heb. 13:15
If you can set your heart on things above you
Matt. 6:33; Col. 3:2
And forgetting the things that are behind
Can run the race for Him who has loved you,
Phil. 3:13, 14
And let the mind of Him be, too, your mind;
Phil. 2:5

If you can turn your back on all earth's treasure,
Luke 12:33
And count the world's rewards as filth and dross;
Matt. 6:20
And let Him use you of His own good pleasure;
2 Cor. 5:15
And find your glory only in His Cross;
Gal. 6:14
If you can give your heart and mind and sinew
Rom. 12:1
To serve Him long after others are gone;
John 6:66-69
And hold to Him when there's nothing in you
Except the faith which says to you, "Hold on";
1 Cor. 2:3-5

If you can talk with the King of Glory;
Deut. 5:24
Or walk with Him and feel His sacred touch;
Gen. 5:24
If you can give your life to tell His story;
Rom. 1:16
If you can hide your hopes and aims as such;
Col. 3:3; Gal. 2:20
If you can fill every passing minute
With sixty seconds' worth of service done,
John 9:4
Yours will be the earth and everything that's in it,
Matt. 5:5; Rev. 5:10
And more—you'll reign with God's ETERNAL SON.
2 Tim. 2:12; Rev. 20:6

—Compliments of The North East India General Mission, Inc.

THE ANGLO-CATHOLIC CONGRESS

HIGH MASS AT STAMFORD BRIDGE—

A Description and Protest—The Record, London.

IN SPITE of repeated protests, the High Mass to mark the opening of the Anglo-Catholic Congress was duly celebrated on Stamford Bridge Football Ground last Sunday morning. The Bishop of London did not attend, but he steadily refused to withdraw his sanction for the service to be held. There were 15,000 people present, although it is stated that the ground was by no means filled. There was a large amount of extravagant ceremonial and illegal ritual, and "The Times", in its report of the service, stated that "Members of the Church of England familiar only with the Book of Common Prayer would have found difficulty in understanding much of the ritual".

Mr. Kensit's Description of the Service.

Mr. J. A. Kensit has sent a long letter to the Bishop of London, and has forwarded a copy of this to all the English Bishops in which he describes the service in detail, calling for the Bishop of London's "post-condemnation of the proceedings", and adds some strong comments. We have not space to give his letter in full, but quote some of the salient passages.

"As I had prognosticated," he writes, "the service at the Chelsea Football Gorund teemed with illegalities. It was indeed a shameful spectacle of an attempt to claim recognition for that which the 'Holy Reformation' (vide Convocation Prayer) cast out. If the Reformation of the English Church meant anything, it meant the eviction of exactly the type of service which the Bishop of Nassau conducted. The meagre way in which your safeguarding provision was observed, that there must be 'a reasonable number' of communicants should open your eyes to the fact that no credit can be placed on promises, when the one purpose is to assimilate as closely as possible to the Roman type. Clearly this provision would not have been made, had it not been for the protest which I, with many others, placed before your Lordship. Your other stipulation that there should be no Press photographers and reporters is best commented on by the appearance of the pictures and Press matter in today's newspapers."

Mr. Kensit proceeds to give details describing the "High Altar", the four processions, the gorgeous vestments worn, the illegal ceremonial, including the censing of the "Altar", and other acts approximating to the Roman type of service.

"At the Sanctus," he states, "twelve men in tunicles advanced carrying lighted candles on long red poles. A bell was rung at the Sanctus and at the beginning of the Consecration Prayer. The Elevation was very pronounced, the larger wafer being lifted up for prolonged moments, whilst trumpets were sounded at the two elevations, by drawn out fanfares. The elevation lights were uplifted and the assembled crowd made such acts of adoration as were possible. Five men only received the Communion, not thirty as you had been given to believe would be arranged. For this one handful of communicants two men stood at each end of the row holding a length of white veil before them. They received on their tongues."

"After the blessing the Bishop of Nassau returned to his throne and eleven clergymen in cottas and red stoles accompanied by servers carried fiery crosses up to him to bless. He imparted his blessing by making the sign of the Cross in the air over them and saying, ' . . . bless and sanctify these crosses that wheresoever they may be brought. . .' Our Father, Hail Mary. After this each bearer advanced with his fiery cross for the Bishop to receive and hand it back again."

"As I surmised when I entered my first protest and as I affirmed in my personal interview there was no possibility of that deep devotional atmosphere you had thought of. My description of the ceremony shows how far removed the whole service was from the institution of the Lord's Supper and from the mind of our reformed Church. It was a huge spectacle, well pleasing enough to such as desire sensuous display and who have imbibed a love for imitation Roman ceremonial, but equally repellent to all truly sober and conscientious sons of the Church of England."

"Apart altogether from the spectacular parades and the display of dresses by the participants in the centre of the field, the real offence in this Mass was the exaggerated elevation of the Host, and in this lies the crux of the Reformation. The dilemma in this; either the Reformaers were right or wrong. If they were right then the Anglo-Catholic 'High Mass' is wrong, and you should not hesitate for two minutes to say so."

"I am sending a copy of this letter to all the English Bishops, for I feel the time has come to ask the united Episcopate, as a counter to the recent Anglo-Catholic appeal for tolerance, whether it is really their desire to throw a cloak of protection over such a service. Only a short time since the 1928 Prayer Book (twice rejected by the House of Commons), was to be the limit of toleration. Is that standard (repudiated by the Nation) now to be taken down by the Bishops, and is the future standard of allowance to be the type of service defiantly conducted in the Chelsea Football Ground? Nothing less than this is involved in the challenge made by Sunday morning's 'High Mass' of the Anglo-Catholic Congress."

Protest to Archbishops and Bishops.

Previous to the celebration at Chelsea, the following letter, signed by Lord Brentford, Dr. T. W. Gilbert, Prebendary Hinde, Sir Thomas Inskip, and Mr. Albert Mitchell, was sent to the Archbishops and Diocesan Bishops:

"My Lord Bishops,—The proposed celebration of High Mass in a public place with the approval of the Bishop of London, who will be present to give his blessing, compels us to appeal to your Lordship to dissociate yourself from the Bishop of London's action. The Mass is in terms repudiated by the Church of England, and the proposed celebration is fundamentally different from the service of Holy Communion, as ordered in the Book of Common Prayer. The fact that the Bishop of London has thought it nscessary to stipulate for the communion of at least some persons, reveals the true nature of the proposed ceremony. We believe that the whole English Episcopate is in danger of being gravely compromised by the action of the Bishop of London, and his action will be resented by a large part of the Church of England. With great respect, we beg your Lordship to show your dissent from the proposal to give, for the first time since the Reformation, such official approval to the performance of High Mass."

Repudiation by Protestant Reformation Society.

On Monday last the Protestant Reformation Society addressed a letter to the Bishop of London, signed by Major Rigg, Chairman of the Executive Committee, and the Rev. Walter A. Limbrick, Director of the Society, repudiating and condemning the service held at Stamford Bridge. In their letter, the signatories express the conviction that the Bishop of London had no authority to license, allow or permit any such service, whether indoors or out-of-doors, and point out that the Church of England repudiates, in terms which leave no room for doubt or dispute, all "Masses" both the name and the thing; and that "Altars" were also abolished and the word is never used in the Prayer Book of the Church of England as descriptive of any part of the furnishing of our churches.

"Your Lordship's decision," they add, "not to personally attend the service, and your endeavors to make it conform, in some small measure, to the rules laid down in the service of Holy Communion of the Book of Common Prayer, may be regarded as indications of your Lordship's consciousness of the grief and indignation aroused by this sad display of disloyalty to the teachings of Holy Scripture and of our Church, but these tardy decisions do not lessen in any degree our duty to join with multitudes of others in a solemn condemnation and repudiation of an alien and flagrantly disloyal proceeding."

Hyde Park Meeting.

A meeting of protest against the Anglo-Catholic Mass at Stamford Bridge and a service of thanksgiving to mark the fact that the Bishop of London would not attend, and that the Life Guards Band had been stopped from attending, was held in Hyde Park on Saturday. It had been arranged by the Protestant Alliance. There were six platforms, and copies of the resolutions passed were taken to the residences of the Archbishop of Canterbury, the Bishop of London, and the Prime Minister, to whom the resolutions were addressed. The chairmen and speakers announced at the different platforms included the Revs. Dr. A. C. Downer, Dr. C. W. Lloyd Evans, Dr. E. C. Unmack, G .E. Milnes, E. G. Falconer, J. F. Caithines, G. C. Rubie and J. Sylvester.

Editorial Comment.

We shall be surprised if the High Mass at Stamford Bridge does not become a turning point in the Anglo-Catholic Movement. The English people now know the aims of the Movement, the support it receives from the Bishop of London and from the Eastern Bishops who took part in the proceedings. We do not dwell upon the well-staged pageantry which transformed the Holy Communion into a spectacle, or upon the five Communicants who were present by order of the Bishop of London. The broad fact remains that the Bishop of London licensed a service which is illegal in the Church of England, and according to the "Times" "Members of the Church of England familiar with the Book of Common Prayer would have found difficulty in understanding much of the ritual". We believe that the Bishop of Ripon expressed the mind of the vast majority of Church people when, speaking of the Anglo-Catholics, he said: "However great the desire to afford reasonable comfort to that section, they must respect the authority of, and accommodate themselves to, the peculiar character of the Church they belonged to, and not try to play the cuckoo in the Anglican nest." The hour has come for loyal Churchmen to make their influence felt with those who claim to lead the Church and are in reality leading only one section to play the cuckoo role.

Book Reviews

BOOK OF WORSHIP: Prepared by Joint Commission on Rural Work: Rev. H. W. Foreman.

The Book of Worship, prepared by a special committee of the Joint Commission on Rural Work, is now ready for distribution and may be secured from the Book Store at the Church Missions House.

The Book of Worship was published in response to the need for a book of worship suitable for use in school-houses, preaching missions and Sunday schools; as its "Foreword" says, "It is intended to help people to love our Lord and to take part in the Church's worship".

The Book contains Morning and Evening Prayer, over twenty psalms, seventy-five hymns and a number of "notes" on the origin, history and teachings of the Church. Directions for participation in the Services are printed in red and are easily followed. The psalms are punctuated as in the revised version of the Prayer Book.

The hymns are taken from the regular Hymnal and from the Mission Hymnal and have the music with them. The notes are printed in black as in the old Hymnal. The "Notes" on the Church seek to answer the most common questions concerning the Church and are put in the most helpful way possible.

The Book of Worship is the result of months of labor by the committee in charge, the Rt. Rev. W. L. Rogers, D. D., the Rev. C. N. Lathrop, D. D., and the Rev. H. W. Foreman, and embodies suggestions made by leaders of the Church in town and country and city. Many suggestions incorporated in the Book came from men doing actual missionary work. The response to the book has been most cordial; the late Bishop of Massachusetts, the Rt. Rev. C. L. Slattery, D. D., approved the plan of the book unreservedly and others have done likewise.

The Joint Commission on Rural Work has published the book on the understanding that it will "be used with the approval of the Bishop of the Diocese", and states that fact plainly on the title page.

The Book of Worship is printed in green limp cloth and can be secured at the Book Store at the Church Missions House at a cost of 25 cents each, carriage additional.

Bishop Rogers Commends "Book of Worship" Prepared by National Commission on Rural Work.

"The great value of this book is that it adapts itself easily to the needs of any congregation of Christian people, no matter to what Communion they may be related. All can use this book without offense and find a proper, helpful and spiritual service which is at the same time so clearly outlined that all can follow. We believe we have helped in the development of corporate worship in any community where it may be used. Lay people may use the book at any time they may gather for prayer or practice," writes the Rt. Rev. W. L. Rogers, D. D., Bishop Coadjutor of Ohio, in commenting on the new book.

Continuing, Bishop Rogers writes: "The publication of a 'Book of Worship' is a most important event, not only in the Episcopal Church, but in all Communions where such a book is needed, and will prove of great service.

"It is not an attempt to publish a simplified Prayer Book. It is, rather, an effort to prepare a Book of Worship, as it is named, which may be used by lay readers and others than ordained ministers, in the conduct of services in missions, school-houses, halls or homes. It is intended for the usual and regular Sunday services that may be held in such places, therefore, it strictly follows the General Office of Morning and Evening Prayer as given in our Prayer Book. Its great value is that the service goes along completely so that anybody can follow it without ever having seen a Prayer Book. The directions are so clear and are printed in red: everybody can easily follow them and know exactly what he is to do. He is told when to stand, when to sit, when to kneel or bow his head in prayer. The books contains a selection of psalms which is adequate for all occasions, also a good collection of familiar hymns, so that the one volume is concise, easily handled and not expensive.

"All special or extra offices of worship have been omitted for three reasons: first, it would make the book too large and expensive; second, it would seem a substitute for the Prayer Book, which contains all these Special Offices, and we do not intend that this Book of Worship will be a substitute for the Prayer Book; third, the Special Offices generally necessitate the presence of an ordained minister. When such offices are to be used, of course there will be an ordaind minister present and the regular Book of Common Prayer of the Episcopal Church will be used."

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letters to the Editor" will appear in our columns except those coming to us signed by writer.

Mr. Editor:

I always read with interest the Bible Questions and Answers in The Southern Churchman. And I note the true answer in your last issue to Question 63, on any danger of a passive or unreal experience in the "life of faith". But for those who might like something more, may I suggest some of the booklets of the late Mrs. Jessie Penn-Lewis on the very danger of "passivity" in seeking that normal life for every believer which is "alive unto God" in immediate acceptance. She warns against keeping any "camping-ground" for Satanic hosts in such a manner. Her booklet, too, on the "Centrality of the Cross" are wonderfully helpful to those who will read deeply. As are also the Rev. Gordon B. Watt's writings.

A dollar bill enclosed with a request for samples of her books, or other "Overcomer" literature, will bring an ample return in British money value, if addressed to The Overcome Book Room, 25a Chapel Street, Edgware Road, London, N. W. 1.

Margaret C. Worthington.

Charlottesville, Va.

Mr. Editor:

Having read the article in your issue of June 21, 1930, "Christian Obligation to the Jews", by Mr. B. A. M. Schapiro, I conceived the idea of sending it to Rabbi Jacob S. Raisin, of this city, requesting him to compose an article along similar lines with permission to send it to you; assuring him that it would be welcome.

Rabbi Raisin consented and I am pleased to send his article to you enclosed herewith.

I trust you will find it worthy of notice and that you will give it room in your able and broad-minded journal.

John B. Reeves.

Charleston, S. C.

Dear Mr. Reeves:

Many thanks for the copy of The Southern Churchman you so kindly sent me. I hope many Christians will read it, and try to repay their "obligation" to the Jews by living

up to the ideals preached by Jesus and the Hebrew Prophets, who proceeded Him.

Wishing you a very pleasant summer, I am,

Jacob S. Raisin.

Folly Beach, S. C.

Dear Mr. Reeves:

I wish I could accept your kind suggestion to send my views on Mr. Schapiro's article to The Southern Churchman. It does not seem to me, however, quite the right things to do, as my views would naturally be attributed to personal and selfish interests. The problem of prejudice against my people is not a Jewish but a Christian one. It is for your co-religionists to make a supreme effort to eradicate it, if they wish to be followers of Jesus in fact as in name.

Of course, Mr. Schapiro having abjured his ancestral faith is less liable to be accused of pro parte motives. Yet even he, despite his evident sincerity, did not put the case in the proper light. His very title is misleading, and his conclusion is, to my mind, unfounded. We Jews do not claim that Christians are "obligated" to us for what they received through us; nor are we likely to be won over "to a knowledge that the Messiah . . . has come" any more now than during the ages gone by.

Our belief is that God has chosen us as His custodians, to be "a light to the nations", and that our Torah teachings was intended for all. In this faith we have never wavered, and judging by the constant reformations which are going on in the Chuch, we are now convinced more than ever that our faith—the faith of Jesus, Himself, minus the exclusively Jewish ceremonials which were never intended for non-Jews, will ultimately become the faith of humanity and "the knowledge of the Lord of Israel will spread over the earth as the waters cover the sea".

Christianity has done much to make this a better world to live in. But there is still much to be done. It still has to do yeoman work among its adherents in the matter of prejudice—racial, social and religious. In this respect, I think, my people are the less offenders. I sometimes fear they are guilty of bending backward a little too much. Yet, of the two evils I believe the latter to be the less. Nor am I unappreciative of the good which has resulted from the evil which they have been enduring these two thousand years. The blood of the martyrs has been the seed of the synagogue as well as of the church. Prejudice, the contrary of Charity, curses him who is afflicted with it much more than him who is the victim of it, and I for one am more sorry for those who persecute than those who are "despised and shunned by man", for no other reason than that they will not subscribe to a dogma which they cannot sincerely accept.

Assuring you of my high regard, and with my heartiest good wishes, I am,

Yours for peace on earth and good will to man,

Jacob S. Raisin.

BIBLE QUESTIONS AND ANSWERS.

Conducted by E. V. S.

(Our readers are invited to send in their questions from time to time concerning Scriptural subjects in whcih they are perplexed or desire light. Our limited space necessitates brexity in questions, as well as in the answers which we will endeavor to maintain in strict accord with the Word of the Lord, which, after all, settles all argument. This column is therefore not for controversy, but for a testimony.)

Question 66—A grief-stricken mother wishes to know whether her infant, who died without the rite of baptism being administered, is saved.

Answer 66—The Word of God assures us that the Atonement of the Lord Jesus Christ secures the salvation of this child. His blood covers the Adamic sin in the infant.

Question 67—Would you say that the Holy Spirit is subordinate to the Father and Son?

Answer 67—The Holy Spirit is called the Spirit of God and the Spirit of Christ. He is sent by the Father and the Son. His present work is to GLORIFY CHRIST, and in this work He is subordinate to the Father and the Son. While the persons of the Trinity are of the same divine nature, and, therefore, of equal power and glory, there is the Scripture indication of an official subordination: First, of the Son to the Father, and second, of the Spirit to the Father and the Son, both of which have reference to the work of redemption. In this arrangement or order, the Father represents the absolute God-head. The Son unites Himself with humanity and undertakes the redemption of men by His own obedience and sacrifice, while the Spirit sent by both the Father and the Son makes effectual the purpose of divine grace through the work of Christ.

Church Intelligence

THE LAMBETH CONFERENCE, 1930.

"All, with one accord, in one place."

From North and South they gather
From East and West they come!
From "overseas" our Bishops
Come to their "Mother-Home"!
We give them hearty welcome!
Our greetings we extend
To these our Brethren coming
From Earth's remotest end!

God, grant that o'er our Bishops
In conclave side by side,
The Holy Spirit's Presence
May over all preside!
Give them a world-wide vision
Of what Christ's Church could be
If only all were working
In Love and Unity!

Men's hearts today are longing
For Brotherhood and Peace!
Men's Prayers today are offer'd
That strife and discord cease!
Must not Christ's Church determine
His Holy Will be done,
And by Her own Example
Help men to be as one?

Give grace to us, Thy Servants,
To hear the clarion call—
"Let strife, disunion vanish
And Love reign over all!"
So shall Christ's Church be founded
Upon a steadfast Rock,
Where all together own Him,
"One Shepherd and one Flock!"

Amen.

J. E. S. Harrison, M. A.,
(Vicar of Yeovil).

Tune: Hymn 215 (A. and M.)
—Church of England Newspaper.

CHURCH OF ENGLAND NOTES.

S. C. London Correspondent.

The Lambeth Conference has had its first full session, and the Bishops are now engaged in Committee and Sub-Committee work for a fortnight when they will again assemble in full session. The gatherings are in private and the only statement put out has been a daily announcement of the subject under discussion and a list of those who spoke. What they said is not revealed. Various rumors get about and as usual lose nothing in course of circulation. The less said, therefore, by way of surmise of what is going on the better. The matters are so weighty that full consideration should be given to them before anything is declared to be the mind of the Anglican Episcopate. When the Report is issued, its influence on the life of the Church must be very great and far-reaching. The Archbishop of Canterbury is probably right that the most important subject before them is that dealing with the doctrine of God. The conclusion finally reached may prove to be, in the interests of unity, so colored down as to be valueless, or it may easily reach to the very heart of things. A statement in which the revelation of God in Christ Jesus and the teaching of Holy Scripture has its due place would surely bear upon each of the other subjects under discussion.

To the man in the pew the subject of most interest is that concerning Reunion. The demand of South India, which seems so reasonable, the desire for some sort of reunion at home, and the prevailing atmosphere of fellowship all suggest that there should be no opposition to the proposed Scheme. But on the other hand, there is opposition, and it is clever and active. Whether or not they were organized with a view to creating an adverse atmosphere to the Reunion proposals, the deputations from the Eastern Church and the Old Catholics must have been prejudicial to the Scheme, for their ideas of the Ministry and of the Sacramental Teaching which ensues, run counter to what is the hope of South India and elsewhere.

One of the Lambeth Conference Committees is dealing with the subject of Youth and The Church. The Bishop of London is Chairman of this Committee. An unofficial group of young men of the University and Public School type and professional men have asked to be heard on the subject and permission has been given. They represent a great body of young life, which is alienated from the Church of England more by the inconsistency of professing one thing and practicing another (as in regard to the Ordination vows in particular), than by anything else. The adoption, frankly and openly, of the Roman position which many of the practices pre-suppose, would be more respected, and this young life would turn in another direction or take steps to recover the heritage of their fathers, but when they have all the documents on their side, Articles, Prayer Book, etc.,

and see the Bishops and those in authority acting and encouraging to act in a manner contrary to them, they are perplexed what to do. Theoretically, the Church of England is their home; actually it is not. The consequence is that a great mass of them are in organizations which hold Evangelical principles and seek Evangelical ideals, but are unattached to any institutional Church. They wander as sheep without a shepherd. Whatever may be the experience of other Bishops, the Bishops in England from Missionary Dioceses find the time of the Lambeth Conference, including the period before and after, very strenuous. The missionary heart of Evangelicalism wants to hear what they have to say about the work at the front. The Societies which maintain missionary work want to know about it and to consider its development. Many knotty points are pigeonholed for these weeks that the home committee may see things in their true light, and so the Bishops get called hither and thither. If it wearies them, it stimulates the home Church. Much has taken place since most of them were last at home; events in the world have changed circumstances, and the rapid growth of Christianity make their visit this time of great importance. Most if not all of them recognize this and are nobly trying to make the best possible use of their time in England.

H. W. Hinde.

National Convention, Brotherhood of St. Andrew.

Addition of Col. Raymond Robins, nationally known social economist, and leader in Christian movements, to the program of the Junior National Convention of the Brotherhood of St. Andrew is announced by Leon C. Palmer, General Secretary. The convention is to be held at Oberlin College, Oberlin, Ohio, August 26 and 29, and three hundred young Churchmen are expected to be in attendance.

Colonel Robins' acceptance of a place on the Junior Convention program adds a decidedly attractive personality to the already large group of leaders who will take part. He is looked to to give young men of the Church a new vision of their opportunities and responsibilities for Christian living.

Colonel Robins is known particularly for his work on the American Red Cross Mission to Russia during the war, and for his leadership of Young Men's Christian Association projects. He was a leader in the National Christian Evangelistic campaign in American universities and colleges under the Young Women's Christian Association also.

Plans for the Junior Convention are shaping up rapidly and registrations are coming in from all parts of the country. Representatives from points as distant as Maine and the Pacific Coast are now assured for the convention, which is expected to be one of the outstanding gatherings of young Churchmen in years.

The convention will open Tuesday, August 26, and close Friday night, August 29. A varied program, combining recreational, social and spiritual aspects is assured. Registrations should be sent to Harold C. Barlow, Business Manager, 1801 Fond du Lac Avenue, Milwaukee, Wisconsin.

An important Conference for Directors and Leaders of Church Camps and Conferences for Boys and Young People, will be held at Oberlin College, Oberlin, Ohio, on Saturday, August 30, immediately following the National Junior Convention of the Brotherhood of St. Andrew. The purpose of the conference is to consider problems relating to boys' camps, with special relation to the religious and educational program. A number of well known leaders of boys' camps have been secured to lead in the discussions, and it is expected that the findings of the conference will be of distinct value.

Information about the program and arrangements can be secured by addressing Leon C. Palmer, General Secretary of the Brotherhood of St. Andrew, 202 South Nineteenth Street, Philadelphia.

Arrangements are being made by Brotherhood of St. Andrew leaders in the Diocese of Massachusetts, to charter a special bus to carry the Massachusetts delegation to the National Junior Convention of the Brotherhood. Plans have been practically completed and a large delegation is already assured. Thomas C. Walsh, Jr., of 567 Pond Street, South Weymouth, Mass., leader of the Junior Brotherhood in the Diocese, is in charge of arrangements, assisted by Paul Rusch, of St. Paul's University, Tokyo, Japan, who is now staying at Plover Hill, Heath, Mass., to whom requests for information should be addressed.

Central New York will send a caravan of at least eight automobiles full of boys to the National Junior Convention, according to telegram received by the National Headquarters from S. T. Whitnee, of Auburn, N. Y., President of the Diocesan Brotherhood Assembly. Plans for the delegation were discussed at the recent meeting of the Assembly, and it is expected that this diocese will have one of the largest delegations at the convention.

THE PRESENT POSITION IN THE CHURCH.

Dr. Temple Replies to the Appeal From Members of the Younger Generation.

(In our issue of July 12 we published the letter addressed to the Archbishops from the Youth of England. The following is the reply from the Archbishop of York, and subsequent developments.)

The Archbishop of York has sent the following letter to Mr. Alfred B. Buxton in reply to the appeal which was sent to the Archbishops of Canterbury and York by thirty young University men regarding the present position in the Church.

9 June, 1930.

My dear Buxton,

I have received your letter with its enclosures. The value of your jointly signed letter is (of course) reduced very considerably—in my own judgment to vanishing point—by your omission to specify what doctrines now occasionally taught in the Church of England are, in view of the signatories, incompatible with its formularies. That such exist, I should agree, but for purposes of action all depends on the point where the line is drawn.

As you write in the name of younger men, you will not mind my reminding you that there are also young men—apparently quite as numerous—whose concern for the Church of England is based on directly opposite considerations.

But you will agree that it is not by reference to any "constituencies" that we can hope to reach right decisions in these matters, but only by a united effort to be loyal to the Mind of Christ.

Yours sincerely,

William Ebor.

To this Mr. Buxton has sent the following reply:

17 June, 1930.

To his Grace the Lord Archbishop of York.

My Lord Archbishop,

I have the honour to thank you for your candid answer to our letter.

The actual specification of the doctrines and practices which we deplore is not easy in the course of a short letter. We are concerned with main principles which if once fixed would lead to a solution of all matters of procedure.

Since, however, you think that our letter lacks definiteness in not specifying the particular points which we had in mind, I will mention two out of a number of graver matters by which the teaching and the whole position of the Church of England are being seriously threatened: the Mass, and devotions to the Virgin Mary. These are without question being actively and widely propagated, and they are absolutely contrary to the teaching of the Church of England.

Your Grace draws attention to the fact that there is another group of young men whose "concern for the Church of England is based on directly opposite considerations" to ours. This statement seems to endorse our contention that there is already virtual schism in the Church.

We believe whole heartedly with you that the divine remedy for this condition would be "a united effort to be loyal to the mind of Christ", but we feel that for the expression of that mind we must go back to Christ Himself and the Apostles.

We hold, therefore, that the only hope for the creation of real unity is that the Scriptures should be restored to their position of final authority for the Church.

For the Church of England interpretation of those Scriptures the appeal would naturally be made to the Reformers, in whose time the Church was remodeled on the pattern of the first century, and its establishment on those lines was settled by law.

For the practical application of that interpretation we have the Report of the Royal Commission 1904-1906.

We appeal to the Bishops to bind the Church together with this threefold cord. A house divided against itself cannot stand, but where men are of "one accord" there God can pour out His Spirit. It is for this we would fain prepare the way.

We hope to publish this correspondence so as to make our first letter clear to all. As you may not have a copy of our letter, I am enclosing one.

I also enclose an announcement of the meeting we are planning to hold.

I am, Your Grace,

Yours sincerely,

Alfred B. Buxton,

on behalf of the thirty young University men who wrote you and His Grace the Archbishop of Canterbury, on June 5.

We would again call attention to the meeting organized by the signatories to this appeal to be held at Denison House, Vauxhall Bridge Road, on Tuesday, July 1, at 6 P. M. Commander R. J. Studd will preside and the speakers will include Viscount Brentford, the Rev. Bryan S. W. Green, and the Rev. A. Willoughby Habershon.—Church of England Newspapers.

(Continued on Page 22.)

Family Department

AUGUST.

1. Friday.
3. Seventh Sunday after Trinity.
6. Wednesday. Transfiguration.
10. Eighth Sunday after Trinity.
17. Ninth Sunday after Trinity.
24. S. Bartholomew. Tenth Sunday after Trinity.
31. Eleventh Sunday after Trinity.

COLLECT FOR SEVENTH SUNDAY AFTER TRINITY.

Lord of all Power and Might, Who art the Author and Giver of all good things: Graft in our hearts the love of Thy Name, increase in us true religion, nourish us with all goodness, and of Thy great mercy keep us in the same through Jesus Our Lord. Amen.

For The Southern Churchman.

A FIRMAMENTAL PSALM.

Charles Nevers Holmes.

The star-bespangled heavens show
The glory of our God,
Unchanged though kingdoms come and go
Upon earth's sea and sod.

The sun rejoicing in its course,
The moon which shines at night,
Reveal alike God's deathless force,
His majesty and might.

Blue Vega sparkling overhead,
The Northern Cross, Altair,
Antares gleaming weird and red,
His handy-work declare.

Yon Galaxy, whose faint sun's frame
Our starlit firmament,
Proclaims the glory of His name.
Lord God Omnipotent!

"I Receive Not Glory From Men."

It is exceedingly difficult to place ourselves in the position of devout Jews, who watched our Lord's earthly ministry. While, on the one hand, we cannot doubt that the attraction of His sinless personality must have had a power far beyond all our experience, yet it seemed, on the other hand, apparently a purely human, though very wonderful personality. We call to mind the influence that we have felt in the presence of saintly men and women, the uplifting strength of communion with them, the attractiveness of their example, heart-searching potency of their words, their smiles, their frowns: we say to ourselves that the best of these was incomparably inferior to Jesus, and that resistance to His gracious Person and words must argue singular stubbornness and sheer insensibility to an influence so holy as of itself to suggest the Presence of God. On the other hand, with all the tenderness and humility of Jesus there was unquestionably an "aloofness", a consciousness of the distance that separated His perfect humanity—to say nothing of His divinity, from the humanity of the world around Him. The "eyes of His glory" penetrating the secrets of their hearts, and revealing to them the depths of their sinfulness, must have made men aware that the "Jesus of Nazareth", was also the Son of Man, in some mysterious way, the Judge of mankind—and sinful humanity would not unnaturally shrink from His inspection, and resent the claim, which it grudgingly admitted.

It is difficult, then, to strike the balance between the attractiveness and the aloofness of Jesus, and to say with confidence whether we should have been found in the company of His disciples or His critics. We cannot wonder that the Jews called on Him to substantiate His claim by "signs", that, in fact, they asked for His credentials. They did so on the Sabbath when He healed the paralytic at the pool of Bethesda, and it is well known how He referred them to His works, to the witness of John the Baptist, and to the Scriptures, but behind these credentials lay one, higher than all the rest, namely, His participation in the creative power of the Creator whose work goes on unceasingly. "My Father worketh hitherto and I work." "As the Father raiseth the dead and quickeneth them, even so the Son also quickeneth whom He will." "As the Father hath life in Himself, even so gave He to the Son also to have life in Himself."

In other words, our Lord refuses to receive credentials from men. "I receive not glory from man"—not even from Moses whose divinely inspired words were reckoned as conclusive authority: nor from the Baptist whom all men reckon as a prophet; nor from the sick, or blind, or demoniac, whom He had cured. The one credential which Christ offers in His power of raising the dead—a power, which is assuredly more wonderful than that of creation. For creation was exposed to the Fall, and so became subject to vanity. But the work of Christ is to reverse the sentence of death. "The hour cometh, and now is, when the dead shall hear the voice of the Son of God and they that hear shall live."

The full significance of our Lord's claim to raise the dead was not yet revealed, because the Cross had not yet been erected on Calvary. But already our Lord had demonstrated His creative power, by awakening the dead in sin to newness of life. Already He had given anticipatory proof of His final victory The publicans and sinners already born to newness of life were precursors of the great triumph which was to be won upon the Cross. The essence of that triumph was the new life which Christ came to bestow, the re-creating of the spiritual life which the Fall of Man had destroyed. This is the miracle greater than the healing of the Paralytic, the creative miracle which is continually at work where souls are born again. It has been well said by Dr. Robert Law in his Tests of Life: "The children of God are distinguished by no superhuman deeds or capacities. Instead of walking in darkness they walk in the light: instead of doing sin, they do righteousness; instead of hating, they love; instead of denying, they confess Jesus as the Divine, and seek to walk, even as He walked, and to purify themselves even as He is pure. But these things they do, because their moral nature has been renewed. The wineskin, so to say, remains the same, but is filled with new wine. No new faculty is created, but every faculty becomes the organ of a new moral life; faith, hope, and love rest upon new objects, conscience receives new light, and the will a new direction and force" . . . "Character is renewed, not as in other religious and ethical systems by the sole influence of new truths and new motives but by the renewal of the soul, the moral nature itself."

Here is the great distinction between Jesus Christ and Founders of new Religions. Our Lord was not a Prophet nor a sublime moral Teacher. He was a Creator. The work of instruction, of organizing He deliberately left to others. He did what no Prophet nor teacher could do. By His death for us He opened the dark graves of our moral being, and, as at the beginning, said once more "Let there be light". To maintain this truth is not to undervalue the Scriptures, for in them the awakened soul hears the same voice which called it from death into life, and through them finds itself incorporated into the mystical Body of Christ, the blessed company of all the faithful, past, present and future, who all, in various degrees and proportions, maintain and exhibit the Life, the Life of God that has been manifested in the world.

There is, as we should naturally expect, a close analogy between the manifestation of Life in the natural and spiritual world, as well as in the continuance of both. In the physical world we can trace processes by which life is transmitted, agencies by which it is maintained, and conditions favorable or unfavorable to its growth. Yet none of these processes, agencies, or conditions is the life itself. Life uses them all, and is behind them all, but it is also distinct from them all. So is it in the spiritual world. The Word of God, whether contained in the Scriptures or delivered by His servants, is the seed. The Church of God, invisible and visible, is the Home in which the soul is nurtured. The means of grace are analogous to sustaining food. But the Life itself is the Holy Spirit of God, who works according to the Divine Will. The call that awakens the soul from death to life is still the Voice of God, and the life eternal to which that call awakens us is the Life of God in the soul of men. Christ receives not glory of men. If we would have life, we must "come to Him".—Bishop Knox, in The Record (English).

Bok's Faith.

In the summer of 1918, Edward Bok went to the battle-front in France. In "The Americanization of Edward Bok" he tells that one night, at a hospital post just back of the lines, he met a Red Cross nurse who asked him to come, at once, to see two terribly wounded Pennsylvania boys. "They cannot possibly survive the night," she explained. Bok went. He found the boys—bandaged beyond all recognition. Bok visited with them, arose to go, when the nurse said: "There is no one here to say the last word to these boys. Will you say it?" Bok was "transfixed". He felt as if he stood stripped before his Maker. Through the glassless window the sky lit up constantly with the flashes of guns and then followed the booming of a shell as it landed.

"'Yes, won't you, sir,'" asked the boy on the right cot as he held out his hand. Bok took it, and then the hand of the other boy reached out. And Bok repeated—though he had not read it for years—extract after extract from Lyman Abbott's "The Other Room" and then, reaching into his tunic he pulled out a poem given him, when he left home, by his rector and read it while the two boys listened:

"For the passing souls we pray,
Saviour, meet them on their way;

Let their trust lay hold on Thee
Ere they touch eternity.
Holy counsels long forgot
Breathe again 'mid shell and shot;
Through the mist of life's last pain
None shall look to Thee in vain.
To the hearts that know Thee, Lord,
Thou wilt speak through flood or sword,
Just beyond the cannon's roar
Thou art on the farther shore."

"Absolute stillness reigned in the room save for the half-suppresed sob from the nurse and the distant booming of the cannon. As Bok finished he heard the boy at his right saying slowly: 'Saviour —meet—me—on—my—way' with a little emphasis on the word 'my'. The hand in his relaxed slowly and then fell on the cot; and and he saw that the soul of another American boy had 'gone West'."—Stanley High, in Christian Herald.

For The Southern Churchman.

THE DIVINE SUMMER.

William Olney.

Welcome, glorious Summer! we are glad to see
All thy golden beauties rest on land and sea:
Splendid are thy shinings; fruitful are thy rays:
Flowers and crops are plenteous in the summer days.

But too soon they vanish, and thy beauty fades;
Yellow leaves of Autumn soon will strew the glades:
Would thy rays could visit Earth in Winter-time,
Banishing the chillness of its fost and rime.

Not like God's Love, Summer! is thy visiting;
Permanence of sunshine thou canst never bring:
But the Love of Heaven, ever sweet and warm,
Wraps us in the Winter of Grief's cold and storm.

Shine on, Summer! shine on, long as thou canst last;
Bring the ripened harvests with the gold o'ercast:
Leave with us the lesson when thine end appears
The Summer of God's goodness lasts through all the years.

Life's Questions and Christ's Answers.

How can these things be?

Religion is an attempt to explain life, to account for its apparent inconsistencies, and to provide for its bewildering disappointments. Thought is a blind alley without God, truth a ship without a harbor, and conduct a wilderness without a highway. Jesus lived on our level and knew the problems of our nature. Therefore, He has something to say in answer to the questions that disturb our souls.

Life is often in doubt about itself. What is its origin? Is it only a part of the material universe? Is it satisfied with what the senses offer? The mystery is very deep and the world waits eagerly for authoritative voices to give them direction. Christ's answer to all this is that we are part of a spiritual universe. Our life has come from Him and we live not by bread alone, but by every word that proceedeth out of the mouth of God. To believe this is to be filled with a great content.

Life is often in doubt about its struggle. This tragic conflicts finds repeated expression in the New Testament and at the hands of some of its holiest representatives. Peter is an instance, weeping bitterly after denying his Lord, or Paul when he cried, "Who shall deliver me from this body of death". Jesus gives us the answer in His temptation story. "Get thee hence Satan for it is written, 'Thou shall worship the Lord thy God and him only shalt thou serve'." That is to say life must proceed in one of two directions—corruption or consecration. This is the meaning of the parable of the leaven. The satanic influence will destroy; spiritual influence will deliver. The New Testament from beginning to end is a simple declaration of Christ's power to save men and women in the midst of the struggle and even those who have succumbed to the enemy of men's soul. "I have overcome the world," he says.

Life is tortured by its sufferings. Care, sorrow, disappointment, loneliness and bereavement, what of these? The mind is perplexed and bewildered. But was not He Himself the chief of all sufferers? Yet He says, "Peace I leave with you, my peace I give unto you". He did not make light of suffering. He gave it a place in life, accepting it as part of life's story and serving a blessed purpose in the plan of God. It is the peace of trust, hope and love, and only they who suffer can ever know this peace that passeth all understanding.

Life comes to Christ with its possessions, and who will deny the problems. Our Master does not argue long. "Be ye rich toward God," He says and then proceeds to show how hard this is for such as trust in earthly riches. Dives had to leave his gold behind when he died, and how poor he was in that land beyond the shadows. Men become rich in Christ's Kingdom, therefore, not by getting but by giving. "Ye shall have treasure in heaven."

Life is troubled about making the most of itself. "Seek ye first the Kingdom of God," says Jesus, first in time, interest and honor. If any are in doubt as to means and method, then Jesus whispers, "Learn of me". What is all this but the answer to life's supreme question concerning its destiny. It is identification with Christ in this world and the world to come.—Dr. Robert MacGowan, in Presbyterian Banner.

Train Your Child to be Calm, Reasonable, Helpful.

Juliette Frazier.

Mothers should feel it a very important part of the training of their children to make them calm, reasonable and helpful in emergencies and in case of accident. Even very young children have been known to show great presence of mind as a result of careful training.

I remember when the two children of my neighbor, Mrs. Blank, were quite small, she asked my advice with regard to their behavior on several occasions. Then one day when I was calling on her, it happened that a caterpillar was discovered on Marian's dress. Mrs. Blank screamed and made ineffectual dashes at the "horrid thing", and Marian howled like a Comanche. I scraped the caterpillar on to a piece of paper and threw it out of the window.

"Marian is so sensitive," said Mrs Blank, proceeding to pet her daughter.

"Wouldn't it be better to have her sensible?" I asked smiling. "Though," I continued, "sensitiveness is very desirable if developed in the right direction. Is Ted also afraid of insects?"

"Why, no; he is a boy," said Mrs. Blank.

"But if an insect is dangerous, will ie show any respect to sex? If it is poisonous, will it not poison him as quickly as it will his sister?"

"Oh, but — it looks so ugly," replied Mrs. Blank.

"Well, does Ted like unpleasant-looking things any better than Marian? Excuse me, Mrs. Blank, I think the trouble is that Marian has found out that you expect her to shriek at the insect, and that you regard it as genteel and quite becoming to an embryo lady. Ted knows his playmates would laugh at him for such folly, and so he shows common sense."

At that moment I saw the caterpillar crawling back up the window ledge and called the child's attention to it. "See, Marian, what a lovely silky coat he has. He is so helpless, you could easily hurt him, if you were so cruel, but he could not hurt you. Come, touch him. Some day he will spin a cocoon and go to sleep in it until Mother Nature awakens him, and then he will find himself turned into a beautiful butterfly."

Marian was at once interested in the caterpillar, and she has never feared one since, but her training had encouraged a disposition to frantic, screaming at sight of all creatures of this kind, and this caused her mother considerable mortification soon after.

There was a wedding at our church, by far the grandest wedding ever held in our town. We were all invited, and Mrs. Blank, beautifully gowned, occupied a front seat, with Marian, marvelously flounced and beribboned. In the very midst of the ceremony, Marian espied a beetle crawling up her sleeve. Instead of picking it off, or asking her mother to do so, she gave vent to unearthly yells, which startled every one in the church, and momentarily halted the marriage ceremony.

Only a radical change in the method of training could change the habits of a child behaving in this way at seven, so that at thirteen she would display the presence of mind of a little girl I saw in the Yellowstone National Park last summer. She had been left to take charge of her little brother, a child of three years. They were standing upon a wide table-rock which overhung one of the natural hot springs, boiling some hundred feet below. The girl had been holding the child's hand, but had let it go to run back a little way for her handkerchief which she had dropped. The child, meanwhile, walked towards the edge of the rock. The girl saw that to call or to pursue would insure his destruction. She grasped a small jar of candy which she had in her coat pocket, and shouting "Candy", poured its contents out on the palm of her hand. The child paused and looked back. He was not six feet from destruction, but could not resist the lavished sweets, and came skipping back to share them!

Here was a fine instance of presence of mind: self-control which repressed the dangerous call or pursuit; disciplined intelligence which took advantage of the strongest impulse of the fugitive in a flash argued out the dangers and probabilities of the case, and then acted on the instant when to delay but a moment would have been death.

"Thrice blest is he to whom is given
The instinct that can tell
That God is on the field, when He
Is most invisible."

For the Young People

MY DEBT.

If I have strength, I owe the service of the strong;
If melody I have, I owe the world a song;
If I can stand when all around my post are falling;
If I can run with speed when needy hearts are calling;
And, if my torch can light the dark of any night
Then I must pay the debt I owe with living light.

If heaven's gift has dowered me with some rare gift;
If I can lift some load no other's strength can lift;
If I can heal some wound no other's hand can heal;
If some truth the speaking skies to me reveal;
Then I must go a broken and a wounded thing
If to a wounded world my gifts no healing bring.

For any gift God gives to me I cannot pay;
Gifts are most mine when I most give them all away;
God's gifts are like His flowers which show their right to stay,
By giving all their bloom and fragrances away;
Riches are not gold, nor land, estates or marts—
The only wealth that is, is found in human hearts.

—Watchman-Examiner.

For The Southern Churchman.

"Trust Your Driver."

Beatrice Curl.

While you are traveling, it is a game to watch the different expressions that pass over the faces of your fellow passengers, no matter whether it is on the train, on the bus, or aboard a steamer. You will notice that some sit back calmly enjoying the scenery, or chatting with the other passengers. Others appear to be worried as if the anxiety of the journey was robbing them of the pleasure which others were enjoying.

It was on a motor trip and the bus was speeding along through the State of Kentucky. We were sorry that it was not daylight when we were climbing the mountains and turning those curves. From the window we could form some idea of the danger and perils of the road. The powerful lights on the bus lighted up the road for yards ahead. It was light enough for us to paint a memory picture of their beauty as well as their perils.

Several yards ahead the road would seem to end, trees and low bushes would block the way, or what a stranger would take for the road, then we turned another curve, or perhaps instead of the trees, or bushes at the end, the night sky blinked back at us, and for the moment we wondered if the driver was going into space.

"This would be a dreadful place for a nervous person," one of the passengers remarked when we passed one of these curves, when heaven and earth seemed to meet.

"You have to trust your driver," another answered, laughing. We came to another sharp turn in the road and one could imagine how deep that bank must be.

A glance at the face of the first speaker was enough to tell you that she was nervous, and was not putting much trust in our driver, who was in fact very careful and fully realized his responsibility.

The other passengers were peering out of the windows watching the huge rocks on the mountainside, as we passed on our way. We climbed and climbed, then made dreadful turns, then came down to earth again. The majority of the passengers were enjoying the ride; they were not fidgeting or worrying, because they were trusting the driver. But our thoughts are never idle and they turn quickly to other incidents in life.

Just how many in the bus, while going through their everyday life were trusting their drivers?

The most exasperating thing the bus driver has to contend with are the travelers who have no confidence in his ability, but insist on taking all the worries of the road on themselves. These people seem to be always on the point of leaping from their seats.

"How many of us are trusting the Divine Driver to guide us up the steep mountains of doubt and around the curves of life, when we are unable to see what is just around the corner?" I thought.

Do we trust, or do we fidget and fuss at the road over which we are traveling? The happiest and best plan is, however, just what our fellow passenger answered in a joke.

"You have to trust your driver, if you wish to become cheerful and congenial travelers along the highway of life."

Dressing the Hills—And the Girl.

"And how are you going to pay for your graduation dress, Jean?"

Four girls turned interested eyes toward the fifth one, who remained silent with head bent and eyes intent on the sewing in her hands. Several in the group exchanged amused and indulgent little smiles as they noted the clumsy way that Jean handled her needle. Glancing up hastily she caught their expressions and flushed with embarrassment. She stammered forth a reply:

"I'm afraid I'm hopeless, girls, for I can't think of a single way to raise the money. I'm not clever like the rest of you. I can't type, I'm not handy with the needle and I can't make jellies or cakes."

A kind-eyed girl spoke up quickly: "Perhaps you can't do just the same things that the rest of us can, but you raise wonderful flowers and none of us do that. Couldn't you sell some of them as you did last spring?"

"Perhaps I will be able to sell some, Margaret, but it won't be nearly enough to pay for the material for a graduation dress."

"Then let's just call the proposal off," said Margaret decisively.

"Indeed, you shan't! Perhaps in the next few months before the great day I'll have an idea."

The girl who was seated next to Jean gave a frank laugh.

"If you're as short run for cash as I am, it isn't just a matter of fun to be able to pay for your graduation dress, but an actual necessity. Of course, one advantage for me, I'll be able to make my dress if I can scrape enough money together to buy the material, but Jean will have to pay for the making of the dress, too."

The group separated, and as Jean's destination lay in the opposite direction from that of the other girls, she had ample time to think of the problem as she walked home. She realized that her predicament was similar to Sue's, for if she could not earn the money she wondered, with a grim, little smile, where could she obtain the dress?

The magic of the California spring air refused to allow her to be despondent. Unusual plants and late spring flowers attracted her attention, and before she realized it she was turning in at the modest little bungalow where Cherokee roses covered the fences. Before going into the house Jean stopped to look at her grotesque cactus garden and to note with interest the new growth of each odd, prickly tongue. Then, since she had been unable to work in her little lath-house during the day, she yielded to the temptation to steal one glance within.

"Well, hello, big brother. What are you doing?"

The husky young fellow who was working with saw and hammer looked up just long enough to answer:

"You said the other day you needed new flats to start your petunias. There they are."

Jean walked over to the side of the lath-house, where some sturdy young trees, already several feet high, were growing. She filled a water pot and carefully moistened them. Her brother observed her anxious attention, then laughed aloud at her.

"Those precious babies of yours! They're really pets, aren't they?"

"Of course they are. Think of the thoughtfulness of Uncle Harold to bring me the seeds from India."

"That's all very well, Jean, but they'll have to be set out soon. They're almost three years old. Where shall you plant them?"

Jean's tone and face were a little regretful as she made reply.

"Somehow, Bob, I feel that these cedars are intended for a greater future than just being planted up our driveway."

Bob laughed at her sentimentality, as he called it.

"Perhaps for another Christmas Tree Avenue like that in Altodena."

"Hardly. Another street would be merely an imitation of that one."

Bob, always the practical business man, had an idea.

"Well, I know what I'd do with them if they were mine. I'd sell them to some nursery."

Jean looked up quickly. Perhaps that was the solution to her need for money. The trees would bring money, that was certain; but how she hated to part with them. A nurseryman would sell them to people who perhaps would have no real love for the trees themselves, but would buy them for the popularity which the Cedrus Deodora trees were then enjoying. "Trees of God," Uncle Harold said the natives called them. For three years she had cared for them, and now they seemed precious charges whose guardianship she could not think of relinquishing.

Another month or so passed. Jean still wondered where the money was coming from with which to purchase her graduation dress. Her daffodils were lovely, as usual, and while she sold them to one of the fashionable hotels, the proceeds amounted to only a few dollars. Too many people in Califor-

nia could grow flowers successfully. The thought of selling the deodar trees still haunted her, but she knew that if, by the time June arrived and no alternative had arisen, the trees would have to go.

On the first Monday of May the students of the little high school were called for a special assembly. A very important matter was to be presented, it was rumored. When Mr. Harrison, the principal, mounted the platform, the students knew that it indeed was important, for it was only upon rare occasions that he addressed them.

"Arbor day is to be celebrated one week from today. You all know the sorry condition of the hills just back of our little town. How they were swept clean of all vegetation by the devastating fire of last fall. In order to safeguard our water supply, as well as to have a restful green greet our eyes when we look up to our hills, the leading citizens have instituted a movement to plant trees upon the slopes next Monday. School is to be dismissed and students, assisted by Boy Scouts and all who are interested, are to go to the hills to plant tree and scatter seed. Most of the shrubs have been donated by nurserymen and seedsmen. However, we are very desirous of securing some deodar tres. They so far surpass most other trees in beauty that we feel our planting would hardly be complete if we did not have at least a few of these magnificent trees. If any of you know of some one who would be willing to donate deodars, I wish you would notify me at the end of this assembly."

Jean hesitated only a moment after the assembly had been dismissed. As she approached Mr. Harrison she wondered where her dress would come from if she helped to clothe the hills, but there was no regret in her mind as she informed him that she had twenty-five young Deodars which she would be glad to donate to the city for planting on Arbor Day.

Bob was furious when he learned of her generosity. He fumed and raved.

"Of all the idiotic things to do! Think of the money they would have brought you. You think the hills need a covering, but what of yourself? Aren't you going to keep even one tree?"

"Of course I am. I'll have one left to plant in our front yard. It will be large enough to trim next Christmas. Won't it be fun to have a real live Christmas tree?"

The day before Arbor Day one of the leading nurserymen of the little foothill town called with his truck to move the healthy-looking deodar trees, so that they could be placed in position for planting the next day.

"Splendid-looking trees, Miss Boswell. I would gladly have bought them from you, but, of course, it is a splendid thing for you to donate them to our hills. Really quite a monument to you."

He smiled at her evident embarrassment. As he carried one of the trees to the truck he glanced about the garden with pleasure.

"You are a real gardener, I believe. A cactus garden! That's my hobby. Do you mind if I look at your specimens?"

Jean was, of course, delighted at his interest, and was happy to talk to one who found joy in the thing she loved. He named and commented upon the many cacti, but stopped before one in amazement.

"That's just what I've been searching for. I have several of them, but mine are not so large as yours. Will you sell it?"

"Why-y—yes—that is, if I might have one of the little tongues to start another plant."

"Indeed you may. You see, I am planning a cactus garden for a writer. He has made a study of them himself and wanted this species badly. He will be delighted if you will let me have this one."

That evening Jean told Bob of her good luck.

"So now you won't have to worry about the hills having a new dress while I do without one!"—Girls' World.

For The Southern Churchman.

THE GRASS ACROSS THE STREET.

Roger L. Waring.

Dear Lord, the grass across the street
Looks greener far than mine;
The trees upon the other side
Seem just a bit more fine.

Lord, strengthen me that I may lift
My eyes above such things,
Let stars and skies refresh my soul
And give my spirit wings.

From there they're very much alike
The fields of grass and trees,
Lord, lift my spirit to the skies
That it may find its knees.

What Mother Brought Home.

The children's mother was away at a big Sunday-school convention, and, as she went up and down the long halls outside of the room where the meetings were held, she kept seeing people who gave her things to take home—picture cards, fans, book marks, Sunday-school buttons, little books—until her suitcase was full.

She knew that the children would be glad to have all these treasures, but she kept wondering what else she could take that would be different from anything that they ever had, and, one day, when she was talking to a missionary woman, she found the very gift that she wanted. It was something that she could not see and could not touch. What do you suppose it was? It was a little boy whose name was Kenneth, and who lived across the great ocean.

Kenneth's father and mother were missionary teachers. All around them were people who had never heard of Jesus, so they worked and taught for such a little bit of money that it was hard to buy clothes and shoes for Kenneth. When this American mother heard about Kenneth, she said that he should be the adopted brother of her own boys and girls. He would live with his own father and mother, but when her chil-

"He who waves away the healing power of Christ as belonging only to the early New Testament times, is not preaching the whole gospel. God was and is the Saviour of the body as well as the soul, the same yesterday, today and forever."

—Bishop Brent.

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dren bought clothes for winter or summer, they would buy clothes for Kenneth, too.

The children were delighted with the gifts that their mother brought home, but, most of all, with the adopted brother. Soon his picture came, and he became a real member of family. Such fun as they have planning gifts and writing letters to the brother they have never seen!

And how happy Kenneth and his father and mother are to have these kind, loyal friends in America!—Sunbeam.

Overcoming Difficulties.

Not a few of the afflicted of the race have been on the roll of the earth's mighty ones. Helen Leonard, writing in "Plain Talk" some months ago, thus spoke of a number of persons who, despite tremendous physical handicaps, attained distinction:

"Demosthenes stuttered and Pope was a hunchback. Julius Caesar was epileptic. So were Napoleon and Dostoyevsky. Samuel Johnson was partially blind and scrofulous. Sentenway was dwarfed and deformed. Carlyle was a dyspeptic, and the liberal and wise Alfred the Great was the victim of a lifelong internal disease. Byron had a club foot, Charles Lamb was troubled with insanity, and Milton was blind.... Tuberculosis marked Jane Austen, Thoreau, John Locke and Sir Walter Scott. . . . Emily Bronte, who far surpassed her sister Charlotte, was death ridden by that disease.

"Robert Louis Stevenson was a sickly child and all his life he seemed on the verge of dying. He was subject to acute catarrh and bronchial affections, which early resulted in tuberculosis. At thirty-four he became a chronic invalid leashed to his bed, forbidden for weeks to talk above a whisper. He wrote: "I am a miserable, snuffling, shivering, fever-stricken, night-mare, ridden, knee-jottering shadow and remains of a man. But we'll no gie ower jus yet a bittie." The worst years of his

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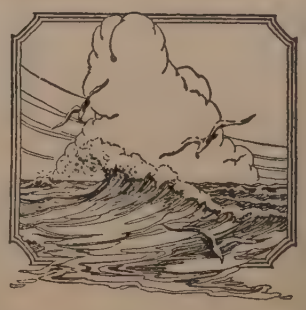

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life from the standpoint of suffering were the most productive in literary work. 'Dr. Jekyll and Mr. Hyde,' 'Kidnapped,' and 'Treasure Island' came out of that bid-ridden period when life hung by a thread."

This list of those who, notwithstanding great impediments, triumphed and achieved, could be extended almost indefinitely. Homer was sightless and practically so was Prescott. There is a tradition that St. Paul was a hunchback and had weak eyes. William Cowper lived on the borderland of insanity. Henry F. Lyte, the author of "Abide With Me", the greatest of all the Christian hymns, was a victim of Tuberculosis.—Exchange.

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All notices and advertisements, excepting positions wantd, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

SPECIAL NOTICES.

ANTIQUES

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A WHEEL-CHAIR INVALID, I WOULD appreciate your orders for subscriptions for any magazine published at publishers' rates, or less. I also take subscriptions for Jewish, Protestant and Catholic papers and magazines. Edward P. Broxton, R. F. D., Groveton, Georgia. w

HEART OF THE BLUE RIDGE.

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SITUATION WANTED.

WANTED, BY A WIDOW, POSITION AS Matron in institution, or caretaker in a home; or managing housekeeper. Can furnish the best of references. Address "H-2", care of Southern Churchman.

WANTED, POSITION AS NURSE IN boarding school. References. Address "Nurse", Camp Wallahatoola, Millboro Springs, Va.

A MIDDLE-AGED LADY DESIRES A position as companion, governess or mother's helper in Christian home. Address "6-R", care of Southern Churchman.

HELP WANTED.

ORGANIST-CHOIRMASTER.

ST. GEORGE'S CHURCH, FREDERICKSburg, Va., wishes to secure an organist-choirmaster by September 1st, or as soon thereafter as possible. Conservative Churchman preferred. For information address Rev. Dudley Boogher, Fredericksburg, Va.

Deaths

FRANCES LEE BOOKER.

In Memoriam.

FRANCES LEE BOOKER widow of Harry Wise Booker, and daughter of the late Major and Judge Baker P. Lee, and his wife, Mary Esther Simkins, entered suddenly into Life Eternal at her home in Hampton, Virginia, January 23, 1930.

She was born at Briarfield, her grandfather's estate, a farm of 1,000 acres, lying partly in Elizabeth City, and partly in Warwick Counties, Virginia, on May 10, 1859. Mrs. Booker was the granddaughter of the Honorable Baker P. Lee, and his wife, Frances Wills, and a lineal descendant of Henry Lee, of York County, Virginia, member of the Colonial House of Burgesses.

Soundness of judgment, positiveness of conviction, pure crystal fearlessness of character and utterance, rare unselfishness, abounding cheerfulness, patience, resourcefulness, and energy were the outstanding characteristics of Frances Lee Booker—a woman of marked personality, brilliant conversation, and beautiful appearance.

"She was a Southern matron of the old regime, clear in intellect, vigorous in character and immovable in principle."

Mrs. Booker did well her part in everything she undertook. She was a devoted member of St. John's Church, Hampton, a loyal Churchwoman, full of faith and works; a home maker whose joy was to minister to the well-being of her dear ones; an efficient officer in the Norfolk Tidewater Committee of Colonial Dames, and for years President of Hampton Chapter, United Daughters of the Confederacy.

We rejoice in the treasured memory of a gallant life and wonder over the joy she is knowing in Life Eternal promised by her Lord and Master to those who follow Him.

"Well done, thou good and faithful servant."

"Her children arise up, and call her blessed."

MRS. ARCHIBALD MAGILL SMITH.

A Tribute.

MARY BOLLING MEREDITH, wife of the late Archibald Magill Smith, of Winchester, Virginia, was born at Glen Mary, Buckingham County, August 2, 1848, died at Belle Vue, near Markham, February 11, 1930.

A wonderful stewardship was hers from earliest childhood throughout the span of her earthly life. By word and example, by self-giving and witnessing for Christ, she was a blessing and an inspiration to all whose lives touched her life.

"The sweetest lives are those to duty wed,
Whose deeds, both great and small
Are close knit strands of one unbroken thread,
Where love ennobles all.
The world may sound no trumpet, ring no bells,
The book of life the shining record tells."

O greatly beloved, thine was truly the Christ ideal, thou hast reached the haven, Enter thou into the joy of thy Lord."

CHURCH INTELLIGENCE.

(Continued from page 15.)

YOUTH AND THE BISHOPS.

A Statement on Doctrine Wanted.

A meeting of young Churchmen was held in Denison House, Vauxhall Bridge Road, on Tuesday in last week, in view of the Lambeth Conference. The audience was composed largely of university men under thirty. The meeting was not held in connection with any society, but was planned by a group of young men, whose letter to the Archbishops of Canterbury and York appeared in our issue of June 20.

Commander R. G. Studd, who presided, said that he viewed the situation in the Church from the standpoint of the man-in-the-street. The action of the bishops in permitting the use of the revised Prayer Book was not judged by laymen as a matter of doctrine but of morality. Agreements held in the business world, and how much more important was it for the bishops to act in an absolutely straight manner?

Other speeches were made by the Rev. A. Willoughby Habershon, Principal of Oak Hill College, East Barnet, and the Rev. Bryan S. W. Green.

Viscount Brentford said:—"We want no more diplomacy; we want the truth as declared in Holy Scripture and in the Prayer Book. If the archbishop dare say to us, 'There is no place for the Evangelicals in the Church of England', we shall know where we are. But if, on the contrary, he were to say, as I believe he must as a loyal Churchman, 'There is no real place in the Church of England for men like these eleven hundred Anglo-Catholic priests', let him say it out openly and honestly."

Eventually the meeting passed a long resolution, in which occurred the following passage:—"We, as representatives of a large body of youth, view with grave concern the ever-growing schism within the Church of England because of the presence within it of those holding doctrines peculiar to the Church of Rome and repugnant to the teaching of the Church of England as set forth in its XXXIX Articles interpreted in their natural and historical sense."

It was agreed that the following petition be addressed to the Archbishops of Canterbury and York, and the bishops assembled for the Lambeth Conference:—"In the light of the grave situation in the Church, amounting to virtual schism, we ask the bishops for a clear and definite statement of the Church's doctrine, in complete harmony with Holy Scripture and with the Church's authorized formularies as settled at the Reformation: more particularly in reference to the Holy Communion (as distinguished from the Mass), the nature of the ministry, and the adoration of the Virgin Mary."—The Guardian.

Bi-Centennial of St. Mark's Parish.

A bi-centennial anniversary in the history of a parish should be a "red-letter" event. A parish with uninterrupted worship, sacraments and service somewhere in its bounds for two hundred years has cause for deep thankfulness in the hearts of its membership, clerical and lay. It means a series of direct mercies from the Lord of His vineyard, and experience of His unremitting care.

An opportunity to express gratitude for such experience was planned by rector and vestry of St. Mark's Parish for the Fourth Sunday after Trinity, July 13, 1930. It was held in the only remaining church building of five in the parish, "Little Fork" Church, Oak Shade, now in almost perfect repair; and the third building in use in that part of the parish territory itself a hundred and fifty-three years old, it is a most creditable memorial to the energy, skill and piety of its builders during the trying years of the American Revolution, when men were scarce and problems plenty.

A congregation of more than two hundred gathered for the services of the day. The Holy Communion was celebrated at 11 o'clock, the service by which we could most reverently and intensively express our thanksgiving to God. The solid silver service made in London in 1742, so known fro mthe silversmith's marks on each piece, was used. It consists of a large plate-like paten ten inches in diameter, a chalice holding about a pint, with lid fitting it neatly, now used for a paten. The Bishop-Coadjutor of West Virginia, the Rt. Rev. Dr. R. E. Lee Strider, of Wheeling, administered this service, assisted by the rector, Dr. Hammond. He was also the invited preacher, and gave an historical sermon, taking for his text Luke 1:50.

A most hospitable luncheon was furnished to all present in the churchyard under the oak trees, and a social period enjoyed by the many neighbors and friends gathering there. In the early afternoon the congregation again assembled in the church for Evening Prayer, in which the lay reader, Mr. Wylie, of the Theological Seminary, and the Rev. M. Allison, rector of Christ Church, Brandy, whose field was part originally of St. Mark's Parish, assisted the rector. The Bishop preached from the text John 10:10.

The choir of St. Stephen's had charge of the music at both services, with the valued help of Mrs. Meyers, of York, Pa., sister of Mrs. John L. Jeffries, Jr., who came for the day most kindly to sing with them. The Rev. Mr. Abernathy, Methodist, and Dr. Hooper, Presbyterian, ministers of the town and county, worshipped with us in the afternoon. A number of their congregation and others also were welcomed and joined in the services and shared in a hospitality.—The Culpeper Exponent.

WASHINGTON.

Rt. Rev. James E. Freeman, D. D., Bishop

Rev. Walter Lowrie, D. D., formerly rector of the American Church in Rome, was in residence during the month of July at the College of Preachers, Washington Cathedral, and was heard as preacher at a number of the services there.

Mrs. A. M. Smith-Wilkes, late of the Diocese of Washington, where she was active in church work, and who passed away in Barcelona, Spain, in December last, was remember by very beautiful memorial services at Chautauqua Institution on July 16. The services were held in Smith-Wilkes Hall, her gift to the institution in memory of her uncle, brother and husband. Mrs. Percy V. Pennybacker, of Austin, Texas, paid tribute to her as a friend and co-worker. Dr. Bestor, President of Chautauqua Institution, outlined some of her many activities and good works, and in the course of his remarks read an extract from the Year Book of the Woman's Auxiliary of the Diocese of Washington. This paragraph told of Mrs. Wilkes' self-sacrificing work for the Auxiliary at the time of the convention, and also of her share in the realization of the Shadow House in the Bishop's Garden. Beautiful music was furnished by Mr. Albert Stoessel, of New York, who is general director of all music activities at Chautauqua. A number of Washington people staying at Chautauqua attended the memorial services. It was announced that Mrs. Wilkes had left $60,000 for a library at Chautauqua and also a number of art treasures to be placed therein.

Mrs. Spencer S. Wood, Diocesan President of the Woman's Auxiliary in Washington, and Admiral Wood have left Washington for their summer home at Jamestown, R. I. They will return to Washington about October 1.

Rev. and Mrs. E. Pinckney Wroth, formerly of Christ Church, Georgetown, and now of Warren, Pa., visited Washington in June and attended the commencement activities at Virginia Theological Seminary and National Cathedral School for Girls. Mr. Wroth is a graduate of Virginia Seminary and was instructor and chaplain at the Cathedral School for a number of years. Mr. and Mrs. Wroth and their children will spend their August vacation at Darlington, Md., where they have a country home.

Mr. Albert Stuart, a Senior this fall at Virginia Seminary and student assistant at Christ Church, Georgetown, is doing work this summer in the Diocese of Southwest Virginia under Bishop Jett. He expects to return to his work at Christ Church about the middle of September. He has done an outstanding piece of work at Christ Church, especially in connection with the Church School and Young People's Society. He also took entire responsibility of the Sunday evening services at Christ Church during the six months when the parish was without a rector, and is regarded by all who have come to know him there as one with great promise.

M. M. W.

GEORGIA.

Rt. Rev. F. F. Reese, D. D., Bishop.

Savannah: Jack Walthour, a divinity student at the University of the South, Sewanee, Tenn., and a communicant of Christ Church, Savannah, the Rev. David Cady Wright, D. D., rector, is one of twenty-five students attending the Cincinnati School for Social Service Workers conducted by Dr. William S. Keller.

In order to keep its Standard of Excellence in the Diocesan Department of Religious Education, it is necessary that a Church School hold a twelve months' session of the Church School or a four weeks' Daily Vacation Church School or the equivalent.

The Daily Vacation Church School conducted by Christ Church, the Rev. David Cady Wright, D. D., rector, closed last week. The one conducted by St. John's Church, the Rev. Charles C. J. Carpenter rector, will close this week. St. Michael's and All Angels' Church School, the Rev. Joseph Burton rector, is running a summer session of the School on Sunday mornings; St. Paul's Church School is having a short instructive address given by the rector, the Rev. S. B. McGlohon, to the pupils at the 9:30 service of the Holy Eucharist every Sunday morning.

J. St. C. M.

SOUTHWESTERN VIRGINIA.

Rt. Rev. Robert C. Jett, D. D., Bishop

Bishop Demby Visits Our Colored Churches.

The Rt. Rev. Edward Thomas Demby, D. D., LL. D., Bishop-Suffragan of the Diocese of Arkansas, was recently a most welcome visitor to the Episcopal colored congregations in Lynchburg and Bedford, of which the Rev. Charles L. Somers, of Lynchburg, is rector. On Sunday morning, June 29, the Bishop preached at the Chapel of the Good Shepherd, Lynchburg, confirmed two candidates and administered the Holy Communion. Also he dedicated an altar copy of the Book of Common Prayer, which was given as a memorial to those communicants of the chapel who have died since the coming of the present rector. Later is the day he confirmed one candidate in private.

The fine spirit of cooperation in the different Lynchburg colored denominations is shown by the fact that in the afternoon Bishop Demby spoke to a large congregation at the Jackson Street Methodist Episcopal Church, his subject being "The Solidarity of Manhood in the Incarnation of Christ". The Rev. J. H. Peters, pastor of the Jackson Street Church, welcomed the Episcopal congregation, and both he and his choir took part in the service. The Rev. S. A. Garland, President of the Baptist Conference, gave a welcome address on behalf of the ministers of the city. The Executive Secretary of the Y. M. C. A., J. T. Harris, read the Scripture lesson. Other clergymen on the rostrum were the Rev. Charles L. Somers, of the Chapel of the Good Shepherd; the Rev. Dr. Shelton, and the Rev. J. E. Blackmore, of the Central Presbyterian Church.

On Tuesday evening, July 1, Bishop Demby preached again at the Chapel of the Good Shepherd, and on Wednesday evening he preached at St. Philip's Church, Bedford. He left for Cincinnati on Thursday en route to his home in Arkansas.

New Rector Coming to Covington, Va.

On Sunday, August 10, the Rev. Warren Armstrong Seager will assume his new duties as rector of Emmanuel Church, Covington. He comes as the successor to the Rev. Dennis Whittle, who resigned the charge at Covington at the end of 1929 to go to Delaware, Ohio.

Mr. Seager is a native of New York City, and a graduate of the Virginia Seminary of the class of 1921. He was ordained to the diaconate in 1920 by Bishop E. S. Lines, of the Diocese of Newark, and to the priesthood in 1922 by Bishop Graves, of the Missionary District of Shanghai. He was married to Miss Helen A. Hales, September 9, 1922, and was missionary priest at St. Paul's Church, Nanking, China, from 1921 to 1926. He returned to America, and his last work has been that of rector of Ascension Church, West New Brighton, Staten Island, N. Y. Mr. Seager will receive a hearty welcome to the ranks of the clergy in the Diocese of Southwestern Virginia.

A New Member of the Diocesan Family.

Bishop and Mrs. Robert Carter Jett are being congratulated on the arrival Thursday morning, July 10, of a new grandson. This individual is the child of Mr. and Mrs. William Wyatt Field, and tipped the scales at eight pounds and six ounces. Mrs. Field was formerly Miss Ethel Fairfax Jett. The new boy has not yet been informed what his name will be.

T. A. S.

LEXINGTON.

Rt. Rev. H. P. Almon Abbott, D. D., Bishop.

St. Mary's, Middlesboro.

(Rev. Claudius L. Smith, Rector.)

Bishop Abbott confirmed three persons in St. Mary's, May 28, and came again June 11, and confirmed five more. He was an honored guest also at the Kiwanis Club, June 12, when he thrilled the men with his splendid address. The Bishop appeared to be deeply interested in the progressive plans of this congregation, and with Mrs. Abbott cheered us all tremendously.

St. Mary's looks forward with keen interest to the mission the Bishop is to preach for the church next October. Active steps are being taken now to improve the church and parish house. Much interest is felt in proposed plans for providing a rectory. The Diocese will be glad to hear of a most successful season of work with the Industrial or Sewing School under Miss Bessie Ralston. Forty-six have attended some of the weekly meetings.

Our first official move has been made toward securing a suitable rectory for St. Mary's. We hope soon to take possession of this nice property and inaugurate a six-year plan for the congregation. With a definite objective before us and with practical unanimity on the part of the people, there is little doubt of the final result. With the double purpose of material and moral construction simultaneously taking place or soon to be realized, this group of church people seems intensely moved and more than hopeful.

We must raise 10,000 in these six years! Will the people of the Diocese of Lexington give us their sympathy? Will they pray with us and for us that blessings may come upon us?

It deserves to be known that our twelve vestrymen were present at a recent meeting, all eager and enthusiastic; that our Guild served wonderful lunches for three successive days for those attending the recent golf tournament; and that our Woman's Auxiliary has made a fine record during the year just gone. We need help here, but we are not idle.

Rev. J. J. Clopton, retired, formerly of the Diocese of Lexington, spent July serving Piedmont Parish, Va. During August he will be at Shrine Mont, Orkney Springs, Va. In September he expects to go to New England and New York.

CONCERNING HYMN No. 434

Bradenton, Fla.

Miss Mary D. Carter,
Upperville, Virginia.

Dear Miss Carter:

My friend, Captain Sam Ashe, of Raleigh, N. C., has sent to me two numbers of the Southern Churchman in which your letter to Bishop Freeman was published. As a communicant of our Church for more than sixty years, I am heartily in sympathy with you in the matter about which you wrote that letter.

On my own motion I have been concerning myself about another of our church features which you may not have had brought to your notice. Look into our new hymnal and you will see the abolitionist war poem of Mrs. Julia Ward Howe entered as hymn No. 434, and in the larger hymnal, in which both words and music are given, you will find that "Battle Hymn of the Republic" is to be sung to the tune so distasteful to Southern people as connected with the singing of *"John Brown's Body,"* etc., by the Abolitionists of the North and the Carpetbaggers and negroes of the South in Reconstruction days. Is it not a strange selection for a *Hymn* for our Church, which set the example for conservatism and brotherly love when the war ended in 1865, as related by Captain Ashe, in the second volume of his History of North Carolina, giving Bishop Atkinson's experience when he attended the first Convention of the Church with other Southern Bishops.

With my best wishes for your success in your praiseworthy efforts for the South and the Church, I am

Very truly yours

WM. W. CARNES.

CLERGY AND LAITY APPROVE

Mr. Editor:

As you were good enough to open the columns of The Churchman to my letter to Bishop Freeman, and to that extent help the work that some of us are essaying to call off the disaster of Lincolnolatry and Politics in our Protestant pulpits, I am writing to say that many letters are coming to me, *approving this publication,* both from the Protestant clergy and laity. Will cite a few instance of the many that have come my way.

Among the former, the following from Dr. Sam Steel, of the Methodist Episcopal Church, South, known as a writer and lecturer from Boston to San Francisco:

"Dear Miss Carter: I will be glad to get several copies of The Churchman carrying the anti-Lincoln (Freeman) letter. I am glad that one church paper has the courage and the *loyalty* to Truth to publish it.—S. A. Steel."

"Dear Miss Carter: Thanks for the copy of your letter to Bishop Freeman. I am glad to know that he has the information you have given him. I will be pleased to receive copies of the May 24th and May 31st issues of The Southern Churchman. I want them for my pastor, who is always glad to get hold of the real facts in regard to public men and public matters. Very cordially yours, (Rev.) E. E. Overholt, Mt. Vernon Methodist Episcopal Church, South, Washington, D. C."

Among the Episcopal Clergymen who are with us in this matter, I will mention a vote of approval from Bishop Darst, and the following extract from Bishop Freeman's right-hand man, Rev. Charles F. Warner, St. Albans, as illustrations:

"Dear Mrs. Carter: . . . . I have read both letters you sent me (the Freeman and Williams letters) *very carefully* and heartily agree with you that the Church and Politics ought to be distinctly separate. I wish you great success in your efforts to purge the Christian body of this evil."

Extract from a letter from Dr. Albert Sydney Johnson, pastor First Presbyterian Church, Charlotte, N. C.; "I have read with a great deal of interest the enclosures (Freeman and Williams letters) and it seems to me the height of folly to try to pass Lincoln off as a Christian."

Among the latter, the following from Captain S. A. Ashe, well-known North Carolina editor and a life-long member of the Episcopal Church:

"I have just read the first part of your letter to Bishop Freeman in the May 24th issue of The Churchman and rejoice, not only that you wrote it—but that *The Southern Churchman has published it.* . . . . In a Baptist Church here—Raleigh—last Sunday—the minister said—that he was raised among the Northern people . . . . but that he has received a batch of literature putting Lincoln along with the Saviour which *he roundly denounced*—saying in substance on this subject, *just what you said in your letter to Bishop Freeman."* Later in another letter from Captain Ashe, I find this—"I have sent copies of The Churchman containing your letter to Bishop Freeman to all the North Carolina colleges, the university, etc., also to Texas, Florida and Georgia.

This from a prominent Georgia lawyer—Mr. Ozey T. Horton of Atlanta:

"I have read a copy of your letter to Rt. Rev. James E. Freeman. . . . . It is a wonderful production. Your argument is exceedingly convincing, and to my mind unanswerable. I am charmed with its genuineness and orthodoxy. . . . . I praise the Lord that 'there are a few watchers left on the tower who are not afraid to tell Jacob of his sins and the House of Isarel of its transgressions.' . . . . 'It is a perfect sacrilege and blasphemy of the most vile type for ministers of the Gospel to compare Lincoln with our Blessed Lord and Master. I do hope you can bestir the clergy of all the churches to a sense of their duty . . . . "

Many more instances could be given did space permit.

Will now give one item showing the effect of the publication of the Freeman letter in your paper on the Bishop DuBose scheme. I have this most significant statement from a prominent Kentucky woman, Mrs. Roy McKinney of Paducah (Past-President-General of the Daughters of the Confederacy)—"Recently (since the broadcasting of the Freeman letter) *all* the Kentucky papers have become *mute* on the DuBose scheme to build a Southern Methodist Lincoln Memorial Church at Hodgenville. This shows clearly that we are scoring—that after the data given the public as to Lincoln's real attitude towards things religious—*by the publication of the Freeman letter in The Churchman*—that the Kentucky press has come to view this matter as we do, i. e., that it would be unseemly and *irreverent* to build a *Christian* Memorial to a man in whose Creed there was not the least recognition of the *Deity of Christ,* of His atonement on the cross or of his resurrection from the dead, and not a thing that attests his belief in the redemptive Christianity unfolded in the Scriptures.

Thanking you for your valuable co-operation in this matter, I am,

Gratefully yours,

MARY D. CARTER.

Upperville, Va. Teacher Mens Bible Class, Methodist Episcopal Church, South.

EVEL
ONE

DESIGNED FOR THE PROMOTION OF PRACTICAL PIE TY, THE DIFFUSION OF RELIGIOUS AND GENERAL INTELLIGENCE, AND THE MAINTENANCE OF THE PR INCIPLES OF THE PROTESTANT EPISCOPAL CHURCH

Southern Churchman

JOMINUS NISI FIDELIS 1835

Rev E P Minor
328 Brandon Ave
Jun e31

Vol. 95. RICHMOND, VA., AUGUST 9, 1930 No. 32.

"THE ATONEMENT"

"The chief part of our salvation, the anchor of faith, the refuge of hope, the rule of charity, the true foundation of the Christian religion, and the richest treasure of the Christian Church. So long as this doctrine is maintained in its integrity, Christianity itself, and the peace and happiness of all who believe in Christ, are beyond the reach of danger. But if it is rejected, or in any way impaired, the whole structure of the Christian faith must sink into decay and ruin."—*Turretin.*

GOD'S TEMPLE

When we take up the Bible we enter in spirit . . . a temple built, not out of stone and marble, but with human words, yet enshrining within it, for the comfort and warning, the correction and encouragement of every human soul, no other and no less than the holy and eternal Spirit. Of that temple the Old Testament is the nave, with its side aisles of psalm and prophecy; and the Gospels are the choir—the last Gospel, perhaps, the very sanctuary; while around and behind are the apostolic epistles and the Apocalypse, each a gem of beauty, each supplying an indispensable feature to the majestic world. With what joy should we daily enter that temple! With what profound reverence should we cross its threshhold! With what care should we mark and note—where nothing is meaningless—each feature, each ornament, that decorates wall or pillar or window or roof! How high should be set our expectations of the blessings that may be secured within it! How open, and yet how submissive, should be our hearts to the voices—they are not of this world—that might touch and change and purify them!—*Canon Liddon.*

THE BIBLE

Doubtless it contains many "things hard to be understood," many things "which they that are unlearned and unstable wrest . . . unto their own destruction." But take it with all its difficulties—take it with all the imperfections of the human agencies by which it has come down to us—and it is still true that at least in the great field of theology no more reasonable service can be offered up by man to God in this generation than the study of the Scriptures. His Word is tried to the uttermost, tried by the honest investigations of science, tried by the undue claims made upon it, tried by the misunderstanding of its enemies, tried by the misunderstanding and exaggeration of its friends; and yet, in spite of all, "Thy servant loveth it," because he knows that there is nothing else like it in the world, nothing else which will so well repay all the trouble, anxiety, and misapprehension which its study involves. Its value has increased, not diminished, with the lapse of ages.—*Arthur Penrhyn Stanley, D. D.—The Bible Champion.*

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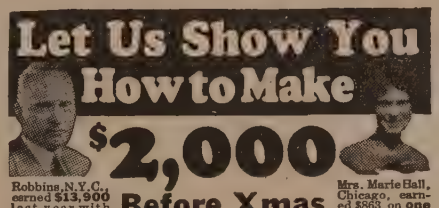

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Thoughts For the Thoughtful

God hath set eternity in our hearts.

"With God, over the sea; without Him not over the threshold."

Dean Goulburn said: "When you cannot pray as you would, pray as you can."

We cannot understand life until we look at it with God as the first premise. —Dr. H. T. Kerr.

"When we are alone, we have our thoughts to watch; in our family, our tempers; and in society, our tongues."

I have done well, if at night,
When the dusk curtains fall,
I have set one guiding light
In the King's Hall.
—Wilson MacDonald.

Archbishop Trench said: "We must not conceive of prayer as an overcoming of God's reluctance but as a laying hold of His highest willingness."

The captive to release,
To God the lost to bring,
To teach the way of life and peace,
It is a Christ-like thing.

He who has the fountain of prayer in him will not complain of hazards. Prayer is the recognition of laws; the soul's exercise and source of strength; its thread of conjunction with them.—George Meredith.

"God is ten thousand times more willing to help you than you are to be helped, but you must make His help possible by trusting Him.

The Christian faith in immortality is grounded in Christ Himself. He believed and taught this faith and spoke as an eyewitness and traveler who had returned from the other world. Others have reasoned and speculated and dreamed about this hope, but he spoke with the accent of personal experience. His teaching was crowned with His character.—Selected.

I will trust that He who heeds
The life that hides in mead and wold,
Who hangs you alder's crimson beads,
And stains these mosses green and gold,
Will still, as He hath done, incline
His gracious care to me and mine.
—Whittier.

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EDITORIALS

Vol. 95. RICHMOND, VA., AUGUST 9, 1930 No. 32.

THE GREAT ALTERNATIVE

The descent of Nebuchadnezzar from the highest position, perhaps, in the world at that time to the condition of a mere animal, eating grass like the ox, is familiar to us all. As a punishment for his pride and other sins he lost his reason, and was driven out into the fields as above described.

This fall from greatness to utter humiliation, has its counterpart in the way in which men are forsaking the high estate to which they have been raised by the Incarnation of Jesus Christ the Son of God, and being ready to sink to a level with the brutes that perish.

Christ by becoming man, and taking our nature upon Him, united man to God, and thus gave humanity a share in the divine nature. "He came unto His own and His own received Him not, but as many as received Him to them gave He power to become the Sons of God, even to them that believed on his name." To be born of God, to be made the Sons of God, necessarily involved a promotion and elevation from a lower level to a higher one. Any one who believes in Christianity must recognize the fact that we have in Christ, the Ideal Man, the perfect representative of that conception of humanity which was present in the mind of God, when He created man.

Christ then represents the True Man, and we are told that it was the Divine Purpose in creation, that men should be "conformed to the image of His Son", and thus it has always been considered as one of the chief duties of a Christian to follow Christ, that is, to imitate Him, and make His life the pattern to be always followed.

And so we find St. Paul saying: "Be ye followers of me, as I also am of Christ." Christ set the type, and as "Christ" is "the same yesterday, today and forever" so cannot the type be changed or modified till the end of time.

But as we have seen, the complete reversion to a lower type has become quite common in these days of ours, and this is so not merely among those who do not follow Christ because, while they do not deny His authority, or the excellence of His moral standard of life and conduct, yet are not prepared to make the sacrifices which following Him implies.

For there is besides this, an intellectual revolt, which means that there are a larger number of more or less educated people who refuse to accept Christ's standards of life and conduct, and do not believe in Him, as anything more than a good man, who may have imagined Himself to be the Son of God, but was not really so, and therefore has no more power to exercise authority over men, than any other man.

The result of this intellectual revolt against the exalted type of manhood, revealed in the Person and life of Jesus Christ, may be seen from what follows, which is taken from an article in the Christian Century by Professor H. E. Luccock, of the Yale Divinity School: "An exclusive devotion to scientific method ends almost inevitably in a kind of intellectual disillusion. Take only one picture of the resulting void in the words of Albert Edward Wiggam: 'The universe stands revealed at last in all its giant nakedness as a mere machine without sympathy or purpose. Man is found to be a brother not only to the brute, but to the clod and crystal. He sweeps for a brief moment round his little orbit, and passes into the trackless void, with the same precision as the stars' ".

Two other brief quotations from the same article may be mentioned as instances of the kind of "wild talk" which is being directed against Christianity. The quotations are as follows: "Man is an accident." "The soul, consciousness, God and immortality are merely mistakes of the older psychology."

When we compare these quotations with what Christ has taught us, both by His life and teaching about human life, the descent is so great, the contrast so extreme, that the illustration used at the beginning of this article, of the fall and humiliation of Nebuchadnezzar, cannot be considered as an exaggeration.

"Brother to the brute," exactly expresses the position of King Nebuchadnezzar, when he was driven naked into the fields to eat grass with the ox and the ass.

We may at any rate be thankful that these exponents of modern thought have been frank and open enough to make their alternative to Christianity perfectly clear and obvious.

The attributes of manhood, which have been linked by Christ with the divine, and shown by Him to be capable of an almost infinite extension, are here dissected and analyzed by these modern philosophers and claimed to be not only without value, but of no importance whatever to the world at large.

It was only a few years ago that one read of the concern and alarm of certain scientific philosophers of this type, as to what will happen when the masses of the people have become sufficiently educated to share their views as expressed above.

One would imagine that the best way to resist and counteract this depressing influence, this propaganda of pessimism, would be to place the alternatives clearly and plainly before the people.

The reason why paganism gave way to, and was replaced by Christianity, was that the latter had something far better to offer than the old religions.

And it will be the same now as it was then. Modern thought, as shown by its own leading exponents, is in a bankrupt condition; it is ready to pass into the hands of a Receiver; and it is apparently doing its best to depreciate and run down any goods it may have to offer.

This is clear from Professor Luccock's quotation from

Dr. J. B. Watson, as given above; "the soul, consciousness, God and immortality are merely mistakes of the older psychology." Nebuchadnezzar could hardly have been in a worse plight than this man, but there is this to be said with regard to Nebuchadnezzar that he did eventually come to his senses and was restored to the high position which he had formerly occupied.

Christ reigns supreme. He is the Great Alternative, before whom all things else sink into insignificance and pass away.

Frederick W. Neve.

Notes and Comments

Drought and Water:

The longest drought in fifty years, so we read in the papers, is with us. Water is one of the commonest of God's gifts, and yet, when it is denied, how sorely we feel the need of it. We have been accustomed to take it as a matter of course; something we have a right to expect; but God sometimes brings home to us our dependence upon Him.

Rains, which have been worth millions of dollars to the country, have left us unthankful. If God measured His gifts by our gratitude and thankfulness, we should be in a poor way.

A Strange Incident:

A number of years ago, before automobiles were heard of, I was on my way one Saturday afternoon to my upper parish at Greenwood. I had only gone a short distance, when I became impressed with the idea, that I had left my bag behind, and after looking under the seat and failing to see it, I turned the horse round and drove home again. On further investigation I found that I had made a mistake, and that the bag was at the back of the buggy after all. I said to myself, "I have been brought back for some reason or other", and sure enough on passing through the village the second time, the storekeeper ran out, and told me that a phone message had just been received asking me to go up into the Ragged Mountains and see a sick man. So I changed my plan, and found my way up into the mountains, and was able to give comfort and help to a man not far from death, by baptizing him. We regarded the events which led up to it as a special Providence.

A Story of Mr. Moody:

Many years ago I heard Moody preach in the East End of London. It was the only time I ever heard him, and it was long ago, but a story he told in his sermon has lingered in my memory ever since. It told of an atheist who was on his death bed. He was surrounded by his friends and associates, who were very anxious that he should not be persuaded by the Christians to give up his unbelief, and turn to Christ. "Hold on, be sure to hold on," was their entreaty. But the answer came back from the dying man: "It ain't anything to hold on to," and his friends were powerless to help him in his need.

A Homing Instinct:

Belief in a future life is practically universal. All nations from the beginning of history downwards have given expression to it. It is a sort of homing instinct, with which man has been endowed by his creator. Men may reason themselves out of the belief of immortality, just as they reason themselves out of their belief in God, but that proves nothing more than that reason is not infallible, and has too often led men astray, to allow it to decide such a question as this. Instinct and intuition have pointed the way to heights which reason alone would never have reached. Reason may raise objections to immortality, but it cannot prove it to be untrue. God has so made us, as St. Augustine said, that we can find no rest till we find it in Him.

F. W. N.

The Russian Persecution

There was a very large attendance recently at a meeting in the Royal Albert Hall (London, England), convened by the Christian Protest Movement against the persecution of Christians and other religious believers by the Soviet Government in Russia. Among those present were the members of the Orthodox Delegation to the Lambeth Conference, including the Patriarch of Alexandria, the Metropolitans of Thyateira, Warsaw, Epiphania and Novi Sad, and the Archbishops of Alba, the Jordan, and Corcyra.

The Primate's Message.

The following message was received from the Archbishop of Canterbury:—

The pressure of very exacting duties and responsibilities in connection with the Lambeth Conference makes it impossible for me to be present at the meeting in the Albert Hall on behalf of all who are suffering oppression in Russia because of loyalty to their religious faith.

It is a subject about which public opinion in this country, and indeed throughout the world, has been deeply stirred. But there is always a danger lest popular emotions once roused should pass away. We owe it to our brethren in Russia to show that our care for them is constant.

I have good reason for saying that recently their hardships have been in some way mitigated. I am thankful for that. I welcome this opportunity of saying so publicly. It is an encouragement to us to renew our appeal to the Government in Russia. For assuredly much oppression still exists; and there is still need of our sympathy, of our prayers, and of such help as we can give.

The meeting will represent all sections of our community. As I am sure the speakers will show, it has no political character. Its object is to sustain our concern for those whose sufferings have so deeply moved our hearts, and on their behalf to continue our appeal to the eternal principles of freedom and justice.

A Non-Political Movement.

Lord Brentford, who presided, emphasized the point that the meeting, like that of last autumn, was non-political and non-sectarian. He wanted the audience to realize that the very essence of the Soviet regime, which had been in existence for thirteen years, was in every respect opposed to religion. They did not attempt to differ from Lenin's own statement, that the purer a religion was, and the better it was served, the more dangerous it was to them. The form of the persecution in Russia had changed. The first five years had been a period of inhuman cruelty. This was succeeded by propaganda of an anti-religious character. Then, last year, there came a recrudescence of personal persecution, in consequence of which the Christian Protest Movement was founded. There was no doubt whatever that their appeal to God had been heard. In spite of the difficulties, there had been an abatement of the personal persecution of Christians and other religious people in Russia.

Intensive Persecution.

On the other hand, there was today an intensive persecution of religion itself. Attempts to destroy all religion were more whole-hearted at present than they were a year ago. In the last three months an anti-religious museum had been opened, containing every kind of specimen calculated to induce the people to hate all forms of religion. Party conferences had been stirred up to greater anti-religious efforts. Arrangements had been made to reorganize anti-religion throughout the whole of the Red Army. The great trade union conferences had decided, in May, that the unions would carry on anti-religious work side by side with their economic work. In one of the great cathedrals there had been started a factory, a kitchen, and a workmen's club.

But side by side with the process of increasing atheistic tendencies in the villages, the "Union of the Godless", reported another process—the increasing activities of Churchmen and Church organizations. They had tried to destroy the churches, to martyr bishops and priests; but, as always happened, the blood of the martyrs had been the seed of the Church in Russia today.

Dangers at Home.

Nor was that anti-religious propaganda confined to Russia. It was beginning in our own country. They were there to guard the religion not merely in Russia, but of the whole world. In the **Daily Worker**, an English publication, published in our own land, on February 26 of the present year, there appeared the statement:—"Our party must take up the offensive against religion at this very moment." Again, the **Red Dawn**, a publication for young people, also published in England, wrote:—"By leaving all myth behind you, by burying God, and dead Christs, by

creating a new world and in waving the Red Flag, you are becoming a child of life." They might thank God and take courage that progress had been made under the auspices of the Christian Protest Movement, and religious leaders in all parts of Europe. The Pope, the Archbishop of Canterbury, the Chief Rabbi, and the head of the Moslems were all with them in that campaign for religion throughout the world.

Prebendary Gough said that the Soviet authorities were more afraid of the Christian Protest Movement than of anything else that had been done since the beginning of their regime. There had been an abatement of the prosecution in rural districts' but the movement would not stop until full religious liberty had been given to Russia.

The Archbishop of Armagh reminded the meeting of that terrible island in the Arctic Sea, where Christians were sent to perish of cold and hunger. That persecution was like no other before it, because it was all for a negation.

The Bishop of Dornakal spoke of the intense belief of the Indian people in religion. He was joining in the protest because all anti-religious propaganda was foreign to the Indian temperament, and also because of the danger to the world, and to the youth of the present generation, in that affront to all that they held sacred.

The Archbishop of Melbourne urged the necessity of protest for the sake of the children. What was happening in Russia looked to him like national suicide. They were losing their best stock, and increasing their worst. He believed that the present state of things could not last long without a change.

The following resolution was proposed by Dr. F. W. Norwood, Chairman of the Congregational Union:—"That this meeting representing nearly every phase of religious thought and conviction urges the Soviet Government to give full liberty of religious teaching and worship to the people of Russia, and extends to all God-fearing people in that land their cordial greetings of sympathy and hope."

The resolution was seconded by the Bishop of Exeter. It was, he said, a cruel harshness to deprive people of their religion. He had no doubt that the Soviet would be beaten. There was every symptom that it was even now reeling to its fall. He had no doubt that Christianity would conquer, as it always had conquered. But he would ask them to send a message of encouragement to Christians in Russia, that they might know that people in England were feeling for them, and praying for them.

Sir Bernard Pares said that if the meeting had been a political move, he would not be there, because he was not a party man. He was there principally to thank the Christian Protest Movement for giving to the Russian Church Aid Committee the opportunity of rendering such help to the Russian Church as they could not have afforded without it. In Russia at present it was not possible for any college to train clergy for the Russian Church. But there was one in Paris. They had been able to send them £2,000, and help had often come from the United States. Now, through the Protest Movement, they were able to do much more. In that college there were forty young men training for Holy Orders, taken from all walks of life. He had found a prince among them, ringing the bells, but they were all working as porters, or manual workers, in their vacations, and their spirit and devotion made him feel that, having taken up that work, they must carry it through.

Other speakers were Dr. J. C. Carlile (Baptist), Mr. B. S. Straus (Hebrew), Sir Michael, O'Dwyer, and Soofee Abdul, Qadeer Abdullah, a Moslem in Indian dress.

The resolution was carried unanimously.—The Guardian (English Church Weekly).

For the Church in Russia.

O God, our refuge and strength, who are a very present help in time of trouble, have mercy, we beseech Thee, upon the Church in Russia, in this her hour of need. Turn the hearts and minds of her persecutors into the way of righteousness and truth; give comfort and courage, strength and patience to all who suffer for Thee and Thy righteousness. And grant to Thy faithful people pardon and peace that being cleansed from all our sins, we map serve Thee with a quiet mind through Jesus Christ our Lord. Amen.—Authorized by the Bishop-Coadjutor of Colorado.

NEWS FROM THE FRONT

(The Southern Churchman, believing that missions constitute the life of the Church, hereby invites the missionaries of our Church to write letters to this paper, describing the work they are doing, in an interesting way, so that our people may know more of what is going on, in the mission field.

During the Great War news from the front formed the chief news of the day, and it would seem as if this ought to be so in a Church paper. At any rate, this forms an important part of the policy of The Southern Churchman.—Editor.)

MISSION FIELD OF COLORADO.

Colorado is a gorgeous state, as many tourists know, but it has no diocesan paper, and the ordinary Churchman's knowledge of the Church's work there is little if any. With General Convention meeting in Denver next year, we shall all want to be more intelligent, and the easiest way to become so is to ask for a copy of the Conevtnon Journal for 1930 (diocesan office, 1313 Clarkson Street, Denver), and read Bishop Ingley's brief address about the sixty missions of which he has oversight and also—it sounds deadly dull, but is not at all—the report on the State of the Church and also Bishop Johnson's lively address. This suggestion is made without asking permission, but they probably have a few extra copies for early applicants.

The closing paragraphs of the aforesaid report are as follows:

In smaller communities in Colorado, where the population has a large percentage of the foreign-born, the Roman Catholic Church has a mission to these children of God who look to the Latin Church for their spiritual requirements. On the other hand, there are many of these who drifted away from the Roman obedience or who belong to the Eastern Orthodox Church. These people are attracted by the more liberal Catholicity of the Episcopal Church.

While it is true that prejudice blinds many Americans to the claims of our Church, nevertheless whole communities are turning away from the narrow restricted views of life, which are presented by many of the Protestant denominations. Wherever the cheap emotional revivalism, which has characterized so much denominationalism, has been presented to the people for more than a generation, we are forced to admit that it leaves them not only indifferent to the claims of Christianity but positively antagonistic.

Wherever the teachings of the Church can be presented in a sane, wholesome way, by a priest who loves people and who exercises tact and discretion in his presentation of the Faith, the inevitable result is a demand for the Church's ministrations. But this cannot be done by the methods which have characterized so much of the Church's past efforts.

Fortunately, the policy which has been recently adopted in the Diocese of Colorado is already bearing fruit. Instead of placing inexperienced deacons and laymen, often with too little Church background and training, in charge of these missions, our bishops are getting hold of consecrated priests with definite Church training and conviction, who are not afraid to present the Faith of the Church with courage and tact—men who are willing to spend and be spent in the service of Christ, not for a year or even two, but to give themselves unreservedly for a longer period of time.

The curse of our small town and mission work in the past has been the grasshopper priest who takes the first opportunity to accept preferment in what has become commonly accepted as a "larger sphere of service". No doctor or lawyer expects to build up a practice in a year or two, or even three, and yet the average incumbency of the average mission priest in Colorado is less than two years. It takes at least three years to learn to know one's people, and to win their confidence. After that, one may begin to look for results.

But can you blame a clergyman . . . . . for wanting to seek a change when the Church leaves him to worry over financial problems on a salary that the average small-town school teacher would despise? And God knows, school teachers are paid little enough for their valuable services. When the Church recognizes the infinite value, in the sight of God, of individual souls, whether in the city or the country, and seeks the ninety and nine in the wilderness as did her divine Founder, then will the Episcopal Church indeed become truly apostolic and win the American people to a sane, reasonable presentation of the Catholic religion, which at heart the people of this great country not only need but long for.

The Colorado Convention adopted each of the following resolutions:

That the policy of our bishops of securing well trained priests of definite convictions, consecration and tact for

the missionary work of this diocese be hereby commended, and

That only such clergy as are prepared to give at least three and preferably five years' service in the misison to which they are assigned shall be so appointed, and

That this convention of the diocese recommend to the board of trustees the adoption of a minimum salary for both single and married clergy in order to encourage longer incumbencies, and finally

That this convention places itself on record as urging upon every parish and mission in the diocese the importance of meeting their diocesan assessment and national quota in full this year, in order that the missionary work of the Church may go forward.

BOONE LIBRARY IN CHINA.

This year 1930 is a significant one for our work in Central China. It marks the twentieth anniversary of the opening of Boone Library to the public. It is not too much to say that Boone Library was the first public library in China in the modern sense of the word. The Chinese character for library means literally "a place for the hiding of books." For centuries that was the Chinese idea of a library. Boone has been successful in changing this idea. An important factor in accomplishing this has been the school for the training of Chinese librarians. This school observes its tenth anniversary this year. Through the library and the library training school, the name of Miss Mary Elizabeth Wood, who was responsible for starting both institutions on their way, is widely known in China and will long be held in remembrance as the name of one who has made a very unusual contribution to Chinese life. This year she completes thirty years of service in China.

Both the library and the library school have become well known to some of the leading librarians in the United States, among them Dr. William W. Bishop of the University of Michigan.

> "There is no question, in my judgment," he says, "that the work of the Library School of Boone University is of real and vital importance and should be supported in every way possible. It is perfectly apparent that libraries are going to play an increasing part in China and it is also plain, from very tangible evidences which have come to me in the past few months, that this pioneer institution is already having a very great influence."

Mr. S. T. Y. Seng, the first graduate of the library school is now its director. After completing his course at Wuchang, he took post-graduate work at the library school of the New York Public Library. Its director, Dr. E. H. Anderson, says of him:

> "We never had a better student than Mr. Seng in that school, nor his equal in courtesy and manners.
>
> "We of this Library who know Miss Wood and Mr. Seng have great confidence in the library work they are doing in China, and have great hopes for it. In a word, we think it a very important work, in excellent hands."

The National Council appropriates $500 a year for library expenses, but this is only a fraction of the amount required. It costs $2,000 a year for books and equipment, and an average of $500 a year for the post-graduate work of students in the United States.

Graduates of the school are now in charge of a number of modern libraries in some of the larger Chinese cities.

WESTERN HUPEH.

Western Hupeh is become a hotbed of communist and bandit outrages. Recent reports from Hankow tell how Chinese workers from the out-stations to the west and north are seeking refuge in the city. From Hanchuan have come the Rev. Morton Chu, his wife and eight children; from Sintien, the Rev. S. Y. Sze, his wife and four children; from Simakeo, Rev. K. S. Wang, wife and one child. The catechist at Hwangpi had a narrow escape with his family. The church and residence at Hwangpi have been burned down and the Rev. T. R. Yang and his family reached Hankow through many perils. Hundreds of people in these towns who were unable to get away were killed and others were carried off by the communists to be held for ransom.

A CONTINENT LOST.

One of the first things a missionary to North Africa regards with wondering eyes is the debris of magnificent Christian churches scattered over the face of the country from Morocco to Libya. And if he have any fire in his heart, he cannot but ask himself when the day of big things shall again dawn. It will probably not come simply by increasing the missionary staff; neither by the use of employed professing native Christians as evangelists. It will come, if ever, when Islam can see men, members of its own household, who, undirected by an alien Western organization, unpaid by foreign missionary funds, will spend themselves and their all for their faith, and be ready to seal it with their blood.

One cannot but respect the fierce reality of Islam; it is the religion of men who believed themselves to be the divinely authorized plunderers of the world. The employed native Christian agent makes the Muslim smile in his beard; the foreign missionary he indulgently tolerates. He will only furiously think on the day when Christ really and utterly captures some Muslim heart in sacrificial power, fills it with His Spirit, and consecrates it for the task of building an indigenous North African Christianity.

Islam will probably teach missionary societies some of the profoundest lessons as yet unlearned. The whole conception of re-duplicating the Western development of the Church may have to be revised in the case of Islam.

EGYPTIAN CHRISTIANITY.

A writer in **Das Evangelische Hamburg** maintains that the existence of an **Egyptian** Church is far too often ignored. He says: "If the Coptic Church were really 'dead' as so many people say it is, how is it then that it is building new churches and new schools, restoring old churches, and making real efforts to train its own priests and teachers?" He goes on to say that there is a strong evangelical current within the Coptic Church, due very largely to the influence of the American Mission. It is even rumored that a man of this stamp was considered when the new Patriarch was being chosen.

Two groups have separated themselves from the Coptic Mother-Church: (1) the "Catholic Copts," who form quite a small body, and (2) the "Coptic Evangelical Church" of forty thousand souls, which has arisen under the influence of the American Mission.—World Dominion.

EIGHTH SUNDAY AFTER TRINITY.

The Collect or Short Prayer for today again reverts to the goodness of God, to His all ruling providence. We pray that He will avert from us all evil and grant us that which is for our good. Evil hinders—God aids.

A marked coincidence shows itself between the Epistle and the Gospel for today, in that the Epistle shows those who are led by the Spirit of God bring forth the fruit of the spirit, so in the Gospel we find that "By their fruits we shall know them". It is beneficial for us to know that the Christian commits himself entirely to the care and providence of a loving Father, and as set forth in the Collect, leave it to Him to decide what is good for us, and what may prove to be harmful. The spirit of true prayer is not found in dictating to Almighty God what he must do. But the heartfelt utterance of "Not my will but Thine be done". It is, however, essential for us to remember that we must help God to help us by trying to do that which is pleasing in His sight and as we seek to do His will so we will come closer to Him in whose footsteps we are seeking to tread.

William E. Callender.

FAVORITE SCRIPTURE VERSE.

(In this space each week will appear a favorite passage of Scripture as sent in by a different reader. Every one is, therefore, invited to send us their favorite verse. It is suggested all who can, join with the rest of us in committing to memory the verse which appears here each week, including its location in the Holy Book; and in due time your memory chest will be laden with choice, eternal treasures, indeed. "Thy word have I hid in my heart, that I might not sin against thee," Ps. 119:11.)

This week the following verse was submitted by

Albert H. Stone, M. A. Headmaster, The Kuling American School, Kuling, Kiangsi, China:

> Not by might, nor by power, but by my spirit, saith the Lord of hosts.—Zechariah 4:6.

Who will send one from the far-away places as well as very near?

BIBLE QUESTIONS AND ANSWERS.

Conducted by E. V. S.

(Our readers are invited to send in their questions from time to time concerning Scriptural subejects in which they are perplexed or desire light. Our limited space necessitates brevity in questions, as well as in the answers which we will endeavor to maintain in strict accord with the Word of the

Lord, which, after all, settles all argument. This column is therefore not for controversy, but for a testimony.)

Question 69—The meaning or the "offerings" in Leviticus is not entirely clear to me, and I would appreciate your giving in brief, if possible, just the application they have for us.

Answer 69—Burnt offering represented Christ as our righteousness, in full surrender to God. God, the righteous Judge, sees us through Christ, therefore our standing is perfect before Him, when we accept the finished work of the Lord Jesus Christ.

The meal offering has the same meaning. (Burnt offering represents the first table of the law, and the meal offering represents the second table of the law.)

The peace offering represents Christ as our life in fellowship with God.

The sin offering represents Christ as our expiation.

The trespass offering represents Christ as our satisfaction, making reparation for our sin.

S. H. Kellogg's book, "Leviticus", is very helpful. Publishers, Hodder and Stoughton.

A CALL TO THE UNCONVERTED

PART TWO.

A MESSAGE FROM A SOLDIER OF THE CROSS

(Continued From Last Issue.)

O DECEIVED, wretched soul! there is nothing but a slender veil of flesh between thee and that amazing sight, which will quickly silence thee, and turn thy tone, and make thee of another mind! As soon as death hath drawn this curtain, thou shalt see that which will quickly leave thee speechless. And how quickly wilt that day and hour come! When thou hast had but a few more merry hours, and but a few more pleasant draughts and morsels, and a little more of the honors and riches of the world, thy portion will be spent, and thy pleasures ended, and all is then gone that thou settest thy heart upon; of all that thou soldest thy Saviour and salvation for, there is nothing left but the heavy reckoning. As a thief, that sits merrily spending the money which he hath stolen in an alehouse, when men are riding in posthaste to apprehend him, so is it with you. While you are drowned in cares of fleshly pleasures, and making merry with your own shame, death is coming in posthaste to seize upon you, and carry your soul to such a place and state as now you little know or think of. Suppose, when you are bold and busy in your sin, that a messenger were but coming posthaste to apprehend you and take away your life; though you saw him not, yet if you knew that he was coming, it would mar your mirth, and you would be thinking of the haste he makes, and hearkening when he knocked at your door. Oh, that you could but see what haste Death makes, though he has not yet overtaken you! No post so swift; no messenger more sure. As sure as the sun will be with you in the morning, though it hath many thousand and hundred thousands miles to go in the night, so sure will Death be quickly with you; and then where is your sport and pleasure? Then will you jest and brave it out? Then will you jeer at them that warned you? Then is it better to be a believing saint, or a sensual worldling? And then whose shall all things be that you have gathered? Luke 12:19-21. Do you not observe that days and weeks are quickly gone, and nights and mornings come apace, and speedily succeed each other? You sleep, but your damnation slumbereth not; you linger, but your judgment this long time lingereth not, to which you are reserved for punishment. Peter 2:3-9. O that you were wise to understand this, and that you did consider your latter end! Deut. 32:29. He that hath an ear to hear, let him hear the call of God in this day of his salvation.

O careless sinners! that you did but know the love that you unthankfully neglect, and the preciousness of the blood of Christ which you desire! O that you did but know the riches of the Gospel! O that you did but know a little the certainty, and the glory and blessedness of that everlasting life, which now you will not set your hearts upon, nor be persuaded first and diligently to seek. Heb. 11:6, and 12:28; and Matt. 6:13. Did you but know the endless life with God which you now neglect, how quickly would you cast away your sin, how quickly would you change your mind and life, your course and company, and turn the streams of your affections, and lay out your care another way. How resolutely would you scorn to yield to such temptations as now deceive you and carry you away. How zealously would you bestir yourselves for that most blessed life. How earnest would you be with God in prayer. How diligent in hearing, learning, and inquiring. How serious in meditating on the laws of God. Psa. 1:2. How fearful of sinning in thought, word, or deed; and how careful to please God and grow in holiness. O what a changed people you would be! And why should not the certain word of God be believed by you, and prevail with you, which openeth to you these glorious and eternal things?

Yea, let me tell you that even here on earth you little know the difference between the life you refuse and the life you choose. The sanctified are conversing with God when you dare scarce think of Him, and when you are conversing with but earth and flesh. Their conversation is in heaven, when you are utter strangers to it, and your belly is your god and you are minding earthly things. Phil. 3:18-20. They are seeking after the face of God, when you seek for nothing higher than this world. They are busily laying up for an endless life, where they shall be equal with the angels (Luke 20:36), when you are taken up with a shadow and a transitory thing of naught. How low and base is your earthly, fleshly, sinful life, in comparison of the noble spiritual life of true believers. Many a time have I looked on such men with grief and pity, to see them trudge about the world, and spend their lives, and care and labor for nothing but a little food and raiment, or a little fading pelf, or fleshly pleasures, or empty honors, as if they had no higher things to mind. What difference is there between the lives of these men and of the beasts that perish, that spend their time in working, and eating, and living but that they may live? They taste not the inward heavenly pleasures which believers taste and live upon. I had rather have a little of their comfort, which the forethoughts of their heavenly inheritance afford them, though I had all their scorn and suffering with it, than to have all your pleasures and treacherous prosperity. I would not have one of your secret pangs of conscience, and dark and dreadful thoughts of death and the life to come, for all that ever the world hath done for you, or all that you can reasonably hope that it should do. If I were in your unconverted carnel state, and knew but what I know, and believed but what I now believe, methinks of my life would be a foretaste of hell. How oft should I be thinking of the terrors of the Lord, and of the dismal day that is hastening on! Sure death and hell would be still before me. I should think of them by day, and dream of them by night; I should lie down in fear, and rise in fear, and live in fear, lest death should come before I were converted. I should have small felicity in anything that I possessed, and little pleasure in any company, and little joy in anything in the world, as long as I knew myself to be under the curse and wrath of God. I should be still afraid of hearing that voice, "Thou fool, this night shall thy soul be required of thee" (Luke 12:20). And that fearful sentence would be written upon my conscience, "There is no peace, saith my God, to the wicked" (Isa. 48:22; 57:21).

O poor sinners! It is a more joyful life than this that you might live if you were but willing, but truly willing to hearken to Christ, and come home to God. You might then draw near to God with boldness, and call Him your Father, and comfortably trust Him with your souls and bodies. If you look upon the promises, you may say, They are all mine. If upon the curse, you may say, From this I am delivered. When you read the law, you may see what you are saved from. When you read the Gospel, you may see Him that redeemed you, and see the course of His love, and holy life, and sufferings, and trace Him in His temptations, tears, and blood, in the work of your salvation. You may see death conquered and heaven opened, and your resurrection and glorification provided for in the resurrection and glorification of your Lord. If you look n the saints, you may say, They are my brethren and companions. If on the unsanctified, you may rejoice to think that you are saved from that state. If you look upon the heavens, the sun, and moon, and stars innumerable, you may think and say, My Father's face is infinitely more glorious; it is higher matters that He hath prepared for His saints; yonder is but the outward court of heaven. The blessedness that He hath promised me is so much higher, that flesh and blood cannot behold it. If you think of the grave, you may remember that the glorified Spirit, a living Head, and a loving Father, have all so near a relation to your dust, that it cannot be forgotten or neglected, but

still more certainly revive than the plants and flowers in the spring; because the soul is still alive, which is the root of the body; and Christ is alive, which is the root of both. Even death, which is the king of fears, may be remembered and entertained with joy, as being the day of your deliverance from the remnant of sin and sorrow, the day which you believed, and hoped, and waited for, when you shall see the blessed things which you had heard of, and shall find by present joyful experience what it was to choose the better part, and to be a sincere believing saint. What say you, sirs? Is not this a more delightful life, to be assured of salvation and ready to die, than to live as the ungodly, that have their hearts over-charged with surfeiting and drunkenness, and the cares of this life, and so that day comes upon them unawares? Luke 21:34, 36. Might you not live a comfortable life, if once you were made the heirs of heaven, and sure to be saved when you leave the world? O look about you, then, and think what you do, and cast not away such hopes as these for very nothing. The flesh and the world can give you no such hopes or comforts.

I have but three requests to you, and I have done.

1. That you will seriously read over this small treatise, and if you have such as need it in your families, that you will read it over and over to them; and if those that fear God would go now and then to their ignorant neighbors, and read this or some other book to them on this subject, they might be a means of winning souls. If we cannot entreat so small a labor of men for their own salvation as to read such short instructions as these, they set little by themselves, and will most justly perish.

2. When you have read over this, I would entreat you to go alone and ponder a little what you have read, and bethink you, as in the sight of God, whether it be not true, and do not nearly touch your souls, and whether it be not time to look about you. And also entreat you, that you will upon your knees beseech the Lord that He will open your eyes to understand the truth, and turn your hearts to the love of God, and beg of Him all that saving grace which you have so long neglected, and follow it on from day to day, till your hearts be changed. And withal, that you will go to your pastors—that are set over you to take care of the health and safety of your souls, as physicians do for the health of your bodies—and desire them to direct you what course to take, and acquaint them with your spiritual state, that you may have the benefit of their advice and ministerial help.

If you have not a faithful pastor at home, make use of some other in so great a need.

3. When, by reading, consideration, prayer, and ministerial advice, you are once acquainted with your sin and misery, with your duty and remedy, delay not, but presently forsake your sinful company and courses, and turn to God and obey His call. As you love your souls, take heed that you go not on against so loud a call of God, and against your own knowledge and conscience, lest it go worse with you in the day of judgment than with Sodom and Gomorrah. Inquire of God, as a man that is willing to know the truth, and not be a willful cheater of his soul. Search the Holy Scriptures daily, and see whether these things be so; try impartially whether it be safer to trust heaven or earth, and whether it be better to follow God or man, the Spirit or the flesh, better to live in holiness or sin, and whether an unsanctified state be safe for you to abide in one day longer; and when you have found out which is best, resolve accordingly, and make your choice without any more ado. If you will be true to your own souls, and do not love everlasting torments, I beseech you as from the Lord, that you will but take this reasonable advice. Then at your deathbed how boldly might we comfort and encourage your departing souls! And at your burial, how comfortably might we leave you in the grave, in expectation to meet your souls in heaven, and to see your bodies raised to that glory!

But, if still the most of you will go on in a careless, ignorant, fleshly, world, or unholy life, and all our desires and labors cannot so far prevail as to keep you from the willful damning of yourselves, we must then imitate our Lord, who delighteth Himself in those few that are jewels, and in a little flock that shall receive the kingdom, when the most shall reap the misery which they sowed. In nature, excellent things are few. The world hath not many suns or moons; it is but a little of the earth that is gold or silver. Princes and nobles are but a small part of the sons of men; it is no great number that are learned, judicious, or wise, here in this world. And, therefore, if the gate being strait and very narrow, there be but few that find salvation, yet God will have His glory and pleasure in those few. And when Christ shall come with His mighty angels in flaming fire, taking vengeance on them that know not God, and obey not the Gospel of our Lord Jesus Christ, His coming will be glorified in His saints, and admired in all true believers. 2 Thess. 1: 7-10.

And for the rest, as God the Father vouchsafed to create them, and God the Son disdained not to bear the penalty of their sins upon the cross, and did not judge such sufferings vain, though he knew that by refusing the sanctification of the Holy Ghost they would finally destroy themselves, so we, that are His ministers, though these be not gathered, judge not our labor wholly lost. See Isa. 49:5.

Reader, I have done with thee, when thou hast perused this appeal, but sin hath not yet done with thee, even those that thou thoughtest had been forgotten long ago; and Satan hath not yet done with thee, though now he be out of sight; and God hath not yet done with thee, because thou will not be persuaded to have done with deadly reigning sin. I have written thee this persuasive, as one that is going into another world, where the things are seen that I here speak of, and as one that knoweth thou must be shortly there thyself. As ever thou wilt meet me with comfort before the Lord that made us; as ever thou wilt escape the everlasting plagues prepared for the final neglecters of salvation, and for all that are not sanctified by the Holy Ghost, and love not the communion of the saints as members of the holy catholic church; and as ever thou hopest to see the face of Christ the Judge, and of the majesty of the Father, with peace and comfort, and to be received into glory when thou art turned naked out of this world; I beseech thee, I charge thee, to hear and obey the call of God, and resolvedly to turn, that thou mayest live. But, if thou wilt not, even when thou hast no true reason for it, but because thou wilt not, I summon thee to answer it before the Lord, and require thee there to bear me witness that I gave thee warning, and that thou wouldst not be condemned for want of a call to turn and live, but because thou wouldst not believe it, and obey it; which also must be the testimony of thy serious monitor.

MUSINGS ON IMMORTALITY.

By Clyde R. Protsman.

Why should I lift these eyes to heaven
If naught divine dwells in my breast?
Why have this hope and fear been given,
This searching mind that cannot rest?

Whence comes this light around me shining,
These changing hues of mood and thought
That glow a moment, then declining,
Are evermore by fancy sought?

Whence comes this voice so faint and distant
That lures me from life's idle feast;
Whose whispered words so sweet, insistent,
Tell me that I am more than beast?

The kine that feed among the meadows,
The eagles on the mountain height
Have they the sense of mystic shadows
Moving about them in the night?

Have they the feel of night-winds blowing,
The agony of love more vast
Than all the worlds above them glowing,
Or cherished memories of the past?

Know they the themes immortal burning
Within the heart of king and slave?
The spirit's age-old upward turning,
Or hope of life beyond the grave?

In realms above, the thoughts aspiring
That passed beyond these mortal bars,
Forever wander on, untiring,
To solve the mystery of stars.

And I have heard the distant thunder
Resounding through my inmost soul
Till every chamber, rapt with wonder,
Joined in the mighty rhythmic roll.

How sweet the walks that I have taken
Beneath the mellow midnight moon
When mystic love my soul has shaken
Until my senses seemed to swoon,

Or sat beneath the swaying willows
That grew along the river's bank,
While in my heart emotion's billows
With ceaseless motion rose and sank.

Till some divine, mysterious rapture
Caught in the spirit's boundless scope,
Drew sounds no instrument can capture
From out the vibrant cords of hope;

Then Faith, arising from her slumbers,
With new-awakened glory shone,
And sang in sweet, majestic numbers
Of greater love than I had known.

And shall this Soul forever seeking
Its counterpart in earth and sky,
Hear sweet, celestial voices speaking,
Yet hopeless, wander on to die?

Are we not more than stolid cattle,
Or any beast of wood and field,
Whose spirit knows no call to battle,
No sacred truths to guard and shield?

Unconsciously, in joy or sorrow,
Our souls are searching for the cause,
And hope, beyond some vague tomorrow,
To find God's universal laws.

For there must be in earth or heaven
A greater Image of this mind,
To who mall power has been given,
In whom all virtues are combined.

Some faint remembrance still is clinging
When God once lived with men on earth,
Whose awful shadow o'er them flinging,
Is ever with them from their birth.

They saw the Form whose voice is thunder,
They saw the Hand that wields the light
That tears the leaden clouds asunder
And flashes far across the night.

They saw Him walking in the mountains,
And in their wonder did rejoice;
And in the torrents and the fountains
We hear the echo of His voice.

The silent woods are ever dreaming
Of Him who walked beneath their shades,
Whose light transcendent through them streaming
Has hallowed all the nooks and glades.

The soothing peace of lake and river,
The holy calm of evening skies
Are mirrored in my soul forever
And fade not, though my body dies.

My soul is kindred to the mountains,
My soul is kindred to the sea;
My soul has crystal-flowing fountains
And billows rolling ceaselessly.

I hear within the tempest's swelling
A long-loved music and a tone
Like harmonies within me welling
From depths unmeasured and unknown.

The force, resistless and compelling,
That moves the tempest and the sea,
Within my soul is ever dwelling
Till Death at last shall set it free.

The Power that set the spheres to rolling,
The Power that made the soul of man,
Must have the will that power controlling,
Though we of earth see not the plan.

And all the beauty and the glory
Creation spreads before my view,
Are gold that gilds a hidden story
More sweet than fancy ever knew.

The Mind that gave the light of reason
Unto this crumbling hut of clay,
Has lent it only for a season
And soon shall take the gift away.

I know, despite the cynic's scorning,
The idle words of shallow brain—
I know that on some glorious morning
When Death has snapped the mortal chain,

My soul shall meet the mind eternal,
The great Ideal I have sought,
Somewhere within the realms supernal
That lie beyond the reach of thought;

And when I lift these eyes to heaven
God's spirit dwells within my breast,
From whom this hope and fear are given,
This searching mind that cannot rest.

ON THE OCCASION OF BI-CENTENNIAL OF ST. MARK'S PARISH AT OAK SHADE, VIRGINIA

By Bishop Strider of West Virginia

QUOTING the text: "His mercy is on them that fear Him from generation to generation"; the Bishop said in part—Why do we meet here today in this old church? Two hundred years is a long time in our country, though not long in the mother one. I was in England and visited Salisbury when the seventh century of its life was being celebrated. Though that carried its continuous use long back of the Reformation, it did not seem strange to its worshippers to have such a celebration. We now commemorate the founding of a parish in 1730; and to thank God for His mercies to its membership and this community it serves through such a life.

Recall the political situation of this country at that time. All of its congregation subjects of the King of England; under the care of the Bishop of London. Down at the union of the Rapidan and Rappahannock Rivers stood "Big Fork Church", the parish church, where Governor Spotswood contributed to the building fund and worshipped as Washington did in Pohick Church, for "Germania" was his home spot, close by. "Little Fork Church" we are using today was a "Chapel of Ease", for families living twelve miles from the parish church, sixty of them, judging from the number of pews provided in it: "Tenant's Old Field Church" in Rappahannock County, and "Buck Run Church", two miles below Culpeper, were also chapels of ease". So was Bromfield Church at Slate Mills, and "South Mountain Church" in Greene County. Each church had its lay reader, and the rector made the circuit often as he could; but every church was open for service weekly. I saw this morning the marks in this church floor where the lay reader's or "clerk's desk" was mortised into the floor, standing just below the Prayer desk of the rector, and both below the "wine glass pulpit" fastened against the north wall, in between the windows, in the blank space you see there for yourselves, left by the architect for it. On a site near the Hazel River and a quarter of a mile from here stood the first wooden "Little Fork Church" of 1731, burned in 1753, and rebuilt there of wood. It burned in 1783 and the vestry accepted from a vestryman, Mr. Freeman, the present site, and determined to build of brick. These were to be of the special dimensions known as "English Brick", and the Treasurer's book shows they were paid for in tobacco, as they were delivered in quantities, evidently of neighborhood clay burnt there. Workmen labored only from April to November, men were scarce during the Revolutionary War and this house begun in 1783 was not completed until 1787; its sesqui-centennial being celebrated in 1927 by its present rector and congregation. The first service held in this building must have been a memorable one. The furniture was quaint as just desribed, of which only the reredoes remains. Bishop Madison, consecrated in 1790, probably officiated in this church and parish, also Bishop Moore, and certainly Bishop Meade, with his missionary spirit. From 1740 "Parson Thompson", an educated refined Christian gentleman, served as rector well and faithfully. The parish prospered, churches were enlarged, a new glebe bought in 1770, but ere he could use it, in 1771 he died. In 1780 the Rev. James Stevenson became the minister, and in 1796 "Parson Woodville" began his ministry, continuing till his death about 1833, in rural St. Mark's; St. Stephen's, Culpeper, being the strongest center of the parish after its erection in 1821. Services began regularly in 1815 with the coming of the Rev. William Hawley. Both the War of 1812 and the Civil War greatly hurt the work of this parish. It came to the Rev. Mr. Peterkin in 1869 to actively serve town and country with great distinction, zeal, and faithfulness. He restored Little Fork Church for use, and held frequent services in it. His successors maintained these, giving the larger share of service to St. Stephen's, being the central place of population

and opportunity. Two renovations in 1915 and 1927 have brought Little Fork Church to the condition of comfort and attractiveness in which you are today using it for this anniversary.

Through God's mercy on them that fear Him from generation to generation, I draw now a lesson on (a) Our oneness with the past. Suppose we had to begin where our ancestors did? Why should not we be grateful to those who have gone before us? Let us value their services to us. (b) Then do not despise the past. There is too much contempt now for what is Victorian. We are carried away with modern science. But our fathers and forefathers were not mistaken in everything. They bore their witness by faithfulness, high morality, and strength of character. If we be worse for their sins, we certainly are better for their virtues. How much we owe to them! Study the genealogies of the Bible. Learn how our sins may hurt; our virtues hold our children. (c) Do not over-reverence the past. Some men do. There are no longer such sermons preached, no grand cathedrals reared, books written, or deeds done as have been. But we must remember the achievements of today too. Through these we claim larger results for the future, and look for more forceful sermons and books, and grander deeds, material and spiritual. Christ is our example. He revered the past, and built on the Prophets. But He hoped for the future, and went to the Cross to make good that hope. Let His mind be in us, and in the days to come. Let us find our encouragement in Him as we try to "carry on". His mercy is on them that fear Him from generation to generation."

In the afternoon the Bishop preached from the text, John 10:10. He described the assurance of our Lord, speaking in the day of advanced Roman, Greek and Jewish civilization, while all these nations were sure they did have LIFE abundantly, of saying that He had come that they might have Life, and have it more abundantly. He next described what our Lord would have said today, if He were to come to our halls of Congress, not decrying laws for material benefit, but bidding them seek first the Kingdom of God. Or in our homes, where He would admire family love, but urge parental care for children's souls above all else. Or into industrial plants, where He would recognize efficiency and skill everywhere, but command neighborly love and justice for all. Or into the churches, where He would accept self-sacrificing gifts to Himself, but emphasize spirituality and truth in worship, overcoming formalism, and inspiring heart tributes of adoration and prayer. "The things which are seen are temporal; the things which are not seen are eternal." Alas, we put these things of our civilization in the first place; not in the second, third, or fourth place where they should be. The sin lies in not putting our Lord in the first place. What is an idolater? One who puts something, anything in the place which should be reserved for our Lord and Master, Jesus Christ.—The Culpeper Exponent.

The Women Of India

Their Lead as Witnesses for Christ.

By Mrs. Azariah
(Wife of the Bishop of Dornakal).

Work in the Diocese of Dornakal, as you all know is progressing with a great speed. Last year 8,000 people were admitted into the Church by baptism. Up to this time, we have had converts from the outcaste people only and the Sudras had kept themselves aloof. Although there were people here and there who read the Bible daily offered their prayers to the one true God, they used to hesitate to confess the faith by being publicly baptized, but now a great change has come. Of these 8,000 people who had been baptized last year, 1,000 are converts from high castes. I should like to give you just one instance how the people are eager to be baptized. In Raghavapuram, the village of the first Telugu Christian convert from the outcaste community, there was a baptismal service for a family of Sudras which consisted of a father, mother and a baby girl, at the same time a married girl ten years old, distant relation of that family, who had received Christian instruction, presented herself for baptism and gave out her own name as Shanthamma, without the knowledge of her mother and husband. We thought that the words of our Lord, "The Kingdom of God suffereth violence and the violent take it by force," were fulfilled in her case.

Women Giving the Lead.

This movement among the Sudras is rapidly gaining strength. It is chiefly due to the witness of the lives of Christian people, but in two or three striking cases, the movement began with the work of the Women's Hospital conducted by the American Evangelical Lutheran Mission, Guntur. Another feature of this movement is that the women in many places give the lead to the men to become Christians.

In one striking case, a woman who had been treated in the Lutheran Mission Hospital at Guntur, had been the means of bringing several families of Reddies who had come out and been baptized. In another case, Reddi people from three or four villages have become Christians because of the healing obtained by one Reddi woman through the prayer and effort of a clergyman's wife.

In another area only women are coming out, and that through the witness of an evangelist. Somehow the movement is in the air. Rich, high-caste Hindus are ready to come out and follow the lead the women are giving.

The Christian women of the Church also have taken a lead in direct evangelistic work. This has been greatly fostered by the members of the Mothers' Union. The leadership of the wives of the Pastors is also something to be thankful for. Some of the wives of the clergy are able to travel with their husbands and thus help their husbands in the work of the parishes. Some of the women have expressed that the training they got in Dornakal, during the two years' stay at the time their husbands were in the Divinity School, had transformed their lives and made them bold witnesses for Christ. For all this we thank God.

The Christian women of the congregation also are coming forward. They are being trained as school mistresses and nurses. It is a matter for thankfulness that Christian women teachers are welcome by the Municipal and Board Schools.

In this diocese, there are now 172,000 Christians and this growing Church needs help in two important matters.

Need for Higher Education.

One is higher education for women. The clergyman's wife finds it an uphill work where the teachers' wives are not educated. As the Church grows in number, we want more leaders. For the future of the Church, we ought to have women more highly educated than at present to take the place of leadership in the country and the Church. I should therefore plead for help to be given to the High School that is being proposed by the Diocesan Council.

Another need is medical help—we have greatly felt the need for medical help for the village Christian women and caste women. When I had been on tour, in the Kistna District, I was told that the hospital recently established by the Missionary of the Seventh Day Adventists in Nuzvid drew most of our patients and that they had to fight hard against their doctrines which are preached to them.

And for Medical Help.

The need of the village medical help is so great that we had to bring some of the clergymen and some of their wives to receive instruction for ten days from the doctor in Dornakal about the use of some of the simple medicines and send them back with a small tin box of medicines to their villages with instructions to sell them to the villagers and to refill them with the money got by selling. The Indian doctor is supported partly by the S.P.C.K. and partly by the Indian Missionary Society of Tinnevelly. It is reported that the average number of deaths resulting every year from preventable disease is about five or six millions in India. A great deal of preventive work is to be done in the C.M.S. area where the Sudras are coming in. It is only in big towns the Health Weeks are held. No health work and instruction is given in the villages. I will give you one instance of the case how a true knowledge of the causes of the disease dispels their fears. One of the Sudra converts women, showed me the thatched hut in which she was living, while she had abandoned her big house built with bricks as a cattleshed. She told me that, before she became a Christian, she had attributed her perpetual illness to her house, which was said to be haunted but after her return from the hospital, she had realized that the cause of illness was lack of ventilation only. They were now intending to pull down the house and build it again with large windows.

May I just quote a few sentences from the letter of a missionary lady who is working in one of the villages? She says:—"I'm rather glad the bishop wouldn't let us have a nurse for, although it means a great deal of extra work, it's well worth it, for we are getting to know so many people in this way. You would be amused at the number of calls we have and what varied complaints! I had to perform an operation last week, and the patient is still alive! He brought me twelve annas as a thank-offering for our medicine fund. I was called to help to

bring a babe into the world the other day. All went well, but they were rather alarmed at my cleanly habits and said the evil eye would have something to say to it. If only we could get better educated women, we could do more. There's such heaps to do!!"

The most insisting demands of the Church in the Diocese of Dornakal are higher education for women and medical aid.—The Record, London.

Book Reviews

ALEXANDER MARSHALL: By John Hawthorne. Cloth. Pp. 159. Published by Pickering and Inglis, London, England. Loizeaux Brothers, New York City. Price, $1.00.

The record of this evangelist, author and pioneer in religious work, reads like a romance. The son of a worthy father known in his town as "'Holy Marshall", he early imbibed the spirit of his sire and walked in his steps. This fruitful life touched not only the continent on which he was born, but the United States and Canada, the West Indies and Australia.

Open-air meetings, in tents and halls, churches and chapels, he made known the glorious Gospel that Christ died for all men and that all men might be saved. His published writings carried his influence far and wide, his correspondence likewise reaching an extensive clientile. The book is a stimulus to indifferent Christians, a tonic to well seasoned workers for the Lord, a tribute to what God can do with a surrendered life.

Kenneth Mackenzie.

DO THE CHURCHES DARE? By Chauncey J. Hawkins. The Macmillan Company. Price, $1.50.

Do the churches dare to do what? It would seem that the question might be completed thus: "Do the churches dare to exchange their Lord for an emergent deity that has come forth at the top of the author's pyramid of developing life, beginning with only "point-instants", and progressing through matter, life and culminating in the emergent deity, Jesus?" What hath been wrought indeed out of "point-instants" and muck and mire and worm!

When he undertakes to state what the "churches" believe and practice, he has taken a large order, for they run all the way from "Holy Hopper" and "Roller" to "Latter Day Saints". But he does not really grasp the teaching of the Church, and its practice and worship. He thinks that the transcendent and immanent Deity are contradictory. Which shows that he has not entered into the reality of the faith of the Church. I speak not for the two hundred self-propelled "churches". It is admitted that one does not worship nor enter into the conscious Presence of God by means of jig-saw hymns and high-pressure praying and oratory.

One would suppose that the author lived in his study apart from the world and that as he writes, he dips into a number of books by modern writers, and supposes that these writers express the heart of mankind. He is mistaken.

Many of his criticisms are justified, and some of his suggestions, those worthwhile, are already, are really the faith and practice of the Church. The contact with Christ in the Holy Communion is a reality. He gives power to the "emergents to emerge" into a higher plane of living. They feel His immanence in their life, and in all life. He lifts them up, and they reach towards Him. By prayer and work and giving they are endeavoring to build the Kingdom of God, and cause His love to prevail. But they cannot produce this as a finished product of a factory. Being mere men, they can only work as men work.

One is reluctant to criticise the book; but it is so devoid of anything that could encourage or inspire. Most men KNOW they need God, and to live here and hereafter. The eternal punishment idea (exploded) does not keep men from Christ and the Church; BUT selfishness and sin keep them bound.

R. R. C.

THIS WEEK'S HOWLER.

Over a new lych-gate at a certain church were inscribed the well-known words: "This is the gate of heaven." The paint on the gate was still wet, and attached was a notice which ran: "Please go round the other way."—Church of England Newspaper.

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letters to the Editor" will appear in our columns except those coming to us signed by writer.

AN OLD FRIEND.

Mr. Editor:

Your favor of May 20 has been received, and I may add, with pleasure.

I shall be very glad to resume the pleasure of sending you from time to time news items from our mission field.

A brief notice of our Synod meeting is sent herewith, and other things will follow.

With best wishes for that indispensable institution, the **Southern Churchman**, beloved through generations, I am,

B. L. Ancell.

20 Minghong Road, Shanghai, China.

PLEASURE.

Mr. Editor:

It always gives me intense pleasure to receive the **Southern Churchman**, I get more real pleasure out of the reading of this paper, than I do out of all the others. Hence, I was extremely grateful when you kindly renewed sending me the paper which I was unable to renew for lack of funds.

May the Heavenly Father crown all your efforts with His super-abundant blessings, is my earnest supplication to God.

With all well wishes, I have the honor of subscribing myself.

Juan McCarthy.

Calle 8, entre 1 and 3,
Reparto La Sierra, Almendares,
Havana, Cuba.

THE KULING AMERICAN SCHOOL.

Mr. Editor:

While a guest recently in the home of the Rt. Rev. L. H. Roots, D. D., Bishop of Hankow, China, I chanced to pick up a copy of the **Southern Churchman**, which was lying on the library table. I noticed therein that you print in each issue of this excellent church magazine favorite passages of Scripture which are sent to you from time to time by various people, and that in this particular number you asked the question: "Who will send one from far-away places as well as those near?"

There immediately came to my mind one of my favorite passages of Scripture, and one particularly applicable to China at this time, torn as it is by civil war, with military might striving against military might, and accomplishing nothing so far as those of us here are able to see. The passage I have in mind is found in the fourth chapter of Zechariah, being a part of the sixth verse: "Not by might, nor by power, but by my spirit, saith the Lord of hosts."

Albert H. Stone.

Kuling, Kiangsi, China.

RECENT DISCOVERIES IN PALESTINE.

Sir—In many small details the Biblical record is borne out in the discoveries made by turning the soil in Bible lands. The excavations of the last three seasons have been undertaken on the hill-top of Tell Fara, which proves to be the lost city of Bethpelet, named in the book of Joshua, and mentioned seven centuries later in Nehemiah.

Here we found several cities super-imposed one on the other—as at Gerar—and have worked out several levels. The invasion of the Shepherd Kings has left its evidences on this site, surrounded in part by a vast Hyksos earthwork, with a trench eighty feet across. The tribe of the Kenezites had its counterpart in prehistoric days, and several important neolithic settlements are found to occur along the banks of the Wady Ghuzzeh, and have yielded objects of importance.

Fliners Petrie.
British School of Archaeology in Egypt,
University College, London.

Church Intelligence

CHURCH OF ENGLAND NEWS.

(S. C. London Correspondent.)

Bishop of Indian Sees Appeal: In a letter last Monday to The Times, six Bishops of Indian Sees appeal for an atmosphere of peace and goodwill for the consideration of the future of India. In so doing they say, "There are two forces which can save the situation. The first is that Indians who love their country should be assured of Britain's genuine desire that India should attain her proper place in the commonwealth of nations and that Indians themselves should have their full voice in determining the destinies of their own country. Men of all parties have revolted (as all Britons would revolt) against the idea that their future should be settled without the utmost weight being given to their own feelings and aspirations." These words, though written in another connection, certainly seem to support the appeal from the South Indian Christians for a Union of Churches. Indians do not want to perpetuate our divisions, and seek to unite the Christian Churches in one, or to progress towards such an idea. Whether the Lambeth Conference of Bishops will all be of this mind remains to be seen, but if the spirit and ideal set forth by these six Bishops dominate, there is hope indeed for the South Indian Proposed Scheme of Union.

The Group of Young Churchmen, who have been making their appeal to the Bishops to make the position of the Church of England more plain, and either to avouch that the teaching of Anglo-Catholics is the accepted doctrine of the Church of England, or to act as though they were not, have issued a pamphlet setting forth what they stated at a meeting recently held. In the pamphlet a correspondence with the Archbishop of York is given. The Archbishop says, "The Mass is, after all, nothing but the name given to a particular service, and very often what is announced under that name is the Order of Holy Communion taken in strict accordance with the Book of Common Prayer. No doubt those who use the name are, as a rule, more prepared than many Evangelicals would be for celebrations of the Holy Communion to take place in which very few of those who are present at that service actually make their communions." The comment upon this in the pamphlet is this, "To this we did not reply. If the number of Communicants is the difference between the Mass of Rome and the Holy Communion of England, then the Reformation was a farce and Cranmer an imbecile". This latter phrase seems to have caught the mind at any rate of the press. It seems a fair comment on the Archbishop's letter and a reasonable deduction. The treatment of enormous issues of vital spiritual import as though they were trivialities try the patience of young men and young women (and older ones, too), who desire to know and to propagate the Truth of God. Youth rightly demands that the furtherance of ambiguities should cease, and that the Church of England should know her own mind, and if she does not stand by what she professes, she should say so, and let those who would be her loyal children profess and act according to revealed Truth.

H. W. Hinde.

Youth and Vocation.

"Youth and Vocation" is one of the subjects under consideration by the Bishops at the Lambeth Conference. The choice of this subject indicates the place which youth has in the thought of the leaders of the Church at the present time. The problem before the Church is how to retain the young people who now fall out of connection with the work and worship of the Church between the ages of fourteen and eighteen. Numbers of boys and girls who have been regular members of Sunday school while they have been attending day school, as soon as they leave and go to work give up their attendance, and soon cease to have any connection with organized religion. Some of them may have been confirmed, but even they do not keep in touch with the Church and become regular communicants. It has been pointed out more than once recently that if the Church could retain the boys and girls who have been confirmed, we should have no reason to complain of empty churches, for in ten years' time most of the churches would be crowded.

I received some time ago from Ireland the report of a unique gathering held in Dublin last year called "The Conference of Youth". It shows that the Church of Ireland is alive to the difficulties, and is endeavoring to deal with them effectively. I promised to give an account of this conference, but I have been unable to do so until now. The suggestion of the conference came from the Rev. Lionel Fletcher, and as a result of letters in one of the Dublin papers, which stated that "youth's needs and criticisms deserved more attention than they were receiving", the Synod of the Diocese asked the Archbishop of Dublin to arrange for the holding of a conference "to discuss the subject of youth, its place and duty in the Church". Careful preparations were made for the conference, which was held in one of the largest halls in Dublin each evening for a week. The Archbishop presided at each session: "It was decided that youth should be taken as meaning those between the ages of eighteen and thirty." Preliminary meetings of preparation were held in the parishes, and each parish was invited to send six delegates. The meetings were real conferences. After one or two short opening speeches, the subject was discussed in groups, and after forty minutes or an hour short reports from the groups were given, and there were some general discussion. Two subsequent meetings of the delegates were held, at which a series of findings for presentation to the Diocesan Synod were drawn up, for a Continuation Committee formed for future action.

The conference was not open to the press, and as the report shows, there was a very frank and full discussion of the problems of church life, as they present themselves to youth. The first session, after the opening address of the Archbishop, was devoted to free and vigorous criticism. The subject was "Is there anything wrong with the Church: (a) clergy, (b) laity, (c) organization"? Both clergy and laity expressed themselves without reserve. It is impossible to convey an impression of what the report contains, but few failures on the part of either clergy or laity escaped notice. On the second evening the subjects were: I—"Do our Church Services Fail? If so, where?" II—"Does Present-Day Religious Teaching Meet the Needs of Youth?" The same frankness was shown in the discussion of these topics. A session was then devoted to "The Problems of Sex". Discussion on this took place in separate groups of men and women, and findings were presented. In dealing with "What has the Church to do with present-day social questions"? attention was practically confined to Sunday amusements, betting and gambling and housing. The most heated discussion arose on the subject, "Our Own Church and Its Attitudes Towards Other Churches". It showed that the Irish laity are not yet ripe for reunion. The last subject was, "What Is Youth Prepared to Do for Our Church"? and many practical suggestions were made. The resolutions of the conference may be a topic for further comment at a future date, as the subject will come up again for consideration.—The Record, London.

Open Question.

Whether to continue holding the Church's Annual National Social Service Conference, held during the past ten years in conjunction with the National Conference of Social Work, and if so, what form the Church Conference should take, are queries raised by the Social Service Department in The Spirit of Missions for August.

"Now that the Social Service Department has been so radically reorganized and depleted in its personnel, the question has been raised as to the wisdom of continuing these national meetings. With the changes in the department a new method of work will inevitably be necessary. Our work with institutions and probably the relations with social work agencies will be much less. The department for several years has been trying to raise the standards of our orphanages and old people's homes. The work has been going on quietly, but efficiently, until we have some of the best run institutions in the country. That work will now have to be done by the dioceses, as will also the making available of case-work technique to the clergy.

"The question that faces us is: Can this be done by the National Conference, or would it best be done in provincial meetings of diocesan chairmen and heads of institutions? We ask you to think it over and let us know. It would not be possible for the one secretary left in the departments to cover all the meetings, but the work could be done by leaders in each province. Fortunately, such men are available. Let us have your ideas."

Faith and Youth Program—Brotherhood of St. Andrew.

The Faith and Youth program for boys, prepared by the Brotherhood of St. Andrew, to be offered to parishes throughout the Church this fall, has been approved by the Presiding Bishop in the following published statement:

"The crusade planned by the Brotherhood of St. Andrew is a call for renewal of faith and missionary service. With all my heart I echo the appeal. The spiritual contagion which carries from one life to another the message of the living Christ is the way by which the Gospel spreads among men. The world is waiting for a renewal of the Apostolic impulse which compelled St.

Andrew to bring his brother, Simon, to the Master's presence; which sent the Disciples of the early Church throughout the world with the single purpose of making our Lord known to mankind. The Brotherhood of St. Andrew lives still to follow the same course and to lead the youth of today in the same paths of service.

"I commend to the Church the program of the Brotherhood, and I pray that it may be blessed by the Holy Spirit and proved by its fruits."

The plan as outlined provides for a seven-day mission for older boys, beginning on Sunday, November 23 and leading up to the nation-wide annual corporate communion of men and boys on Advent Sunday, November 30. Posters and publicity material, special services of worship, material for seven addresses by the leader, and follow-up plans will be provided by the Brotherhood. Full information may be obtained by addressing the general secretary, Leon C. Palmer, at 202 South Nineteenth Street, Philadelphia.

The Kanuga Lake Conferences

According to a report from one who is well informed, there were no less than seventy-six summer schools and conferences for workers of the Episcopal Church during June and July, and they must have reached a total enrollment of nearly ten thousand, if not more.

It is doubtful, however, if any groups met in such an ideal setting as Kanuga Lake, N. C., where a property, consisting of 400 acres of land, a beautiful lake, modern and convenient hotel and thirty cottages, is owned by the Episcopal Church, and for six weeks is used exclusively for this purpose.

The Young People's Service League Conference began June 14 with an enrollment of about 270, consisting of young people from the Carolinas and Virginia, and giving courses in the Life of Christ, Outline of the Bible, Social Service, Y. P. S. L. Activities, Missionary Heroes and various phases of Sunday-school work.

On June 28 the young people gave place to the adult group with a registration of about 150 and a faculty that included Rev. G. Warfield Hobbs from New York, Dean William H. Nes from New Orleans, Dr. Homer W. Starr from Charleston, S. C., and Mrs. John Loman, of Pittsburgh, Pa., and other church leaders in every field of Christian activity from thirteen different dioceses and cities within the above limits.

The Junior Camp made up of boys and girls between twelve and fourteen had a registration of 257, making a total of nearly 700 in attendance during these six weeks.

The acquisition of this property by the Church is a long story of prayerful effort and practical negotiation by the Rt. Rev. K. G. Finlay, Bishop of Upper South Carolina, and his able assistant, Rev. A. Rufus Morgan, Executive Secretary for that Diocese. The property is now owned and almost entirely paid for by the Church, and from August 1 to September 10 is operated as a summer resort. By careful management during this period the Bishop is able to clear a sufficient amount to run the conferences at a wonderfully cheap rate ($22 per person for the two weeks) and to have a considerable sum for maintaining and improving the property.

By his own indefatigable industry and effort he has created a wonderful spirit of service in the young people of his own and adjoining dioceses, so that they volunteer for all sorts of duties in connection both with the conferences and summer hotel. He offers "dining-room scholarships", which means the opportunity to wait on the table for nothing, and they are eagerly sought after by the best and wealthiest boys and girls of this section, thereby greatly reducing the number of paid employees and increasing the profits to the Church.

One of the most attractive features of these conferences is the "twilight service" conducted every evening on the lake shore in the most wonderful setting of water and mountain scenery. At one of these services a rainbow appeared with both ends in the lake and arched over "Pinnacle Mountain" in the background. It was indeed as though God had smiled upon His children's efforts of prayer and praise.

No place in the country can offer greater inspiration, more practical instruction or better examples of efficient service than Kanuga Lake.

R. C. M.

Cable From Hankow.

The Department of Missions received on August 1, a cable from Hankow giving the locations of the foreign members of the Hankow diocesan staff, as follows:

Hankow:
Mrs. Roots.
Bishop Gilman.
Rev. C. L. Pickens and family.
Mr. T. J. Hollander.
Mr. R. S. Underwood.

Ichang:
Deaconess Riebe.

Kuling:
Mrs. Gilman.
Mrs. R. A. Kemp and family.
Rev. Walworth Tyng and family.
Morther Ursula.
Sister Anita.
Rev. R. E. Wood.
Mr. E. P. Miller.

Wuhu:
Miss C. A. Couch.

Shanghai:
Mrs. Hollander and children.
Miss A. J. Lowe.
Miss W. E. Steward.
Miss M. G. Tetley.
Miss M. E. Wood.
Miss A. M. Clark.
Miss Elizabeth Roots.
Deaconess Julia A. Clark.

Mokanshan:
Miss M. E. Dawson.

Chefoo:
Miss M. G. Cabot.
Miss Venitia Cox.
Miss O. B. Tomlin.
Mr. J. E. Fowler and family.

Peking:
Miss A. E. Byerly.

Manila:
Miss R. B. Lustgarten.

The cable says also that the extent of property loss in Changsha is not known in Hankow, and that another cable will be sent next week.

The Rev. and Mrs. Walworth Tyng, now in Kuling, are the only foreign members of the staff who are normally stationed at Changsha. The Chinese priest at Changsha is the Rev. Cary T. Y. Fang.

Dr. Arthur Sherman, of Wuchang, is at present in Japan.

Bishop Roots is at Lambeth.

A Present Day Martyr.

Word was received late in June that the Rev. Fung Mei-ts'en, a priest of the District of Hankow, was murdered on April 22, by communists outside the town of Chuho, where he was in charge of the mission. The Christians of Chuho had taken refuge in the church when the town was attacked on April 16; Mr. Fung had refused to leave his flock to save his life, standing up boldly when the clergyman was asked for, and in trying to protect the others, he was seized and carried away, and then wantonly killed, on Tuesday in Easter week.

He was born in 1879, baptized in 1907, and as catechist, deacon and priest, he served the Church for twenty years. He had three sons, one of whom is a student in St. Michael's School, Wuchang.

On Good Friday, two days after his capture, he wrote Bishop Roots a letter, translated as follows:

My Dear Bishop Roots: I write reverently to you at this time. I, Mei, was seized on the sixteenth day of this month by the county official of the Soviet government. The chairman of their executive committee said to me, "Mei-ts'en, you are a preacher of the Gospel in the Sheng Kung Hui and therefore you are one of the corrupt gentry". He would not let me plead my cause. They have condemned me to be shot on the nineteenth.

I, Mei, have perfect peace in my heart, but, Bishop, I want you to think of me as giving my life as a sacrifice for the sake of the Gospel. With regard to my aged father, and my wife and my two younger sons, I ask that you take them under your special care and protection. As for the other things that I would like to tell you, I am not given an opportunity. This letter knocks at your door to ask after your welfare.

Respectfully presented,
(Signed) **Fung Mei-ts'en.**

SOUTHWESTERN VIRGINIA.

Rt. Rev. Robert C. Jett, D. D., Bishop

We Have a Boy Choir in the Diocese.

St. John's Church, Roanoke, enjoys the distinction of having the first boy choir in the Diocese of Southwestern Virginia. Mr. Donald A. McKibben, graduate of the Cincinnati Conservatory of Music, accepted the position of organist and choir director of S. John's in the latter part of November, 1929, and at the request of the rector, the Rev. Dr. Alfred R. Berkeley, and the vestry he immediately took up, as one of his activities, the organization of a boy choir. After a series of tests with a large number of boys of the city, he finally selected twenty-two as the personnel of the choir, and began training them in January.

The first formal service in which the boys took part was on the evening of Palm Sunday. They then sang at the evening services until Trinity Sunday, when they began singing in the morning; the evening services being discontinued for the remainder of the summer. When these are resumed in the fall, the boys will sing at both services. They range in age from ten to thirteen years, and represent families belonging to several different denominations. Four of the boys are already doing solo work, and all of them are most faithful in attendance, both at choir and practices and services.

The work of the boys is arousing a

(Continued on page 23.)

Family Department

AUGUST.

1. Friday.
3. Seventh Sunday after Trinity.
6. Wednesday. Transfiguration.
10. Eighth Sunday after Trinity.
17. Ninth Sunday after Trinity.
24. S. Bartholomew. Tenth Sunday after

COLLECT FOR THE EIGHTH SUNDAY AFTER EASTER.

O God, whose never-failing providence ordereth all things both in heaven and earth; We humbly beseech Thee to put away from us all hurtful things, and to give us those things which are profitable for us; through Jesus Christ our Lord. Amen.

DOMINE QUO VADIS?

Master, where leadest Thou?
Mark Thou Thy cross upon my brow;
What wouldst Thou have me do? Show me the way.
What is Thy plan for me this day
What wouldst Thou have me to do before the night?
Lead on; I follow Thee to left or right.
Where leadest Thou? I cannot see.
Touch but my hand; I follow Thee.

—Geo. Klingle.

The Beloved John.

Am growing very old.
This weary head, that hath so often leaned on Jesus' breast,
In days long past, that seem almost a dream,
Is bent and hoar with its weight of years.
These limbs that followed Him, my Master, oft from Galilee to Judea,
Yea that stood beneath the cross and trembled with His groans,
No longer bear me even through the streets to preach unto my children.
Even my lips refuse to form the words my heart sends forth.
My ears are dull, they scarcely hear the sobs,
Of my children gathered round the couch.
My eyes so dim they cannot see their tears.

God lays His hand upon me,
Yes, His hand and not His rod.
The gentle hand that I, in those three years, so often pressed in mine,
In friendship such as passed a woman's love.
I'm old, so old I cannot recollect the faces of my friends,
And I forget the words and deeds that make up daily life,
But that dear face and every word He spake grows more distinct as others fade away,
So that I live with Him and holy dead
More than with the living.

Seventy years ago
I was a fisher by the Sacred Sea,
It was at sunset. How the tranquil tide
Kissed dreamily the pebbles! How the light
Crept up the distant hills, and in its wake,
Soft purple shadows wrapped the dewy fields,
And then He came and called me.
Then I gazed for the first time on that sweet face.
Those eyes, from out of which as from a window shone divinity,
Looked into my inmost soul, and lighted it forever.
There His words broke on the silence of my heart, and made
The whole world musical.

Incarnate love took hold of me,
And claimed me for its own.
I followed Him in the twilight holding fast His mantle.
Oh! what holy walks we had, through harvest fields and desolate dreary wastes.
And often times, He leaned upon my arm, wearied and wayworn.
I was young and strong, and so upbore Him.
Lord! now I am weak, and old and feeble,
Let me rest on Thee. So put Thine arm around,
Closer still, how strong Thou art!

The twilight draws apace,
Come let us leave the noisy streets and take the path to Bethany, for Mary's smile
Awaits us at the gate, and Martha's hands have long prepared the cheerful evening meal.

Come James, the Master waits and Peter, see, has gone before.
What say you friends?
That this is Ephesus, and Christ is gone
Back to His Kingdom?
Ah! 'tis so, I know it all
And yet just now I seemed
To stand once more upon my native hill, and touch my Master.
Oh! How oft I've seen the touching of His garments bring back strength,
To palsied limbs! I feel it has to mine.

Up! Bear me once more to my church,
Once more let me tell them of a Saviour's love.
For by the sweetness of my Master's voice,
Just now I think He must be very near,
Coming, I trust, to break the veil which time has worn so thin
That I can see beyond, and watch His footsteps.
So raise up my head.
How dark it is! I can not seem to see the faces of my flock.
Is that the sea that murmurs so, or is it weeping?
Hush, My little children.

"God so loved the world He gave His Son,"
"So love one another."
Love God and Man. Amen.
Now bear me back.
My legacy unto an angry world is this.
I feel my work is finished.
Are the streets so full?
What call the folk my name? The Holy John?
Nay rather write me, Jesus Christ's beloved, and lover of my children.
Lay me down once more upon my couch, and open wide the eastern window.
See there comes a light, like the which broke upon my soul that eve when in the Isle of Patmos, Gabriel came,
And touched me on the shoulder,
See it grows!
As when we mounted toward the pearly gates.
I know the way, I trod it once before.

And hark! It is the song the ransomed sang,
Of glory to the Lamb; How loud it sounds!
And that unwritten one, methinks my soul
Can join it now. But who are those who crowd,
The shining way? Joy, joy, 'tis the eleven
With Peter first. How eagerly he looks.
How bright the smiles are beaming on James' face.
I am the last. Once more we are complete,
To gather round the Paschal feast. My place
Is next my Master. O my Lord, my Lord,
How bright Thou art, and yet the very same I loved in Galilee.
'Tis worth the hundred years
To feel this bliss.
So lift me up, dear Lord, unto
Thy bosom. There shall I abide.

—Author Unknown.

The Thermometer of the Church.

The missionary enterprise is the thermometer of the Christian Church. There can be no doubt about it. The Church at home can be judged by its missionary passion. When the fires on the home altars burn brightly then we know that the light is shining far beyond her borders. If missionary enthusiasm is low, then it is because the Church at home has lost its zeal.

Dr. Alexander Duff, whose name is associated with India, wrote: "There was a time when I had no care or concern for the heathen. That was the time I had no care for my own soul. But by the grace of God when I began to care for my own soul I began to care for the heathen, too. And in my closet on my bended knees I said, 'Oh, Lord, Thou knowest silver and gold have I none for this cause. What I have I give: I offer myself; wilt Thou accept the gift?' This has been historically true of the Church of Christ. When it was selfish and self-centered, then it was without the missionary flare. It was at the door of a self-sufficient, worldly and wealthy Church that the risen Christ stood waiting for entrance, saying, 'Behold, I stand at the door and knock', and it was upon that Church that He pronounced the most dreadful of all judgments: 'Because thou sayest, I am rich and increased with goods and have need of nothing; and knowest not that thou art wretched and miserable and poor and blind and naked'."

One thing, and only one, is needed. The Church in America needs to be baptized into the conviction that the Gospel of the Lord Jesus Christ is supreme and final. The Church must recapture the urgency of its own message. Many things have transpired to weaken the conviction and to slacken the step of the messengers. There has been a growing religious toleration throughout the Church at large, and this is well. There has been an appreciation of the good in other religions, and this, too, is well. On the other hand, there have been reiterated and insistent attacks upon the Christian position. It is not foreign missions that are under fire; it is the whole Christian position. The question is being asked of Christians as it was asked of old: "Where is now thy God?" There has been a lowering of the sense of values growing out of a vulgar use of wealth, and a more

flagrant display of things that are material. We are facing, too, the powerlessness of merely altruistic motives which are not undergirded by the love that was born at the cross of Christ. The Christian Church is reflecting the low standard which has laid hold upon the life of the people and has not challenged the social order of our own land by the supernatural and divine mandate of the Gospel.

One thing will help. The Church at home needs clear-cut evidence from the mission field that the Gospel of Christ is the power of God unto salvation. Personally, I believe that this evidence is in our hands, but our imaginations are dulled and we have eyes and see not. The Church's generosity, however, cannot live for ever on the missionary sacrifice of the great pioneers. The passing generation was fired in its missionary enthusiasm by the daring deeds of Livingstone and Patton, Carey and Morrison, Judson and Chalmers. The Church today needs fresh evidence. Too frequently from missionary leaders it has asked for bread and has been given instead the cold stones of economic situations and political maneuverings. The Church will listen to evidence. The heart of the Church will respond to the things of the spirit. When the Church hears from the lips of inspired missionary prophets the story of lives redeemed and sins forgiven through the power of the conquering Christ, there will be no lack of enthusiasm in money or life.—Dr. H. T. Kerr, in Missionary Review of the World.

For The Southern Churchman.

EYES O'ER THE SEA.

John Mackaye Dunbar.

Eyes o'er the sea—long severed from me,
In shadow and sheen losing none of their light,
Calming ever the waves of my sensitive soul
As a bird nesting low in the haze of the night.

Eyes O'er the Sea
Coming only to me.

Far off in her Home, midst the sheltering hills,
With never a shadow to darken their rays,
Save when her heart has a longing for one
Who roamed, her companion, in happier days.

Eyes O'er the Sea
Blessed vision to me.

Waves roll between in the far distant North,
Sleet lashing sea—of the colour of snow,
Still one can vision through gloom—coming still
The luminous rays of their ministering glow.

Eyes O'er the Sea
Trysting ever with me.

Under the skies of the Tropical Zone,
Rounding the curves of the African coast,
Ever their glances illumine mine own
As waves hold the gleam of the shimmering host.

Eyes O'er the Sea
Shining softly for me.

Limitations.

I had a grandmother who loved music. She did not have much opportunity to hear great music for in those crude pioneer days, pianos were unknown, organs were very rare and they who could play any instrument even more rare. But she loved the hymns of her church. I can see yet the rapture on her face when those carols of faith and hope were sung. But she could not carry a tune. One favorite amusement on the days when we were shut in and there was nothing else to do, was to ask her to sing for us. She knew the words but the tune was invariably elusive and her ineffectual efforts always doubled us up in laughter. She knew she couldn't sing and she was just human enough to enjoy our enjoyment and to consent to be a clown for our indoor circus. She could not sing, but oh! how she wanted to sing! She used to say to me in solemn moments: "Albert, some day, over there, I'm going to sing." And I knew what she meant. Please God that will be true of all of us who want badly enough to do the beautiful things which we appreciate and feel, but which lie beyond our power of expression here. Earth does not exhaust our opportunities nor finally frustrate our dreams. Let us accept all these limitations as a part of the inevitable difficulty of those who must begin on earth a career which will outlast the stars and let us abide in patience and in hope.—Dr. A. E. Day.

"Going Home."

(From a Letter in The Manchester Guardian.)

The late Dr. J. H. Jowett, many years ago, told me a beautiful story of the late Rev. Mark Guy Pearse.

Once when they were talking about their work Pearse mentioned his visitation of the sick among the poor folk around St. James' Hall, Picadilly, where he and Hugh Price Hughes did such magnificent things, and he referred to those who were bed-ridden and incurable.

"What do you say to such?" asked the younger man, Jowett.

"Oh, sometimes I say nothing. I just draw a little sketch for them to look at day by day," answered Pearse.

"What sort of sketch?" pursued Jowett.

By way of answer he took a half-sheet of notepaper and skillfully made a pencil drawing of a late cloudy afternoon in December. The moorland and the wide valley, with its few leafless trees, were in the deep shade, and the sky was heavy with dark, lowering clouds.

In the center of the lonely and desolate scene a solitary bird wearily winged its way home after its day's labors. Underneath the drawing Mark Guy Pearse wrote the words, "Going Home".

"Something of this sort," he said, as he handed Jowett the little drawing.

That clever sketch was cherished by Jowett until the end, when he "went home". It was kept in a place of honor on his mantelpiece.

Sin.

It is a disease, but men differ as to its diagnosis and remedy. To Jesus sin was desperately serious. Dr. Warchauer in "Seven Questions," says "Because God is love, therefore sin was to Jesus the great tragedy of the soul, its willful self-exile from God. To the Pharisees sin was an offense against a written body of legal injunctions and ordinances, a view which made it sinful to violate some petty ceremonial prescription, but tolerated moral delinquency, hardness of equivocation as long as the letter of the law was observed. Sin to Jesus was rebellion against the will of God, exclusion from God's presence, a voluntary dwelling in darkness and in the shadow of death, a malady too grave to yield to surface treatment. Thus our Lord's first message expressed his ideas about sin, "Repent, be ye of another mind," and this must still be the message of the Church. He is able to save to the uttermost.—Presbyterian Banner.

EVIDENCE.

In trouble and in fear, I sought
The Man who taught in Galilee;
And peace unto my soul was brought,
And all my faith returned to me.

O times of weak and wavering faith,
That labour pleas in His defence;
Ye only dim Him with your breath—
He is His own best evidence.

Being Above One's Work.

"I certainly cannot understand Mrs. Warren," the girl said, her pretty brows lifted half in perplexity, half in disdain, as she watched the neighbor going home. "She is so quick-witted. You'd think she'd care for the best things—books and culture and all that—but she really seems to enjoy her housework and cooking more than anything else in the world. You saw how she was just now, as delighted over that new salad recipe you gave her as I should have been over a new thought."

The older woman, the girl's hostess, laughed as if something amused her; but tenderly, too, for she loved the girl. "Why shouldn't she enjoy her work first and most?" she asked. "It was what she was put into the world to do."

"But the kind of work," the girl protested—"just common cooking and dishwashing! She might have thoughts above it."

"What would you think of a lighthouse keeper who had 'thoughts above' cleaning lamps?"

"Oh, but that's different," the girl said quickly. "That's a matter of life and death to others."

Her friend shook her head. "No, dear, it isn't different. The task that God puts into one's hands always demands joy and enthusiasm. The problem is not one of having thoughts above one's work, but of lifting one's work to the level of one's greatest thoughts. Do you see?"—Author Unknown.

The Nobility of Work.

Let us live hard, work hard, go a good pace, get to our journey's end as soon as possible; then let the post-horse get his shoulder out of the collar. . . . I have lived long enough to feel, like the old post-horse, very thankful as the end draws near. . . . Long life is the last thing that I desire. It may be that, as one grows older, one acquires more and more the painful consciousness of the difference between what ought to be done and what can be done, and sits down more quietly when one gets the wrong side of fifty, to let others start up to do for us things we cannot do for ourselves. But it is the highest pleasure that a man can have who has (to his own exceeding comfort) turned down the hill at last, to believe that younger spirits will rise up after him, and catch the lamp of truth, as in the old lamp-bearing race of Greece, out of his hand before it expires, and carry it on to the goal with swifter and more even feet.—C. Kingsley.

For the Young People

For The Southern Churchman.

TO SERVE.

Maude Forrest Mumma.

How sweet it is to serve,
  Helping those we love;
It is a piece of Heaven,
  Dropped from above.

To help another traveler,
  Along the road, we've trod;
And earnestly endeavor,
  To lead them on to God.

To help them solve life's mysteries,
  To learn the same old songs;
That we learned in our childhood,
  To which true joy belongs!

To teach the same old stories,
  That we learned in our youth;
Deeds of magic glories,
  That teach both love and truth.

To toil for them and labor,
  From dawn till setting sun;
And count no labor ended,
Till come the words, "Well done!"

So to press on forever,
  As long as we shall live;
And earnestly endeavor
  To love and serve and give!

The Angelus.

"Who can tell me the name of this picture?"

The minister looked among the bright young faces in the village Sunday school and smiled. But he got no answer. No one knew.

"Well, well," he said. "Now, look at it very carefully, and I'll tell you."

He held it out where they could all see it, a picture of two peasants in a field, perhaps husband and wife, standing with bowed heads. Between them on the ground was a half-filled basket, at one side a pronged spade left upright in the ground, behind them a wheelbarrow on which was a sack filled and tied at the top with another leaning against it, and on beyond little stacks of hay, and away in the dim distance a church with tower pointing heavenward.

"This is called The Angelus," the minister continued. "Can any one tell me what The Angelus means?"

There was a brief pause, and then a sturdy little boy raised his hand.

"All right, Bobbie."

"'t means angels," said Bobbie.

The minister's eyes twinkled, but he shook his head.

"Not exactly," he replied. "It sounds like angels, and I can imagine angels being near by. But it doesn't mean angels. The Angelus was a little prayer that people said at morning, noon and evening at the sound of a bell, called the Angelus bell. Sometimes the bell itself is called The Angelus. I don't think I ever heard of an Angelus bell in this country, but they used to have them in some places across the ocean. This picture is a scene in France. These are French peasants. It was painted by Millet, one of the great artists—Jean Francois Millet."

He observed the picture thoughtfully.

"Millet lived in Normandy, a part of France," he resumed. "His parents were farmers, intelligent and pious, and while they worked in the fields the grandmother cared for the children. She taught Francois many things that afterwards may have helped him with his painting. I can just see them bending over the engravings in the old family Bible, which awoke in him a love of drawing, and I feel sure he must have tried to draw many a picture while he was yet a small boy. But as soon as he was old enough he had to go out and work in the fields with his father and mother. When he was eighteen, and his brothers were old enough to take his place in the fields, the family savings were put together and he was sent to a city nearby to study art. Afterwards he went to live in a village not far from Paris, beside the great forest of Fontainebleau, and there he lived the life of the peasants and painted his beautiful pictures. It was there he painted The Angelus."

The minister laid the picture on the table.

"I have some smaller copies here," he said, "and after Sunday school you can each have one to take with you."

As David and Caryetta walked home with their parents from church, after the service following Sunday school, they showed them their pictures again and told them all the minister had said about The Angelus and the great artist.

"I never heard of it before, as I know of," their mother said, "or him either, have you, Cyrus?"

"Nope," replied Cyrus. "Can't say as I have."

"You can see the church 'way across the field," David informed, scrutinizing his picture closely. "See?"

The others bent over beside him to look.

"I can't quite make it out," said his father. "It ain't painted very plain, is it?"

"Oh!" exclaimed Caryetta. "There's Mrs. McGuffy. I'm goin' to show mine to her."

She ran on a few paces to where an old woman stood in a cabin door, beside which a hollyhock bloomed.

"Look, Mrs. McGuffy, what Mr. Reeves gave me!" she cried.

The old woman held out her wrinkled hand and, taking the picture, peered at it through her spectacles.

"Well, now, that's real nice, ain't it?" she said.

"I've got one, too," David told her as he came up. "It's just like hers."

"They're real pretty, ain't they?" commented the old woman.

"Yes; and these are supposed to be peasants saying their prayers when the bell rings," Caryetta informed.

"Sayin' their prayers?" the old woman repeated, looking more closely at the picture. "But they ain't on their knees, air they? How's that now?"

The two children were silent a moment. Then Caryetta explained.

"It's just a little, short prayer."

Mrs. McGuffy handed the picture back.

"Wait here a minute, honey," she said, and went back into the room.

Presently she re-appeared with something in her hand

"Here's a little frame, with glass and all, that Sally gave me Christmas," she said. "One of you can have it to put your picture in."

"Oh, thank you so much, Mrs. McGuffy," replied Caryetta.

She took the frame, laid the picture against the glass and held it out at arm's length.

"Isn't it pretty?" she said happily. "I'll bring it over sometimes and let you keep it a while."

They went on, and after a little David asked:

"Why don't we have Angeluses in America?"

"I can't tell you, sonny," his father answered. "Nobody ever thought of it, I guess."

David reflected.

"I tell you!" he exclaimed suddenly. "Why can't our church bell be an Angelus?"

Caryetta stopped and stared.

"It can!" she said.

"What would Mr. Reeves say?"

"Let's go and ask him."

"Yes!"

"Come on!"

They found the minister at the church and put the question to him. He considered a little and then agreed that if the two children would observe the custom with a brief prayer, and encourage others to do likewise, he would have the church bell rung each day at twelve o'clock. David and Caryetta were delighted, and ran home with the news as fast as they could go.

"Well, well, think of that," said their mother. "A little prayer at twelve o'clock. Seems strange, doesn't it? I wonder what people will say."

The two eager children spread the news, and by evening there was scarcely a man, woman or child in the village who had not heard of the Angelus bell that was to ring on the morrow.

Twelve o'clock seemed a long time coming the next day, although David and Caryetta had spent a busy morning. Noontide found David at the woodpile picking up chips, and Caryetta was bringing a bucket of water up from the moss-covered spring house.

"It's almost time, children," their mother called out from the back porch.

They paused to listen. Presently the bell sounded, and as its musical tones went out over the village and across the green fields of the valley all three stood where they were and bowed their heads in prayer. In a very few moments the ringing ceased. Caryetta smiled across at David.

"Isn't it nice?" she said.

"Yes," he replied, "only I got mixed up. I'm goin' to learn a special little prayer by heart."

"I am, too," said Caryetta.

So the custom began in the little valley, and to this day when the Angelus rings at noon nearly every one in the village and throughout the countryside around bows in silent prayer.—J. C. Jamison, in Southwestern Episcopalian.

The Heritage of the Shirker.

A mother who was much worried about the physical condition of her son called in the family physician. "Doctor, my son complains of being tired about all the time," said the mother. "He sleeps well, and his appetite is good."

"Do you work hard, young man?" queried the doctor, turning to the son.

"Well, no, doctor, I don't do any work," replied the youth.

"Why, doctor, my son does not have to work," declared the mother, a trace of indignation in her voice.

"He will have to work in order to get rid of that tired feeling, madam," replied the physician, looking keenly into her eyes. "Let him assist the gardener for a month, and I will guarantee that the weariness which he complains of

will disappear. Doing nothing, madam, will tire the strongest man."

The doctor's suggestion was finally acted upon, and in far less than a month a cure was brought about.

A good many years ago I went off on a camping trip with two young men. One was a live wire who was constantly doing something from the time he arose in the morning until he turned in at night. The other lolled about the camp, shirking work and exercise. The first showed not the slightest sign of weariness with the coming of night, while the other young man grunted and groaned from morning until night. Yet, be it said, both young men were in excellent health.

I call to mind a verse which very nearly tells the same story. A potter who was standing at his wheel was asked if his foot which turned the wheel did not get very tired.

"Slowly he raised his patient eyes,
With homely truth inspired;
'No, marm, it isn't the foot that kicks,
The one that stands gets tired'."

We find them in every trade, in every profession—shirkers, young men and young women who are tired, tired merely because they try to do as little as they can and get by. They are tired in truth; there is no getting away from that fact; but it is the weariness which is ever the heritage of the shirker. But there are young men and young women who are hustlers; they are on the keen jump from the time they start work in the morning until the day's work is done. They may be a bit weary as night approaches, but it is the honest weariness which comes at the close of the day and passes out during the night.—F. E. B., in The Challenge.

CAN YOU FANCY?

Whose cheery voice at early dawn
Tunes in with larks upon the lawn,
Sets all the notes of life a-tune,
As merry as a day in June?
Wake up, Nancy.

Who scatters toys o'er all the room,
And for a horse just rides the broom?
Whose dolls sleep in the parlor chairs,
While doll things litter all the stairs?
Watch out, Nancy.

Who pulls and twists the kitty's tail,
Puts spoons into the garbage pail?
Who tramps in slush outside the doors,
Then tracks on all the polished floors?
Is that Nancy?

Who tries the mucilage to drink
And on the carpet spills the ink,
Then smears the desk like three black crows,
And sticks the stamp upon her nose?
You naughty Nancy.

Whose fingers tousle up Dad's hair,
Puts bugs and buttons in his ear,
And from his pockets pencils takes,
And on his cheeks pats batter-cakes?
You darling, Nancy.

To see her romp and hear her laugh,
Who's worth a million and a half?
Who's sweeter than a sugar plum,
The dearest girl of any home?
Of course, it's Nancy.

—Christian Index.

Unused Talents.

A boy was visiting an old aunt. He had to go outdoors on some errand. He found that it was raining, and, seeing an umbrella sitting in the corner, picked it up, and was about to open it, when the old lady took it away from him, saying, "I have had that umbrella twenty-three years, and it has never been wet yet. I am not going to let you get it wet now."

A little later some one examined the umbrella and found that the covering had rotted and was ready to fall to pieces, and that the frame had been almost eaten up by rust. It had never been used, and now was useless.

Let us use, as good stewards, the talents God gives us, no matter what they are, that we serve Him and others. —Exchange.

Mother's Visitor.

"Has anybody been here today, Mother, while I was gone?"

Effie had been away all day, since breakfast; and now daylight had faded out of the sky, and the moon's "silver sickle" was hanging above their heads.

"Let me see," said Mother, putting on her thinking cap. "Yes, I have had one visitor."

"Oh! have you, Mother? Who was it?"

"She did not tell me her name," said Mother, with a quizzical little smile.

"Did she not tell you her name! How very queer! Where did she come from?"

"She did not say."

"What did she come to our house for?"

"Ah! for several reasons. For one thing, she cured my headache; she brought me a letter from a dear friend; she gave me a new book to read; she put a red rose on my table; she finished a piece of sewing for me, and gave me some sweet new thoughts."

"What a strange visitor!" murmured Effie. "Was that all?"

"No; she wanted me to do many things for her. She asked me to make broth for a sick girl, to write two letters offering to help two people, to pay a visit, to make a pudding, and several other things."

"And did you do them for her?"

"I did some of them, and some I left undone. I wish now that I had done them all."

"I would give anything to see her, Mother. Will she ever come again?"

"No," said Mother, "she cannot come again, because she died at sunset."

"Died, Mother? How dreadful! And yet you are smiling. I think you are joking somehow—are you?"

"Not joking, exactly, Effie, dear, but I am talking in a little parable which I think you can guess when I tell you that her sister is coming tomorrow at sunrise—her twin sister—so like my visitor that no one could tell them apart, though some of her gifts and some of her desires will be different from today's guest."

"You say you don't know her name?"

"I didn't say that. I said she did not tell her name. But I do know it—it is Thursday."

"Thursday!" cried Effie laughing. "You just mean today, then."

"Yes, today."

"And her sister will be named—"

"Friday, of course."

Effie was very much amused at the idea of the Thursday and the Friday visitor; but when she woke up in her little bed the next morning she said softly to herself, "How do you do, Mrs. Friday? I wonder what you have brought me today? At any rate I am going to do all the things you ask me, 'cause you have got to die at sunset."

And, right away, Mistress Friday asked the little girl to get up and dress in time for morning prayers.—Selected.

What Tommy Toad Told Robin.

By M. Louise C. Hastings.

A nice fat toad was digging himself backward into the ground for his daytime sleep, when a robin flew down to the ground near by for an early breakfast of worms.

"Oh, good-morning," said Robin politely. "I thought I was the only one awake so early."

"I am just going to bed," said Tommy Toad sleepily. "I have been working all night long, and I am ready for a rest."

"You do look rather tired," said Robin sympathetically. "But what makes you so sleepy? I never see you around when I am out working. I didn't know toads had to work."

"Well, I work for all that," replied Tommy Toad, "and I work hard, too. I am one of Nature's night helpers, and I do good work in her battle against pests."

"You do? Do you eat insects? I thought birds were the only insect helpers that Nature had," said Robin.

"You thought wrong," replied Tommy Toad. "When you stop your daylight activities other workers come forth. There is a night squad that does a big business that you never see working. Mealtime for the night workers often begins at sunset and lasts until sunrise. I am one of the squad that starts work at sunset."

"Is that so?" asked Robin. "Your hours are just the opposite of mine. Where do you work?"

"Anywhere," replied Tommy Toad, carelessly. "Sometimes I visit the garden, sometimes I go to the woods, or to the fields."

"I go to those places, too," said Robin. "But you can't fly. That is too bad. How do you get around so well?"

"No, I can't fly," laughed Tommy Toad, "but I used to swim."

"Swim?" asked Robin. "You seem to be able to do many things that I can't do."

"Yes, our habits are very different," answered Tommy Toad. "When I was little I was a Toad Tadpole, but after a time of swimming in the pond my tail grew shorter and shorter and my legs began to grow, and then after a time I grew to look like I do now. My life is far different now."

"What do you do nights, hop around from place to place?" asked Robin, who was much interested in the habits of his new-found friend.

"No, I keep very still all night long. I do not hunt for my food. It comes to me," explained Tommy Toad.

"What a lazy way of working!" cried Robin who was one of the busiest and liveliest of birds, on the wing from morning till night getting food for his family and himself."

"Not so lazy," laughed Tommy Toad, "for I do good work. I eat insects and slugs and snails. When I see an insect flying my way, I just dart out my sticky tongue, which is very long, and catch the morsel for my breakfast or dinner or supper, as the case may be. My eyes are very sharp. Nothing gets by me."

"I should have called you a fat, lazy toad that hardly knew enough to blink your eyes," said Robin very much surprised.

"Call me lazy if it pleases you," laughed Tommy Toad, "but that very laziness is what Mother Nature orders for me. If I were on the hop all the time I would scare away the pests I

live upon, but I keep very quiet, and I look like a stone or a lump of earth. Insects do not notice me, and they fly my way. Then I catch them."

"Is that so?" asked Robin, too surprised even to chirp.

"But I eat other things," continued Tommy Toad who seemed to like to tell Robin things he did not know. "Cutworms are a favorite article of food. Some folks say that I am worth twenty dollars to a garden every season. I may not be very pretty, as you are, but I am a worthy member of Nature's night squad, and I am needed in the world just as much as you are."

"So I see," agreed Robin. "I have learned a lot this morning. When I flew down here to get a worm or two I did not expect to see any one. But why do you keep kicking the dirt around you? You look as if you were going somewhere."

"I am," answered Tommy Toad, still kicking away for all he was worthy. "I am going to say 'Good-morning' and 'Good-by', for I am too sleepy to talk any longer." And when Robin happened to look away toward a worm that he heard in the ground near by, Tommy Toad disappeared suddenly out of sight.

"Well," said Robin, "I have learned many new things this morning. Maybe I had better keep my eyes open a little more, and I might meet some more of Nature's workers who do different kinds of work," and he flew off with a good fat worm for his mate in the maple tree. —S. S. Times.

THE PRAYER OF YOUTH.

I thank Thee, Lord, for stalwart arm,
For eye with vision clear,
For youth with all its joy and charm,
Its power to think, to hear.

Its strength of body, strength of mind,
O grant that strength of soul
May enter in, and coming find
Me ready to control

This work of Thine. To make of it
A temple of Thy name,
A house of God, becoming, fit,
Unstained by secret shame—Amen.

—Mary Louise Stetson,
in Religious Herald.

A Prayer for Morning.

O God, in whose holy kingdom there is nothing that worketh evil or maketh a lie, help us, we pray Thee—

To guard our words,
To control our tempers,
To keep our promises,
To speak the truth,
To be strictly honest,
To be truly brave,
To be clean in body,
To be pure in mind,

To help all others, especially those weaker, poorer, or less happy than ourselves. And grant that each day we may grow more worthy to be called followers and friends of our Lord Jesus Christ. For His sake we ask it. Amen. —From First Prayers for Children.

Doing Her Best.

Rosalia's sunny face was clouded for once. "There is no use in expecting me to do anything, Aunt Molly," she declared dismally. "I can't go to school more than half the time, since mother is not well, and I am not bright and smart, like the other girls. They can all paint or embroider or play the piano, but I have never had a chance to learn anything, but to keep house."

"But you do that beautifully," comforted Aunt Molly. "You are making a happy home for father and mother and the boys. You make me think of a story I read yesterday. A passer-by said to a workman: 'You are building a good wall there. Some of your material looks rather poor, too'. 'I don't pick my material,' said the man. 'What I am here for is to build as good a wall as I can with the stuff that is brought to me'.

"That is what you are doing, Rosalia, and I am sure the Master, who brings you the material, is pleased with your building."

The sunshine was back in Rosalia's

MRS. SIMON BARUCH UNIVERSITY PRIZE.

For the purpose of encouraging research in the history of the South, particularly in the Confederate period, the United Daughters of the Confederacy is offering the Miss Simon Baruch University Prize of one thousand dollars ($1,000.00) to be awarded biennially, according to announcement in The Daily News, Greenville, S. C.

The competition is limited to undergraduates and graduate students of universities and standard colleges in the United States and those who shall have been students in such institutions within the preceding three calendar years.

The prize will be awarded for an unpublished monograph or essay of high merit in the field of Southern history, preferably in or near the period of the Confederacy or bearing on the causes that led to the War Between the States. Any phase of life or policy may be treated. If no essay of high merit shall be submitted in any competition the prize will not be awarded for that year.

Essays must be in scholarly form and must be based, partly at least, upon the use of source materials. Important statements should be accompanied with citations of the sources from which the data have been drawn and a biography should be appended. It is expected that essays will comprise not less than ten thousand words and it is preferred that they be of considerably greater length. In making the award, the committee will consider effectiveness of research, originality of thought, accuracy of statement and excellence of style.

The prize will be paid in two installments of five hundred dollars each, the first at the time of the award, the second when the manuscript shall have been suitably printed. This arrangement is intended to promote the printing of the essay in substantial permanent form at the author's initiative. If such printing shall not have been done within three years from the time of the award, the second installment will be forfeited.

At least six copies of the printed essay shall be the property of the United Daughters of the Confederacy.

The next competition will close May 1, 1931, and on or before that date all essays must be in the hands of the chairman, Mrs. B. M. Hoover, Elkins, West Virginia.

The award will be announced the following November. The time of award thereafter will be every second November, 1933, 1935, etc.

Manuscript to be returned must be accompanied by postage.

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face. "Thank you, Auntie," she said happily. "Now, I'll go to the kitchen and build my dinner for the boys."—Exchange.

Mother Mouse Saves.

One day last summer while cleaning out a small chicken house, I lifted a board and found beneath it a little nest of feathers and straw, containing eight tiny baby mice. The little mother was with them, but in a flash had scurried away to safety through a hole in the back of the chicken house.

Of course I knew the practical thing to do was to kill the young ones and set a trap for the old one, but I am not fond of killing and I was curious to see how the mother mouse would meet this emergency in her family life; so I quickly went outside the coop and looked through a knot hole, keeping very quiet.

In less than a minute the old mouse flashed back through the hole from which she had gone away. She was frantic with alarm and anxiety upon finding her home uncovered and her young in danger, and ran wildly back and forth a time or two. Then she found the nest, and instantly seizing one babe in her mouth, rushed out with it.

I could not see where she went, but less time than it takes to tell it, she was back after another little one. She carried out three of them, then gathered up a mouthful of bedding, and whisked out with that, probably thinking it dangerous for the children to lie uncovered.

Then the other five were carried away, one after the other, in the greatest haste.

I noticed that the little mice kept very stiff and straight as they were being carried, like little sticks, and the mother mouse did not carry them by the back of the neck, as a cat carries her kitten. She took them up by whatever part was handiest—a hind leg, a front leg, a shoulder, or back.

To me it was a very interesting little incident, showing this humble little mother's God-given love for her helpless little ones, and the promptness and efficiency with which she rescued them from their perilous situation.—Etta M. Morse, in the Methodist Protestant.

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Deaths

CLARK: Died in Staunton, Virginia, July 28, 1930, IMOGEN CLARK, daughter of the late John Peyton and Cornelia Clark, of Winchester, Virginia.

"Having patiently endured, she obtained the promise."

EMORY PARRAMORE HIGGINS.

Resolutions.

Whereas it has pleased God to call into the life beyond EMORY PARRAMORE HIGGINS, a beloved member of St. James' Auxiliary;

And whereas, since its organization she has been a faithful and devoted member, be it

Resolved: That the Auxiliary bows in loving submission to the will of God and will praise His name for having granted us a blessing in the gift of her sweet and gentle life.

Resolved further: That a copy of this testimonial be sent to her sisters, one to the Southern Churchman, and one spread upon our minutes.

HELEN TYLER SCARBURGH,
HARRIET WILKINS AYRES,
RACHEL BLACKSTONE COLONNA,
Committee.

Tasley, Va.

MRS. WILLIAM LEIGH.

Born in 1856 at "Retirement", Charlotte County, Virginia, right across the Roanoke from "Ingleside", her grandfather's estate, She was the eldest child of the late Col. Henry A. Carrington and Charlotte Cullen, his wife.

On her paternal side, she was the great-granddaughter of Judge Paul Carrington, eminent jurist and statesman; on the maternal, granddaughter of Dr. John Cullen, of Richmond, Virginia, a renowned physician of his day.

She bore the name of Louise Cabell, in honor of her father's mother, who was Louisa Cabell, daughter of Judge William H. Cabell, one of the early Governors of Virginia.

She passed her life in her native state until about ten years ago, when, after the death of her husband, the late Judge William Leigh, of Danville, Va., she made her home with her daughter, Mrs. N. C. Cocke, of Westfield, New Jersey, where she breathed her last on July 18, 1930, after a long and suffering illness.

In those stirring days of the "Old South" in which her childhood was moulded—days so touched by stress and vicissitudes for her elders—she was early marked as one of distinctive traits that would set her apart among the unusual; and in her high concept of the responsibility of the oldest of a family of ten, on through maidenhood, wifehood and motherhood, she fulfilled the prophecies of those who gauged as great her capacities and her character.

Her fine mind was attested always by the high stand she took in her studies, and her lovely soul by the choice she made in all of life's issues, while the noble heart of her manifested itself in tender, untiring sympathies for all with whom she came in contact, evincing that to her, "all joys grew less to the one joy of doing little kindnesses".

Her purity and beauty of spirit exhibited itself in her great love for nature—an exhaustless delight in all its phases, from the simplest blade of grass waving in the summer breeze to the march of the stars in their rhythmical order through the heavens.

Sixty years a member of the Protestant Episcopal Church, and a student of the Bible, with a gift for teaching and influencing others, she, through long continued work in Sunday school and Bible classes, left an undying spiritual impress upon the lives of those who were privileged to be under her.

Those who looked upon her as a young girl growing up in that large family said of her, "supremely a daughter and sister"; those who knew her later as a married woman deemed her, "supremely a mother", whereas, those who had walked close to her along life's way, with less or no ties of blood acclaimed her, "supremely a friend"; which, viewed as a whole, brings the final summary: supremely the Christian gentlewoman whose whole existence voiced her creed: "This is life eternal that they might know Thee, the only true God and Jesus Christ, whom Thou hast sent."

She is survived by four children: Judge Henry C. Leigh, of Danville, Va.; Mrs. N. C. Cocke, of Westfield, N. J.; Mrs. A. H. Rhett, of Summit, N. J.; Mr. J. R. Leigh, of New York City; also by one brother, Mr. A. R. Carrington, of Lynchburg, Va., and two sisters, Mrs. John S. Cuningham, of Durham, N. C., and Mrs. Sydney G. Stevens, of Westfield, New Jersey.

HENRY SYDNOR HARRISON.

Died at Atlantic City, N. J., on the morning of July 14, 1930, after a brief illness, HENRY SYDNOR HARRISON, eldest son of Caskie Harrison, of Richmond, Va., and Margaret Coleman Sydnor Harrison, of Halifax County, Virginia, in the fifty-first year of his age.

"And we know that all things work together for good to them that love God; to them who He called according to His purpose." "The Spirit itself beareth witness with our spirit that we are the children of God." Romans 8, v. 28, 16.

MRS. WILLIAM D. STUART.

On June 23, at her home in Christiansburg, Va., there entered into the fuller life with God one of the truest and bravest spirits whom it has been my privilege to know, MRS. WILLIAM D. STUART.

Mrs. Stuart was born in Richmond, Va., January 4, 1857. Her maiden name was Betty Blanche Word. On June 19, 1884, she was married to William D. Stuart in St. John's Church, Roanoke. Confirmed at the age of seventeen, she was greatly interested in all Christian and Church work, and this interest continued, deepened and widened, to the end. She was one of the charter members of Christ Church, Roanoke. In 1905, the family moved to Christiansburg and Mrs. Stuart became at once a great spiritual force in St. Thomas' Church and she has been the joy and the inspiration of its various rectors ever since. She was generous to the point of sacrifice of her time and strength and money. She was particularly interested in missions and always set aside a goodly portion of her small income for this purpose.

Mrs. Stuart's character was made strong and beautiful by great suffering—that greatest of all teachers. It fell to her lot to bear many burdens and sorrows. How bravely and unselfishly and cheerfully she bore them all! The greatest sorrow which she was called upon to bear was the death of her daughter, Elizabeth at the beginning of the war. Elizabeth was an only daughter and a young woman of rare gifts and of rare character. The loss was staggering indeed, but Mrs. Stuart bore it with wonderful Christian fortitude.

Mrs. Stuart's life will continue to be an inspiration to her family and to her friends, and to all who even really knew her. As we think of her life and faith we can all thank God and take courage.

(Rev.) Wallace E. Rollins.

REV. WILLOUGHBY NEWTON CLAYBROOK, D. D.,
Rector Christ Church Parish, Tyler, Texas.

By the Rev. John B. Boyce, A. B., B. D., Rector St. Luke's, New Orleans, La.

In the month of June, 1920, it was my privilege to form the acquaintance of the Rev. Mr. Claybrook. He was the rector of the white parish in Tyler, and I was called by Bishop Quin, the diocesan head of missions, to resurrect St. John the Baptist, the colored mission which had been dead for the past four years. Mr. Claybrook for the past ten years was my unfailing friend. There were no locks on his front door, and he told me that I should always come into his house without knocking. Our visits to each other were frequent, and, when I was out of the city in the performance of the duties incident to an Archdeacon of Colored work, he would often call my wife over the telephone and enquire what time I would return home.

Mr. Claybrook often told me of his forbears in Virginia. He came from the best stock of that state. Bishop Newton from whom he received his middle name was his uncle. Bishop Newton was surgeon in the Civil War; after the war he taught a Colored Sunday school in Richmond, Virginia, and this Sunday-school teaching led him into the ministry. I believe that Mr. Claybrook received his passion, or rather his mantle of helpfulness and fair play, from his uncle, Bishop Newton. Mr. Claybrook was first a man, then he was a gentleman, and he was a clergyman. As a man he was well formed, well proportioned and of reasonable height. His personality was contagious. No man who came within his presence could easily forget him. His was a marvellous intellect. He was at home in History, and I count it a blessing to have discussed history with him. He taught more history in one hour than one usually got in a year at college or seminary.

His spiritual powers and resources were enormous. He never doubted the verities of the Church. He was a good Virginia Churchman, yet he believed in full priestly absolution. He said one day to me: "I don't like the word Protestant, as it is applied to our Church; no man can get very far on protest." He had no "frills and furbelows", yet he taught the whole Catholic faith. As a preacher, he had few equals in the Church. He preached with a passion. His whole being was aflame, from the time he mounted the pulpit to the uttering of the final prayer. Well do I remember the sermon he preached when I was advanced to the priesthood: This was the text, "As my father hath sent me, even so send I you." "Only the church has the authority to commission men." "No man can catch a dog and kill it without his badge of authority."

Colored people in Tyler and Birmingham loved Mr. Claybrook just as if he were a member of their own church. He never neglected an opportunity to preach in their churches, and his religious convictions and family traits would not permit him to give them anything but his best. He preached with as much grace and dignity in a Colored Methodist Church as he did in Christ Church. He was also a public-spirited man. No question of public character found him sleeping at his post. He voted according to his party affiliation. He believed that politics was a word which had lost its savour, and that upright men of the Church should restore the lost salinity.

The passing of our friend, who was faithful and just, makes us sorrow. We are human. We cry with Tennyson:

"Forgive my grief for one removed,
Thy creature, whom I found so fair,
I trust he lives in thee, and there
I find him worthier to be loved."

But there is the hope of the Church. "If only in this life we have hope, we are of all men most miserable." Mr. Claybrook was the pastor of both Jew and Gentile, in Tyler. Everybody loved him. Such an attachment to him was mingled with a tenderness not inconsistent with the sterner sentiment, which it softened and embellished without enervating. Christian loyalty demanded this testimony. And we pray that the mantle of Mr. Claybrook may fall on the shoulders of his son, W. N. Claybrook, Jr.

R. I. P.

CHURCH INTELLIGENCE.

(Continued from page 15.)

great deal of interest in the congregation, and the choir has been entertained with picnics, etc., on several occasions. The director frequently takes the boys on hikes in the country and thus adds largely to their interest and enthusiasm in their work.

T. A. S.

SOUTHERN VIRGINIA.

Rt. Rev A. Thomson. D. D., Bishop.

At St. Paul's Church, Suffolk, July 20, a tablet was unveiled to the memory of the late rector, Rev. John F. Coleman, with impressive ceremonies immediately after the morning service. The tablet (of bronze) stands on the lawn and serves as a marker for the church. The inscription on it reads: "St. Paul's Episcopal Church. In loving memory of the Rev. John F. Coleman, 1910-1922 This tablet is presented by the St. Paul's Guild." It was veiled by Miss Frances Hutchins, a godchild of Mr. Coleman; the presentation was made by Mrs. P. A. Jordan, president of the Ladies' Guild, and accepted on behalf of the church by a member of the vestry. The Rev. H. N. Tucker, rector of the church, gave an address expressive of the love in which the memory of Mr. Coleman is held. The choir sung two of Mr. Coleman's favorite hymns, "Round the Throne in Glory Seated" and "For All Thy Saints Who from Their Labors Rest".

On July 20 this year the three hundred and twentieth anniversary of the establishment of the church of Kecoughton, now St. John's Church, Hampton, Va., was commemorated. The memorial services were held on the piece of ground within the tall iron fence which encloses the foundation stones (still visible) of the original building of which the Rev. William Mease was the first rector. The present rector of the church, the Rev. George O. Watts, conducted the memorial services, assisted by the rectors of St. Paul's, Newport News; St. Paul's, Washington, and Emmanuel, Phoebus. Music was rendered by the full vested choir of St. John's Church.

Personal Notes

Mrs. Henry W. Boone died at her home in San Bernardino, California, on July 1, after a painful illness of many months. She will be known to many Church people as the widow of Dr. Henry W. Boone, who for so many of the earlier years of St. Luke's Hospital, Shanghai, served as its chief physician. As a young woman of twenty-two, Mrs. Boone went to North China as a missionary, in 1879, from the congregation of which the famous Henry Ward Beecher was pastor. Four years later she met and married Dr. Boone, and until his retirement in 1910 cooperated with him in every way for the welfare and development of the important medical work of which he was in charge. Since her return to California she has been a member of St. John's Church, San Bernardino.

The Rev. Harrison W. Foreman, secretary of the rural division in the social service department, has resigned, to become archdeacon of the Diocese of Erie, on October 1. This leaves Dr. Lathrop as the only secretary in the department, with Mr. Spencer Miller, Jr., as part-time consultant on industrial relations. Members of the Rural Fellowship presented Mr. Foreman with a fine wrist-watch, at the Madison Conference in July.

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Rev. Herbert C. Merrill, missionary, the Church Mission to the Deaf, Diocese of Albany, has changed his address to 615 West Brighton Avenue, Syracuse, New York.

MOST COLOSSAL HOAX OF MODERN HISTORY.

(Continued from page 24.)

It is an absurdity to call Lincoln a Christian because of his vague pious mouthings, which Fernelon said were indulged in for popular effect while ignoring the un-Christian character and un-Democratic character of his public acts. If all just government is by consent of the governed, then all just government of the Southern people is by their consent, and Lincoln's act in waging war against them in order that he might govern them against their will was unjust and no more than wholesale murder. Actions speak louder than words.

Personally, I am a Northerner brought up in the Lincoln tradition, but I was moved several years ago to make an unprejudiced study of Lincoln and I am firmly convinced that **he is the most colossal hoax of modern history.** And I am measuring my words. Beveridge plainly reveals him as a demagogue, and it is nothing but Ephesian fanaticism that permits men to continue worshipping him, or defending his statesmanship. The fact that men of all grades of character have defended Lincoln's war only proves the existence of an unscrupulous un-Democratic spirit that is willing and determined to attain its ends by any means, and then justify the means by sophistry. It is identical with the description given by Guizot in chapter three of his History of Civilization, of the attitude of monarchists. It adopts the policy of the Prussians without adopting their candor. It is the more contemptible. All just government is not by consent of constitutions, but of the people, and the attempt to justify the war by playing on the constitution is but a sophism.

Yours truly,
Paul S. Whitcomb.

THE ARTICLES A PART OF OUR CHURCH CONSTITUTION.

The following letter by DeCourcy W. Thom, of Baltimore, Md., addressed to the editor of **The Churchman**, New York, is of interest as fixing the official status of the Articles of Religion:

In a recent issue Mr. E. N. McKinley, of Annapolis, Md., wrote as follows: "The idea that the Articles of Religion are 'a part', or any part, of the Constitution of the Episcopal Church (sic) is a novel one to me." Exactly so. And I beg Mr. McKinley to understand that it is a purely cooperative spirit which moves me to write that I am sure he and all others likewise ignorant will overcome such ignorance by reading Article 10 of the Constitution of the **Protestant** Episcopal Church in the United States of America, printed in the **Journal** of the last General Convention of that Church. That Article commands that the "Articles of Religion, as now established or hereafter amended by the authority of this Church, shall be in use in all the dioceses and missionary districts of this Church." Furthermore, the caption of the Articles of Religion printed in our Prayer Book recites that they were adopted as long ago as September 12, 1801, by the General Convention of our Church denominations. Since then every one of its duly authorized Prayer Books has contained them. Why? Because the founders of our Church denomination set forth in these articles the boundaries of the religious principles which characterize it.

Articles Nos. 22, 25, 28, 31, 34 and 35 thus raise their **"constitutional"** "protest" against "the Romish Doctrine as to purgatory," pardons, worshiping and adoration of images and relics and invoking of saints; against the belief in more than two Sacraments; against transubstantiation; against the removal of sins by having masses performed; against the breaking of the traditions and ceremonies of the Church; and against idolatry," etc. Every member of our Church denomination through his or her baptismal vows taken either personally or by proxy has pledged to uphold its constitution. The ordination vows of our bishops constrain them additionally to maintain the doctrine, discipline and worship of our Church denomination. The presbyters and deacons in their ordination vows have pledged to obey those bishops accordingly. All this will make clear to Mr. McKinley and to all others who are ignorant of the constitutional control of our Thirty-nine Articles of Religion and who may read this statement why I take time to make this reply to Mr. McKinley.

But I am eager to inform him that I hate to wound his feelings in any way, and that I am deeply sorry that I seem to have done so in my letter of April 26 in your columns demonstrating the original religious use in the year 1529, and the similar subsequent employment of the word "Protestant" and its significance in the title of our Church denomination in the United States of America.

DeCourcy W. Thom.
Baltimore, Md.

JUDGING THE BIBLE

"God is a spirit, and they that worship Him must worship Him in spirit and in truth." The finite mind cannot grasp the infinite; hence the mind of the human being cannot read the mind of Almighty God except in so far as God chooses to reveal himself to man through the Bible, which is God's great gift to man and the chart and compass of the Christian plan of salvation.

The human being, whether he be a learned philosopher in the eyes of the world or an ignorant clown, cannot know the things of the spirit of God unless he has been born again and been taught by the Holy Spirit of God. How, then, can any human being form and give a true judgment as to the Word of God unless God breathes into him the spirit of wisdom and understanding, of counsel and might, and of knowledge and the fear of God.

No doubt a scholar may examine and collate MSS. simply as a matter of criticism; he may be able to form a judgment as to the question of authority for any particular reading of a passage; but this is a different matter altogether from an infidel writer undertaking to pronounce judgment upon the Revelation which God has, in His infinite goodness, given to us. **We maintain that no man can do this.** It is only by the Spirit who Himself inspired the holy scriptures that these Scriptures can be understood and appreciated. **The Word of God must be received upon its own authority. If man can judge it or reason upon it, it is not the Word of God at all. Has God given us a revelation or has He not? If He has, it must be absolutely perfect, in every respect; and being such, it must be entirely beyond the range of human judgment.** Man is no more competent to judge Scripture than he is to judge God. The Scriptures judge man; not man the Scriptures.—*Selected.*

Most Colossal Hoax of Modern History.

Gladstone, Oregon.

Editor, Southern Churchman.

Miss Mary D. Carter has recently written to inform me that you had the courage and the intellectual honesty to publish in your paper a very able and honest letter of her's dealing with Lincoln's religious character which she had written last March to Bishop Freeman.

I am writing to you to express to you my appreciation of your action in publishing this letter. I personally know that the authorities which Miss Carter quoted from are correctly quoted by her, and their names speak for themselves. None of them had any object in misrepresenting Lincoln. Herndon and Lamon were among his most intimate friends. and remained so to the last.

If Lincoln's reputation will not stand the test of honest statement, then it has no right to exist. Those who disagree with Miss Carter (and no less with myself) have, and still have, full opportunity to present their case. That is all they have the legitimate right to ask. They have no more right to their opinions than have we who do not agree with them. To debunk a reputation is no more reprehensible than to debunk the idea that the world is flat. It is not a question of debunking Lincoln, but of debunking an opinion held by some people in disregard, as I am firmly convinced, of undisputed facts. Whatever Lincoln was, he was; but whatever he was not, he was not. There are people who are as firmly determined to debunk Christ as they are as firmly determined not to debunk Lincoln or permit any scientific inquiry into the truthfulness of his reputation.

In his book, "Abe Lincoln's Yarns and Stories," published about 1901, Colonel A. K. McClure says that Lincoln once remarked to a friend, "When I do good, I feel good; when I do bad, I feel bad; and that's my religion," and goes on to say that "Mrs. Lincoln herself said that Mr. Lincoln had no faith—no faith in the usual acceptance of those terms. He never joined a church, but still, as I believe, he was a religious man by nature. He first seemed to think about the subject when our boy Willie died, and then more than ever about the time he went to Gettysburg; but it was a kind of poetry in his nature, and he never was a technical Christian."

On page 418 McClure quotes Lincoln as saying to General Sickles: "I told Him (God Almighty) that this was His country, and that the war was His war. . . ." Like the Kaiser, Lincoln early formed an alliance with the Almighty, but I challenge any one to show any proof that the war was God's war or that it was justified by the principles of the Christian religion or on the principle that all just government is by consent of the governed. The implied proposition that a few million people living along the Atlantic Seaboard fourscore and seven years ago could consent for all future generations is the essence of absurdity, and reduced the principle that all just government is by consent of the government to a solecism. It is the living who are governed.

Whether or not we understand the principles of the Christian religion, Napoleon did, and he said, "Alexander, Caesar, Charlemagne and myself founded great empires, but upon what did the creation of our genius depend? Upon force. Jesus alone founded his empire upon love and to-day millions would die for Him."

(Continued on page 28.)

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Southern Churchman

Vol. 95. RICHMOND, VA., AUGUST 16, 1930. No. 33.

DOMINUS FE... IN 1835
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326 Brandon Ave

LEAD ON

Lead on, O Christian Bishops!
  Apostles called to be,
In the new age now dawning
  What visions do ye see?
Fear not to tell the people
  Sound forth a clarion call,
The people look for leaders:
  Let not your strength be small.

Lead on, ye priests and prophets!
  Prove to the full that grace
Which Christ Himself has given
  That ye might show His face,
That so the people looking
  May never fail to see
Some vision of His glory,
  Some hope that sets them free.

Be glad, be glad, ye people!
  The day at last has come,
The day of Christ's redemption,
  Let not your lips be dumb;
Tell to the worn and weary,
  Tell to the slaves of sin
The Church at last is wakened,
  The Church at last will win.

Be glad, be glad, ye children,
  Hosannas once ye sang.
When Jesus came in triumph
  And all the city rang.
Be glad! Ye, too, can follow
  Him who was sacrificed.
Be glad! Ye, too, are striving
  To win the world for Christ.

We, then, in happy chorus
  Sing, Christ our Lord to Thee,
With every power awakened
  From every sin set free,
We know Thou art before us,
  We feel Thy strength within,
Be with us, lead us, help us,
  The world for Thee to win.

—*Frederick W. Neve.*

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Thoughts For the Thoughtful

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Many go in quest of wool, and come back shorn.—Proverb.

Christ was the Life—God felt; the Word—God heard; the Light—God seen.

"Oh, that we knew the sacred emphasis
This Word on Nature's loveliness hath thrown—
And how the world by Christ's face lighted is!

"Those three words, 'God is love', have done more for mankind than all the discoveries of science and philosophy heaped up together."—Romanes.

"'He ever liveth to make intercession for us'—not for three years, not for thirty-three, but from everlasting to everlasting."

"High above the limits of our seeing
And folded far within the inmost heart
And deep below the depths of conscious being
Thy splendor shineth; there, O God, Thou art."

"Better a boy kept in the way than an older man's brought into the way."

"Our life is but a little holding lent
To do a mighty labor; we are one
With heaven and the stars when it is spent
To serve God's aim; else die we with the sun."

No man has the right to call himself an educated man unless he knows the Bible.—Dr. Bruce Baxter.

Do you ask why a true faith must work? Ask why the branch can do no other than bear clusters of grapes; its difficulty would be to abstain from bearing; it is the Life of the Vine expressing itself in bearing much fruit.—Dr. F. B. Meyer.

'Think your best and you will find
Thoughts from God will flood your mind;
Do the best that you can do,
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EDITORIALS

Vol. 95. RICHMOND, VA., AUGUST 16, 1930. No. 33.

HOW EARTH CAN BE MADE MORE LIKE HEAVEN

There is a strange contrast between what science has been able to do for us, and promises to do for us, and the philosophy which is supposed to explain and represent it.

The promises of science are innumerable, and yet scientific philosophy is of the most pessimistic kind. According to this philosophy it would have been better for us never to have lived at all and that any happiness life may seem to offer is pure illusion.

According to this philosophy, what is the use of science, if its promises are a mere empty dream; if it only pretends to but cannot really make life worth living. If this continues modern thought will be nothing more nor less than a nightmare.

The need for a more hopeful outlook on life is obvious, and this affords Christianity an opportunity to give it. Now, Christianity is a religion which depends upon its members to prove its value, because its influence upon their lives is the most convincing evidence of its truth, and of its power to make life really worth while.

Christianity on its institutional side can only organize its members in such a way as to enable them to cooperate and thus work together more effectively. But it is the actual living out of the Christian ideal, which alone can convince the world of its value.

In the Lord's Prayer, Christ clearly set forth among other important things, that God's will may be done upon earth as it is in heaven, which clearly implies that heaven and earth may be brought nearer together and that earth may therefore be made more like heaven.

Christ would not have bidden us ask God, that His will may be done on earth, as it is in heaven, if it was an impossibility, or if it could not be brought nearer and nearer all the time to its complete fulfillment.

But this, of course, implies, as well, cooperation on our part in helping to bring about this desired end. Our wills must unite with the Divine will in bringing it about. We cannot honestly ask God that His will may be done here on earth, if we are not prepared to accept His will, as the rule for ourselves. But if we are sincere and honest, in our asking, then we may be sure that our wills will be supernaturally strengthened by the reinforcement of the Divine will working with us, so that we can truthfully regard ourselves as "fellow workers with God".

This is our work and business then as the children of God, namely, to help Him make this earth more like heaven.

This certainly should make life infinitely worthwhile, and it affords a complete and hopeful contrast to that hopeless outlook on life which was described above as the widely prevalent scientific philosophy of the present day.

Moreover, it is the best and most convincing defense of Christianity which can be discovered. We have got to prove that Christianity can make life worth living, and we can best do so by showing that it can make this earth more like heaven.

If it is God's will that this earth should be made more like heaven and that He is willing and anxious to use us as His means and instruments towards this end, and to make us fellow workers with Himself, then there could not possibly be any object in life more wonderful and more inspiring. It should raise us to the highest level attainable in this present life.

But how few of us Christians realize this, or understand that religion looked at in this way is the greatest career that any one could aspire to. And since their own prophets have gone back on them and preach nothing but emptiness and disaster, the scientists might well be glad to welcome a more hopeful and promising outlook on life, and a more inspiring and elevating view of human nature.

They might well throw in their lot with those who are striving to raise human life to a higher level and to seek to make earth more like heaven.

Natural science is not the special monopoly of atheists or agnostics. If we define it as "thinking God's thoughts after Him", then Christians have a better right to it than any one else.

Regarding nature as a revelation of God, natural science may be made to minister to the honor and glory of Almighty God, and if there is any interpretation of it, which would seek to show that God does not exist, we can be sure that it is the result of false reasoning or is due to the fallacy of arguing from false or imperfect premises.

Natural science is something like a horse which is free for any one to ride who chooses to do so. The great corporations and industries have chemists and other scientists in their employ to further their interests by making new discoveries or by testing the value of their products.

Governments, too, have their scientific experts, or are indirectly employing them to help them in various ways, such as the manufacture of poison gases for use in war, and the development of new and more effective kinds of these deadly means of warfare. This shows that natural science can be directed towards any end desired and it could not be put to a better use than in seeking to make earth more like heaven.

Science has done its best work in studying the laws of nature and applying them to the benefit of mankind. But the will of God is the supreme law of creation and to seek to discover it, and to work in harmony with it, in making all things work together for good, is carrying human reason to the highest possible level of attainment and for this higher work only Christian intelligence is qualified and fitted.

The folly of regarding it as a matter of indifference as to whether men believe in God or not, in the realm of natural science, is clearly proved by the way so many scientific philosophers have brought the whole movement

into doubt and discredit, by depreciating human life and human reason, as utterly futile and unmeaning. So far as giving the only worthwhile interpretation of human life is concerned, Christianity not only holds the field, but is without any serious rival.

It may perhaps be said by some that non-Christian humanism constitutes such a rival. This is a sort of Pollyanna type of atheism, which is busily employed all the time in trying to persuade itself and others that it can be happier and have a better time, without any belief in God and immortality. As a novelty it is attracting attention; It is a futile attempt to escape from an intolerable situation.

Frederick W. Neve.

Notes and Comments

Three Hundred Bishops at Lambeth:

Three hundred bishops make up a great gathering and remind one of the great general councils, such as that of Nicea, where the Nicene Creed was first formulated. The Church may well look with hope, and eager anticipation to some advance step, which may mean a move forward to higher ground.

The age in which we live is one of transition, in which there is much confusion of thought, and many gainsayers against the Christian religion. It is a time when great spiritual leadership is urgently needed, and we may well pray that God in His mercy will raise up such leaders.

The Prison House:

"Scientific men, as a rule, studying as they do mechanism, the mechanism of the human body, for instance, do not pursue the subject beyond the brain. There they would have to leave mechanism and enter another region, the mental realm where their ordinary methods of investigation part," . . . . Sir Oliver Lodge. This from a scientific expert is illuminating, especially as he does not agree with the mechanistic theory, which he is describing.

According to the scientists referred to, we are shut up in a prison house from which there is no escape, except perhaps by death. Christianity is, however, a religion of liberty. Christians are free men, and have no intention of allowing themselves to be robbed of their liberty by men who have, as it were, locked themselves in and thrown the key out of the window. St. Paul's words to the Galatians may well be borne in mind in this connection, "Stand fast, therefore, in the liberty, wherewith Christ hath made us free".

F. W. N.

HOW "A SCROLL OF THE LAW" IS MADE

B. A. M. Schapiro

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"To them were committed the oracles of God."
—Rom. 3:2.

THE religious literature of the Hebrews has survived while that of the other ancient nations has been consigned to oblivion. The sacred Scroll of the Law still remains intact, although the Book, together with the people of whom it treats, has passed through fiery ordeals. Both have been persecuted, by the spurious Church on the one side and by the robber knights on the other.

The secret of the wonderful preservation of the identity of the Hebrew race belongs to God alone. However, the secret of the preservation of their book is an open one. The Jew who finds anything written in his sacred language scattered about the floor, or even in the street, although the topic may be antagonistic to him, picks it up with adoring kisses. Thus the Jewish literature has been preserved.

The greatest attention and reverence are paid to the five books of Moses—the Pentateuch, commonly called by the Jews "The Scroll of the Law". Great care and precaution are exercised in its execution. The scribe (sofer in Hebrew) must be a strict and pious Jew, his moral integrity must be above suspicion, his religious reputation must be unspotted, and he must also be an expert penman. The Law must be written on parchment to secure durability. The character of the scribe is an assurance that the work will be conscientiously and carefully executed.

The writing of the scroll is regulated by oral law. This renders the task extremely difficult. First, the scroll must be written on a symmetrical plan. Each column must begin with the same letter, vav. All the scrolls in the world are constructed alike, and the accompanying is a correct representation. Secondly, the scribe, before writing the word "Jehovah", or "Elohim", must always immerse himself in cold water. Consider what this must mean for a moment in the depth of a Russian winter. He must constantly discriminate between the use of Elohim, as Jehovah, and, as it often means, an idol or a distinguished personage. Pens made from the quill of a goose must always be used in writing the scroll, since no iron was used in constructing the altar. The word Jehovah must always be written with a new pen, which must at once be burned.

When the scroll is completed, with the exception of the last chapter, which the scribe faintly outlines, each member of the congregation, not including the women, purchase a letter, and some buy a whole word. This money belongs to the scribe. Then the individual purchasing will complete the outlined letter or word. Sometimes the scribe will guide the hand, for example, of a child, an invalid, or one who is not competent to do it well. The congregation solemnizes the dedication of the scroll by a feast, when the scroll is borne under a canopy, accompanied by a band of music, also footmen, and horsemen in fantastic array as for a carnival, in a triumphal procession to the synagogue. It is wrapped in royal purple velvet, embroidered in gold and silver with David's coat of arms. They use the Talith (praying shawl) to cover the finger when reading, lest they defile the scroll by the touch; when rich, they have the pointer. The gilt crown is adorned with little gold and silver bells, such as were worn by the high priests of old, and breastplate. Such a scroll is very expensive, often costing hundreds or even thousands of dollars, so it is only a rich Jew who can present one to a synagogue. Childless women, instead of adopting children, often donate a scroll as taking the place of a soul. The scroll is deposited in the ark, which represents the "Holy of Holies". If by any accident the scroll is dropped upon the floor, the whole community must fast forty days. Whenever it is removed from the ark the whole congregation must rise and salute it. When sickness, plague or famine come, the Jews open the ark, put in their heads and pray tearfully for relief.

The Jews in Jerusalem have a special holy-day, called Geniza ("secreting"). They bring all the torn pieces of the scrolls which they have collected and bury them. Some time ago, we had an incident of this kind. The Jews of Kishinev obtained from Prince Urussow, the Governor of Bessarabia, permission to hold a solemn funeral for the scrolls of the Thora, which had been defiled and torn during the riots. The scrolls were put in clay tubes and so buried in a vault in the cemetery. The ceremony took place on the ninth of Ab. Oriental explorers have enriched our museums with these newly discovered "original genuine manuscripts".

Need we wonder, then, that the scroll has survived when so many millions of eyes are watching to prevent it from falling into oblivion and destruction?

BIBLE QUESTIONS AND ANSWERS.

Conducted by E. V. S.

(Our readers are invited to send in their questions from time to time concerning Scriptural subjects in which they are perplexed or desire light. Our limited space necessitates brevity in questions, as well as in the answers which we will endeavor to maintain in strict accord with the Word of the Lord.

Question 70—How may a Christian "grieve the Holy Spirit?"

Answer 70—In a number of ways, viz:

By failure to recognize His personality in thought and speech.

By failure to recognize His presence and control in the assembly of believers when they come together for worship or conference on Christian work.

By failure to appreciate the importance of the message which He has furnished in His Word.

By failure to be interested in His great missionary program.

By frivolity of conduct and speech unbecoming to the child of God.

By untruthfulness of word and dishonesty of act.

WE BELIEVE THAT THOU SHALT COME

By Kenneth Mackenzie

XXV.

AN INTERESTING and challenging feature of the new world of which we are treating, lies in the prediction of perfect health. Of all the problems demanding study and dedicated skill, this is the most important engaging the thought of science. And great as has been the advance in the culture of therapeutics, hygiene, sanitation and dietetics; the marvellous achievements of surgery, the sad, sick world is yet needing and awaiting that glorious provision (Isa. 33:24).

"The Inhabitants Shall Not Say I Am Sick."

We may spiritualize this promise, if we will; but that cannot exhaust its essential purposes. For there is still a place for it in the economy of a perfected and finished redemption. Much discussion is being waged among scholars as to the assumption that our Lord's sacrifice for us on Calvary's Cross won for us healing of the flesh as well as salvation of the soul. It seems to have been certified by St. Matthew when he described the restoration of our Lord as fulfilling Isaiah 53:4, "Himself took our infirmities and bare our sicknesses".

If we rightly view the nature of our Lord's physical body, wholly human, yet sinless, we have ground for assuming that He did absorb in that immaculate form the illnesses of those whom He delivered from the shackles of disease, His holiness as "a consuming fire" extinguishing their foul qualities. If that were true of His earth work, may He not now extend that power and authority (which on one occasion He openly conferred upon His disciples in Luke 10:19) to His present exalted place as the resurrected and glorified Redeemer? The suggestion may well stimulate us to think and pray. For all that He now administers of the dynamics of the Deity (Eph. 1:18-23) is consequent upon the Cross and its correlated sequences. Many of His own are acquiring this vision and potency.

However, while any measure of access to healing in this age is consequent upon individual assurance of His redemptive prerogatives, we must concede that when His declared sovereignty as "King of kings and Lord of lords" (Rev. 19:16) shall ring throughout the world, He must among other offices of benevolent intention deal directly with the great issue of emancipation of humanity from bodily ills. It cannot be otherwise. To behold Him enthroned and exalted, bringing in the era of universal righteousness, joy and prosperity, needs this touch of completion to round out the picture. To comprehend this,

The Sources of Sickness

need examination. There are many disorders which are the fruit of unhealthy thinking. In this field of inquiry and remedial processes the psychological systems have their part to play. But we must allow that in a perfectly happy world, such as we have been considering, thoughts of fear and evil will not over-master men; but the sweet influences of rest and contentment will pervade the earth. And even now, apart from the office of the psychiatrist, every true believer in the Lord Jesus Christ has access to that realm of liberty whereby he is guarded by the "peace of God which passeth all understanding" from the torments of a disordered apprehension. So that the vitally spiritual life may now be liberated from the dread of ailments which have their source in a disordered mind.

Then, we have noted that, granted the existence and interference of the powers of darkness in this present evil age (Gal. 1:4).

The Incarnation of the Headship of Evil

will characterize that coming age (Rev. 20:1-3). There is a possible relationship to our modern concept of the origin of disease in St. Paul's allusion to him as "the prince of the power of the air" (Eph. 2:2). For both Doctors Millikin and Eddington tell us that matter is profoundly linked up to invisible forces. May not the germ theory of disease be traced in some degree to this authority which the Apostle announces? What are the sources of sickness? Is our loving Father the Author? Then, the Son of God in rebuking disease, as He did, would be out of harmony with Him whose will He came to do (John 4:34; 6:38; 8:29). If on the Cross, our Redeemer overcame him who had the power of death (Heb. 2:15), what is it but that disease, which is death in process was under and is now under His domination? Jesus Himself indicated this (Luke 13:16) and St. Peter had no weak concept of it (Acts 10:38). While St. Paul would find the source of all battling to be the "world powers of this darkness and spiritual hosts of wickedness" Eph. 6:12).

God's Will is Health For His Own

who will take it. That is the present order. Presumptively, the coming order will be universal health, when the restrictions which our Lord met and combatted and which frustrate us in our quest for healing shall have been removed by the absence from the earth of the sources of disease. There will then be no power to inflict it.

We may anticipate that this all will seem very childish to some thinkers who assume that we have graduated from the superstition of a personal Devil and his associating agents. Be it so to any who thus deem. Our province in these studies is to find an agreement in the Scriptures which will result in a unified whole of purpose.

So, we may conclude that there is more than a figurative meaning to the announcement of Malachi (Mal. 4:2).

"The Sun of Righteousness Shall Arise With Healing In His Wings."

The healing ministry of our Lord forms a cosmic picture. What He did under limitations, for He could not always heal (Matt. 13:58), He will in the coming age make a universal experience. And there are patent reasons: First, The suffering of humanity by the inroads of disease could not have been God's plan. Excruciating pains and dying agonies are not the expression of the intent of a loving Father. The eternal fitness of things demands that God in His inscrutable wisdom is permitting this order to be; but that His great heart is longing with unspeakable desire for the day when it shall cease. In this postulate, we neither charge Him with supineness as unable to put an end to it now; nor can we permit Him to be imputed as heartless in not bringing it to a speedy end. Perhaps we shall find in the last analysis, that our own unbelief has belated the day of His release; for we are confessedly indifferent to the call to wait for and love the appearing of our Lord and Saviour. The evident reason for the delay is that we are still under the domination of the "prince of this world" (John 14:30), the "god of this world" (2 Cor. 4:4); and that the realm which he occupies is so determinedly opposed to God and His exalted Son, as that only his imprisonment in that day can secure for the world immunity from physical infirmities. So that with the conviction that

When Jesus Healed He Did His Father's Will

we unite in the glad expectation that the will of God, now done in heaven where no sickness can be, will universally express the benevolent purpose of God to "bring it health and cure" (Jer. 33:6). A prospective picture is seen in our Lord's reading Isaiah 61:1-3 in the synagogue at Nazareth, saying, "This day is this Scripture fulfilled in your ears" (Luke 4:16-21). That He did not intend to exhaust the prediction in His earth ministry is evident from the care with which he omitted the context. And Isaiah as well saw the coming liberation in his other statements: "The eyes of them that see shall not dim; and the ears of them that hear shall harken" (Isaiah 32:3). "Then the eyes of the blind shall be opened and the ears of the deaf shall be unstopped; then shall the lame man leap as an hart and the tongue of the dumb shall sing" (Isa. 35:5,6). And the

Long Life, Such as Once Prevailed

will be resumed. Isaiah again, "There shall be no more thence an infant of days, nor an old man that hath not filled his days; for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed. . . . Mine elect shall long wear out the work of their hands" (Isa. 65:20, 22). The evident meaning of this passage is that the long and tedious processes of child-development will cease. Children will grow up without the slow and painful teething periods and the invasion of the usually accepted children's ills. We perceive also that death (which will be possible but not regnant as now) invading the frame of a man of one hundred will find his vitality like that of a child; and moreover, that such death will attach to the victim the imputation of having committed some sin worthy of death. This will

all look most impossible of belief to those who have not made the Scriptures their study and appropriation; but it will stand the final proof we are constrained to maintain.

If there is a hesitancy to accept the interpretation of the passage involving the presence of sin during that supposedly sinless age, we take occasion now to state that in the approach to the termination of these studies, we shall discern that the presence of sin will not be impossible, though the instigator of sin shall have been removed. Our Lord will find on earth a sin infected society; and in spite of His benign administration of love and blessing, men will in rare instances rebel against the prevailing order and bring about the special instances implied by the prophet.

May we apply these suggestions to ourselves who await the coming and power of His majesty? Shall we reverently recognize that sickness and sin are inter-related? Though not in every instance may sickness be attributable to any recognized sin, the fact is that had sin not invaded His world, God would never have had sickness to deal with. If even now, the sincerely recognized authority of our Lord to save and sanctify our lives shall enter into our daily experience, may we not look to the Cross and claim for ourselves the triumphant faith of the Psalmist, "Who forgiveth all thy sins: who healeth all thine infirmities" (Ps. 103:3)? Amen.

NEWS FROM THE FRONT

(The Southern Churchman, believing that missions constitute the life of the Church, hereby invites the missionaries of our Church to write letters to this paper, describing the work they are doing, in an interesting way, so that our people may know more of what is going on, in the mission field.

During the Great War news from the front formed the chief news of the day, and it would seem as if this ought to be so in a Church paper. At any rate, this forms an important part of the policy of The Southern Churchman.—Editor.)

MRS. FENG'S STORY.

(A translation.)

(Mrs. Feng was a native of St. Luke's Village, near Hwangp'ei, where her husband and the Rev. Wang Li-t'ang and Rev. Wang K'ang-sen came from. In 1908, while her husband was a student in All Saints' Catechetical School, she and Mrs. Wang K'ang-sen spent one term at the Hsi Tao Kuan in Hankow, which was under the supervision of Mrs. Roots. This Station Class was started primarily to help the wives of Christian men coming from places where they would have, otherwise, no way of getting Christian instruction, and wives of workers were given preference. The impulse to it came as much as anything from the enthusiasm of Mr. Wang K'ang-sen, who sent his wife and sister at once and brought in Mrs. Feng from the same village.)

On the 16th of April, at 5 A. M., the communists came into the city (Chuho) and would not allow any doors to be shut; if so, they would kill and burn. From one to two hundred men were captured. First five or six men came to the Church and Mr. Feng offered them tea and treated them kindly. Next seven or eight others came and were treated as before. The third time they came, they took everything we had, but an official gave Mr. Feng his card and said that if any one else came to steal, he was to report to him and he would deal with him. A fourth time they came, but left without doing any harm. The fifth time, one official and two soldiers came and asked Mr. P'en Ch'itsen what kind of a man he was. He said his name was P'en and he was a school teacher. They asked him if there was a man named Feng there. He said "Yes". "Was he at home?" "Yes." Then they went to find him and he came out to receive his guests as formerly, but they bound him to lead him away. So I began to cry and say he had done nothing wrong. The soldier pointed his revolver at me and told me to stop crying. I followed to the door but the soldier again pointed the revolver at me ond said, "You cannot go with him." (There were no Christians in the church. At first a carpenter brought his family there, but when he saw that the doors were open he went away.) That night I stayed in the house. Our blind son was there.

Later two officials and two soldiers came and asked Mr. P'en where his pastor was. He said, "He has been taken away by your people." He begged them to release Mr. Feng, for he was a good man. The official said he would release him. So I thanked them and repeated Mr. P'en's words that he was a good man. Again he said he would release him. But the man returned with a letter from the communist leader saying that it would be impossible to release him. On the street, he was put on trial and the official asked him what his business was. He said he was a preacher and a teacher. The leader said, "That's all right." Then he accused him of harboring regular soldiers and keeping guns in his house. He said, "No, I have none. You may search for yourselves. If you find any, you may take off my head." So Mr. Feng wrote a note and sent it to me to assure me that everything was all right. At Leo K'eo they tried him again. He repeated that he was a teacher and a preacher and did not keep soldiers or guns at his house. All passed off well. Now it happened that Rev. Wu Hong-chin had borrowed money from the International Famine Relief and had lent it to the Chamber of Commerce to buy rice to feed the people in a drought. The people then took the rice, etc., promising to pay in harvest time. Mr. Feng was surety for his Christians. The Roman Catholic Christians and Swedish Mission had paid up, but our Christians had only paid a half. This worried Mr. Feng and he took with him one of the Christians, a vestryman, into the country to try to get the money. But one of these country Christians had joined the bandits. During the trial this bandit accused him of using the money that the people had given him. He answered that he had given the money to the Red Cross. They might investigate. But this bandit denied it. He also said that Mr. Feng should not have taken the vestryman to the country to get the money. He said Mr. Feng ought to be killed because he used money belonging to other people. So they sent people to steal things from me.

On the nineteenth the Red Army and the Women's Union entered the city of Chuho. They went everywhere stealing money and clothing. But now the regular army arrived and the people told the soldiers what the Reds had done. The soldiers then proceeded to kill more than a hundred of the communists, so the rest went back to their camp in the country. They went out in the morning, but in the afternoon the Red Army returned in fury, killing every person they met and burning the houses. Then there was wailing and weeping, people running away in every direction. It was a terrible time. I decided that it was time for me also to leave, so I took refuge in the home of a Christian family named Ts'en just outside the city. Next day I went back to see if I could learn any news of my husband. There was in the city a poor barber woman named Tsang. She had been carried away captive by the communists, but being poor they had treated her well—giving her food and tobacco and letting her go at will to her home. She had seen Mr. Feng in his captivity and he had given her a letter for me, together with two gold buttons and two gold rings which he had on his person when he was seized. She found me at the church and told me that if I could get $150 ransom money, my husband would be saved. They had previously demanded $600.)

First attempt to get ransom. I went to all my friends to borrow the money, but no one had any money left.

Second attempt. So I sought out the Church Vestry and asked them to contrive some means of getting the ransom money. They said, "Don't worry. We have already sent two men to testify that he is a good man, so no money will be needed."

But Mr. Feng had also sent a letter to some friends in the country, 50 li distant, asking them to go surety for him. (In that case no money would be needed.) In ordinary times, this journey only takes two days, but as the way was blocked at every point by communists, it was four days before they returned with this man.

Third attempt. There was in the city a doctor named Mao, a friend if Mr. Feng's, who had studied foreign medicine and opened a hospital there. The communists had taken him and his hospital supplies to Leo K'eo to care for the wounded in their own camp. They were very fond of this doctor. When he heard that the Rev. Mr. Feng was in danger, he got two of the communist officers to act as guides and searched through nearly a hundred small houses, where the prisoners were kept, so that he might find him and go bail for him. But darkness came down and it seemed as if he certainly was not there, so they returned without looking in the very house he was in. For three weeks I remained at the church by day, and by night slept in a temple kept by Buddhist nuns, just next to the church. All this time I could learn nothing definite about my husband. Some said he had been killed, others said he was acting as secretary for the communists—a small official. Every day a spy came to the church to ask questians. Fortunately he had been a country farmer, a friend of ours. He offered to make inquiries as to Mr. Feng's fate, but he said he would need money to pay those who gave the information. So I went to my friends and got together $100 for this purpose. Next day he returned saying that Mr. Feng had indeed been killed at 3 P. M. on Tuesday

in Easter Week. But before he died he had asked that he might have two little pieces of wood to make a cross to fasten on his breast to show that he was a Christian. Just as they were sharpening the knife, he said, "Please let me have a few moments for prayer." The spy told this story, so I knew that he was dead. Now indeed I was in sorrow and gave way to my grief. At the same time I heard rumors in the city that the Reds were coming to take me also, because I had the gold rings and gold buttons sent me by my husband. Now, all doors were closed to me and no one wanted to help me. I had no way to turn. But just at this moment, a letter from Bishop Roots arrived enclosing $15 and telling me to come to Hankow. I immediately set out and walked eight li to get a ricksha. On the way I suffered much because the ricksha coolies and boatmen wanted enormous sums of money. On May 22, thank God, I reached Hankow in peace and safety.—Reprinted from The Newsletter, District of Hankow.

Lines Written on the Fly Leaf of An Old Book.

"Speak a shade more kindly
Than you have before.
Pray a little oftener,
Love a little more.
Cling a little closer
To the Father's love—
Then life below shall grow
Like to the Life Above."

—Name of Author Not Given.

The Call Of Summer And The Call To Worship God

The Rt. Rev. Harry S. Longley, D. D.,
(Reprinted from The Iowa Churchman.)

The call of out of doors is sounding again, and the strong desire is with us to commune with nature, and receive the inspiration which comes with such communing.

What should be our duty in the matter of Church going? If we can judge from appearances, it would seem as though there were many people who feel it unnecessary to worship God in summer. The road calls, the golf links attract, the fields and flowers and woods cry out. We can answer all these calls and not neglect God and remain away from the worship which is His due. Every parish has its early Eucharist and if we are to be away at the later hour, will not the day be filled with greater joy if we have first knelt at the altar and communed with Him, and met your Lord.

Then there is our financial obligations. Parish expenses go on in summer as in other months. Many go away and forget this, and the rector wonders whether he will have money to go on his vacation, and the treasurer of the parish has nervous prostration, and the annual report shows an interest account which might have been avoided if you paid your pledge before going away.

There is another suggestion we might make. When you plan your automobile trip, go along the way that leads to one of the cities where we have a Church. You will find the Church a quiet, restful place, and start again after the service, when refreshed.

Are we so far as our Church going is concerned, Christians during all the year or pagans during the summer?

We need in America to cultivate the art of worship. If the sermon is good, get all you can out of it. Ponder the words of wisdom. If the music is good, be lifted up by the inspiration it gives. But if they are not uplifting and inspiring, forget them, and pour your heart and voice into the service, which will always inspire and help.

Worship is confessing our sins to God—receiving comfort from the assurance of pardon, giving God thanks for His blessings and mercies—setting forth His praise, hearing His Holy Word, and asking what is necessary for soul and body. If we will enter Church with these acts in mind, with a sincere, lowly and penitent heart, we will always depart with a blessing.

Let not the barometer of our Spiritual Life go down in summer. Let us be in our place at some hour and always at the altar to meet our Lord, that hand in hand with Him we may meet the problems and temptations which come in the summer as well as in the winter.

"A child of summers three,
Seeking her little bed at night,
Paused in the dark stair, timidly.
O Mother, take my hand, said she,
And then the darkness will be all light.
We older children grope our way
From dark behind to dark before,
And only when our hand, dear Lord,
On Thee we lay, the night is day.
And there is darkness never more."

Let us not let go the Lord's hand in summer. God is calling us to worship Him.

THE KESWICK CONVENTION IN ENGLAND.

The following comment from The Guardian, Church of England Weekly of modernistic leanings, is significant and splendid:

To the observer of the movements and tendencies in the religious life of England today the Keswick Convention offers an interesting phenomenon. It is now fifty-five years since the event was inaugurated, and although many of the original leaders and speakers have passed away, the old teaching (as a correspondent remarks on another page) continues, and the occasion still attracts large numbers of adherents from all parts. The enduring power of the convention must have something behind it to account for its half-century of existence and its sustained vitality today. Perhaps it is the "old-fashioned view" of the Bible, to which our correspondent refers, and the consistent endeavor to strengthen the spiritual life. It certainly does not appear to be due to any attempt to apply Christianity to the material problems of life today, nor are the intellectual questions of the age grappled with. And yet the convention attracts a considerable proportion of the young, and fills a marquee with three thousand people who are content to listen, without emotion, to simple expositions and to Bible reading. We need not be surprised at this, however. Even in a materialistic age, and an age, too, when an increasing number of people are, quite properly, alive to the desirability of the Churches taking an active interest in social, industrial and scientific development, there is still a deep stratum to which "old-fashioned" Bible teaching makes its appeal. And that is clearly something for which we may be thankful.

The Guardian's account of the convention follows:

The Fifty-fifth Convention at Keswick ended on Sunday, July 20. Those who have for many years attended the convention see changes. The speakers of the early days have passed and each year the platform has new faces and new speakers. And yet the old teaching continues, with now and then a new emphasis as the personality of the speaker shews through the "Keswick message". The growth in the numbers attending the convention led to an increase in the tents. Now one enlarged marquee holds over 3,000. It is full at the convention meetings and Bible readings, and there are always many in Keswick who cannot attend the meetings.

Many years ago a revivalist movement was reflected in the convention, but now it is not emotional. Any one present in the tent will certainly be conscious of a keen spiritual feeling, but the expression of this has been restrained. There is a quiet hush until the whole body sings with feeling one of the convention hymns. Each year this quietness seems to grow. There is less hymn singing, there is more reserve. During the week no other meetings are held. All is concentrated upon the convention.

Men and women have come to Keswick from all parts of the world, and from varying occupations. They are drawn from the Evangelical portion of the Church. Evangelists from gospel halls are side by side with a large number of young men and women from the universities. Each year the average age of the convention members seems to decrease. If it be true that the churches are emptier, here we have evidence of a real devotion to spiritual things. For Keswick teaching does stand for spiritual things. The late Bishop Moule used to sum it up in the phrase, "Holiness by faith". The teaching remains the same, though it is probably true that more emphasis is now laid upon grace than used to be heard. There is no attempt to deal with the intellectual questions of the age. Nor is the full application of Christianity to the problems of living worked out. All is concentrated upon the central theme. The convention is to strengthen the spiritual life; the fruits of this will be seen later. The results are seen in part. At the great missionary meeting with a full tent, many men and women have come to a decision, and have offered themselves for service abroad.

The method in the convention is mainly exposition of the Bible. The majority of the speakers take the old-fashioned view of the Bible. Both the speakers and the hearers are keen Bible students, with a great knowledge of the Book. The call to holiness comes home to them most clearly when it is closely connected with some phrase or passage of the Bible.

This year, as in the past, a great number have been helped. It is not only in the tent that the convention influences men. They spend more than a week together, and the beautiful country gives many opportunities for quiet talks. Whatever their needs and troubles, however difficult their life may be, here they find sympathy and counsel.

A MINISTER'S COMPENSATION

By the Reverened E. W. Halleck

SERMON PREACHED IN ST. JOHN'S CHURCH, WILMINGTON, N. C., ON THE OCCASION OF THE TWENTIETH ANNIVERSARY OF HIS ORDINATION TO THE MINISTRY.

"If thou put the brethren in mind of these things thou shalt be a good minister of Jesus Christ."—1 Tim. 4:6.

TWENTY years in the ministry; in prospect twenty years seems a long time, but in retrospect the years have fairly flown. They have been years packed full of the goodness of God with just enough of discouragement to make a man realize his dependence upon God. Twenty years of friendship with those who under God are trying to make the world a little better, nobler and happier. Twenty years of delving into the great truths upon which civilization and religion rest. Twenty years of service with God in carrying out the great purposes He has in mind for men.

Surely a minister must feel that a life spent in this way is a life well spent. It will carry with it an influence which will be felt long years after the minister himself has gone to the great beyond. He is in the service of the greatest of all professions. He works at the springs of character and hammers at the foundation of life. He grasps humanity and toils upward with it toward heaven. He stands in populous cities and in waste places, in the towns and the jungles and brings a revelation of God.

I. What compensation does a minister's life bring? Let us first look at the Godward side. A minister is in close partnership with Jesus Christ. His life is along the same lines as His who came to reveal the heart of God to suffering and sinning humanity. Christ's great commission to the Apostolic band was "as ye go, preach". They were to be His witnesses, His heralds and ambassadors. That is the very same commission given today to every man called into the ministry. As we stand in the pulpit in Christ's name, we try to set forth the eternal truths of the Spirit with such power as to build up our congregations in faith and hope and love. We uncover the deeper motive in such a fashion as to offer soul cheer, comfort and courage to those who come weary and heavy laden out of the rough work of the week. As we win souls to God we have the same joy Bunyan felt when he said, "I have regarded myself as having goodly buildings in the places where my spiritual children were born. My heart has been so wrapped up in this excellent work that I counted myself more honored of God than if He had made me an emperor of all the nation and lord of all the glory of the earth".

It is the same feeling that the great Apostle had when he addressed his spiritual children at Thessalonica, "What is your hope, your joy, your crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at His coming? For ye are our glory and joy". Rising above his poverty, his homelessness and his persecution, the old hero reaches out and grasps his royal diadem. It is a crown blazing with stars—every star an immortal soul plucked from the darkness of sin into the light and liberty of a child of God and an heir of heaven. Poor—he is making many rich. He would not change places with Caesar. And so for me every attentive hearer is a delight, and when a repentant soul is led by the Spirit to the Saviour, there is not only joy in heaven, but joy in my own heart too deep for words.

II. Then, too, there are sublime studies that occupy my mind as minister of God's Word. They enable me to live in the companionship of the greatest minds and thoughts and souls of the ages. The lawyer may keep to his Blackstone, the physician to his Materia Medica, but for the minister there can be but one subject—human life itself. We dare not confine ourselves to any class of books. We must read the great poetry of the world and the great books of fiction for their interpretation of life's problems, their analysis of moral and spiritual ethics. We must read history and biography for the purpose of Christianity is the lives and characters it has produced. Philosophy and theology we read, for they are the science of the ordered mind and the record of the soul's communion with God. Science we read for its latest revelation of the way in which God walked upon the sands of time. Above all we spend our time on the greatest Book of all—that library of the soul's aspirations, and God's thoughts toward man which as we read it year by year, becomes a world of joy unspeakable. We nurture our souls amid the pages where Milton fed—where he received his inspiration for "Paradise Lost" and which taught Bunyan his immortal allegory. Every nugget of truth we discover makes us happier than is one who has found a golden spoil. The study in which a devout minister prays and pores over God's Word becomes an ante-chamber of the King, and he hears the cheering voices of infinite Love saying, "Lo, I am with you always".

III. On the human side there are three great compensations. I find I can enter into a larger measure than men in other activities, into friendship with all sorts and conditions of men—with the rich and the poor, the cultured and the uncultured, little children and men wise in years. When the baby is born, when the wedding is celebrated, when sickness comes and all walk softly in the house, when death hangs crepe upon the door the minister is there—the friend, the sharer of joy, the giver of loving congratulations, the sympathizer and comforter; in his own human way just what Christ was in the homes of Judea. Through it all there is the service of love. A lawyer does not need to love his clients nor the physician his patients nor the teacher his pupils. But a minister must love his people or his work is unavailing, for there can be no true ministry without love. This helps, especially with the children, who under our molding touch are being fashioned day by day into strong, serviceable men and women.

There is joy in the service of the ministry. It is the joy of a gardener nourishing the seed into a fruitful tree intensified a thousand fold inasmuch as the minister is dealing with human souls.

The second great human compensation is the ministry of comfort. Death brings sorrow. Whether they be young or old—the death of our dear ones is a rude shaking of our lives. Longfellow's familiar words are among the truest of human experience:

> There is no flock however watched and tended,
> But one dead lamb is there.
> There is no fireside howsoever defended
> But has one vacant chair.

There are, however, deeper sorrows than that of death—the tragedies of moral failures. A child trained with the utmost care, takes the reins of life into his own hands and drives in the paht of unrestricted desire. Then there is the sorrow of seeming failure. The ocean of faith is not always full. Sometimes the tide is out and the flats of life lie bare and ugly, oozing forth the malaria of the doubting spirit. How shall a minister be a comforter? The first thing to do, the best thing to do, the only thing to do, is to give the sense of God. We cannot explain all the mystery of suffering, but to make known the presence of God—that will still all fear and quiet the tumult of the heart. The fact of God is the greatest comfort men can have—and there is comfort nowhere else.

The third great human compensation is found in the call for ministers who can intelligently and sympathetically apply Christian principles to social conditions and industrial problems. We are making history in our day that will loom large on all after time. If the coming history is to be made aright it must be saturated with a worthier national soul than we find today in the troubled nations of the world. Hatred and scorn cannot banish and drive away the forces of ill-will, but the power of religion can. And the minister who is willing to lead and to wield the finer forms of energy which are contained in religion at its best has offered to him a source of human compensation than which there is none greater known to the sons of men.

The service of humanity for the love of Christ is the object of a minister's life. The service is noble and the motive impelling. The task is big enough to do and the motive for doing it is large enough to warrant any man giving his life to it. As the motive of the statesman must be animated by liberty, uplift and justice, so the motive of the minister must be saturated with sacrifice and service. Our symbol must be the Cross. And when we have that a career opens before us, surpassing any other in life as the interests of mankind surpass all other concerns, and the minister feels as I do today—"How beautiful upon the mountain are the feet of Him who publisheth glad tidings."

NINTH SUNDAY AFTER TRINITY.

In the Collect or Short Prayer for today we again find recognition of our own weakness, and the necessity of appealing to the Giver of Grace, that "We may think and do such things as are right"; in other words, that we may have strength given to us to live and do that which shews our faith and our trust.

The Epistle for today points out to those to whom Saint Paul was writing how the lives and works, good, bad or indifferent, of those who had in the ages long since passed away, were ensamples to those whom Saint Paul was writing as to manner of life and conduct, the way of good and the way of evil. A note of warning is found in the closing section of the Epistle, "Wherefore let him that thinketh he standeth take heed lest he fall". Trusting to self is fatal; we have to rely upon the strength of the superior, the supreme, but we have to do our part and help Almighty God to help us. The Epistle closes with words of comfort, to the tempted or tried, giving the notification that the temptation or trying out, will not be above our ability to bear, and shewing that with the temptation a way of escape will be opened.

The Gospel sets before us the parable of "The Unjust Steward", commended by his master for his shrewdness in making preparation for his discharge and teaches us that our safety when passing through this life to that beyond is found in making a "Friend of the Christ".

William E. Callender.

FAVORITE SCRIPTURE VERSE.

(In this space each week will appear a favorite passage of Scripture as sent in by a different reader. Every one is, therefore, invited to send us their favorite verse. It is suggested all who can, join with the rest of us in committing to memory the verse which appears here each week, including its location in the Holy Book; and in due time your memory chest will be laden with choice, eternal treasures, indeed "Thy word have I hid in my heart, that I might not sin against thee," Ps. 119:11.)

This week the following verse was submitted by

Mrs. A. C. G., of Newport News, Virginia:

> "But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand."—Ezekiel 33:6.

Who will send one from the far-away places as well as very near?

Book Reviews

THE TRAIL OF LIFE IN COLLEGE: By Rufus M. Jones. The Macmillan Company, New York City. Price, $1.75.

In these days when one so frequently hears disturbing reports of college life, it is refreshing to read the story of how Dr. Jones found his trail of life at Haverford College in the eighties.

In this intimate account of his own life, he shows how important it is for young men to be surrounded by good influences during the period of life when they are looking forward with eager eyes toward a future, and yet have made no positive decision as to what their part is to be.

He pictures the power of good example as shown in the lives of teachers, the subtle influences radiating from the library, and the all-surrounding religious atmosphere. All this when founded on the strong basis of early home training, seems to make a foregone conclusion that in due time a clear decision will be made and the quest for preparation will go forward with renewed energy.

The life story is told in a very interesting manner, and through it all one can see the spiritual development of a noble soul. He must have had a genius for friendship and a passion for books. Although his religion was that of a Quaker, he was strongly influenced by the visits of Y. M. C. A. Secretaries to his college, and learned from them to widen his religious horizon.

He writes: "It was an immense discovery to find that there was more light in the world than that which the Quaker torch radiated, and that there was more truth than had been granted to one tiny group."

He pays eloquent tribute to the power of the preaching of Phillips Brooks. There is an indefinable quality in the language of this charming story, a sweet sincerity which reaches its climax as he tells of his love for his little son.

This volume is recommended to all who are in search of wholesome and inspirational reading.

N. D. T.

THE TRUTH ABOUT MORMONISM: By the Rev. James H. Snowden. Published by the George H. Doran Company. Price, 2.50.

This is a valuable contribution to the religious history of the United States. In a well-printed volume of 368 pages the author has given a calm and dispassionate account of the founding and development of this most remarkable religion, which from an humble beginning, among a class of illiterate, superstitious and untrustworthy persons, has succeeded in intrenching itself in a mighty stronghold in our country and has sent forth its roots into many foreign lands.

There is no trace of prejudice in any of Dr. Snowden's statements, and in each episode as he depicts it he is careful to weigh the evidence on either side, and give praise or blame where it is deserved. The story is divided roughly into two distinct periods: The first, under the leadership of Joseph Smith, with its varying victories and defeats, and the second, under Brigham Young, that master mind who from the collapse in Illinois led the dauntless band across the plains into the great Salt Lake Valley, where he established his throne and reigned supreme until his death in 1887. The material for this story has been drawn from many sources and in regard to the present state of affairs we have the testimony of Bishop Spaulding and many other leading Christian teachers, who are residents of Salt Lake City. Taken as a whole, the story is told in a very interesting manner and should prove to be the means of a better understanding between Mormons and non-Mormons.

N. D. T.

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letters to the Editor" will appear in our columns except those coming to us signed by writer.

THE REAL GOSPEL.

Mr. Editor:

It takes courage of the highest order to carry on your front page the Scripture quotations, and illustrations concerning "The Everlasting Habitations".

I do not know of another periodical of any kind that has the courage to do it.

But that is the Gospel.

The quotations are taken from the inspired Word of God.

It was the real Gospel that spread so fast in the early centuries, and the real Gospel, if preached, will spread fast now.

But if something else is preached it will not spread.

People do not give much heed to the opinions of men, but they give heed to what the Saviour said, if preached.

F. W. Rochelle.

Chester, N. J.

"TRUST YOUR DRIVER."

Mr. Editor:

In your issue of today I have just read a story, "Trust Your Driver", by Beatrice Curl. It is so much like an incident in the life of Chief Justice Marshall described to me by my father, that I am going to give it to you.

My father and I were driving from Warrenton to Fredericksburg some sixty-odd years ago, and as we passed the remains of the old mill on Licking Run, at the site of the former village of Germantown, and came within view of the ruins of the house where Chief Justice Marshall was born, the road was very rough, and the vehicle swayed from side to side. The old Marshall home and the rough road doubtless prompted my father to tell the story.

The grand old jurist was on his way to Richmond from the foothills of the Blue Ridge. The weather was cool and he sank into the corner of the stage-coach muffled in the folds of his great-coat. There were several other pas-

sengers, among them a voluble Frenchman, who was exceedingly solicitous regarding the effect of the aproaching comet upon the earth. His prophecies of dire destruction were confident and vigorous. Many questions were asked by the other passengers, but the Chief slouched silent in his corner. A rough piece of road was reached and the stage-coach swayed from side to side, throwing the passengers violently against each other and against the side of the coach.

The Frenchman was greatly alarmed, and, looking at Judge Marshall, who was not the least disturbed, chided him for his unconcern, saying:

"Monsieur, you do not care whether the stage upsets or not! How can you be so indifferent! We will all be killed!"

The great man looked up and replied, "I am in regard to the stage-coach like I am about the earth and the comet, **I have faith in the DRIVER.**"

Thos. S. Forbes.

Accomac, Va., August 2, 1930.

EVANGELICAL.

Mr. Editor:

I understand that the Southern Churchman is the Evangelical paper of the Episcopal Church. I have been considering for some time entering the Episcopal Church, having been attracted to it principally by the First Century Christian Fellowship and Samuel Shoemaker's great work in New York. I read The Churchman and The Living Church and I am alarmed at the advance of sacerdotalism and medieval and Roman practices which I know from my knowledge of Church history are no part of the ancient Catholic faith. I have never seen a copy of the Southern Churchman and I am looking forward to becoming acquainted with it with eagerness.

C. M. Gilmore.

Los Angeles, California.

SAFE.

Mr. Editor:

I want to thank you for your splendid paper and the firm and noble stand in all this confusion of Church and State. I think if one reads the Bible, the Southern Churchman, Mr. Schapiro's tracts, and Literary Digest, he can safely get along in this world knowing he has the **Truth.**

M. M. Walton.

Washington, D. C.

THE INDISPUTABLE OBLIGATION.

Mr. Editor:

. . . . It was in "The New York Churchman" that Mr. McKinley published the erroneous statement which "my reply" fully corrects, I think.

If a man must protect himself in Donny Brook Fair, he had better hit the head of the offender then and there rather than take a chance to strike a necessary blow at some distant time and place.

In all this effort to conserve the character of our Church denomination, I am trying to get our group to empnasize the indisputable obligation of every baptized member of that denomination to abide by its basic constitutional principles. On that platform, each one of our far-flung group can stand and from it our opponents cannot logically push us by reason no matter how specious. To win, we merely need to agree on the basic platform. That platform is made for us by the constitution of our Church denomination which delimits what is orthodox for it.

DeCourcy W. Thom.

Baltimore, Maryland.

THE BOOK THAT BRINGS JOY.

Mr. Editor:

I received your letter of July 9, for which I thank you. I am especially grateful to you for your kindness in sending me the Southern Churchman. This is my favorite paper, and the one I enjoy most to receive. I frequently have a "scrap" over your paper, as we have some clergy who despise the plain truths which are sustained by the Southern Churchman. So we often come into friction; and I have to tell them some plain truths myself. Personally I am not what you would call a straight fundamentalist, but I am fundamentalist to take the whole of God's Word for my spiritual guide, and to reject man's tradition (never mind how ancient it may be), if it does not agree with Holy Writ. For this reason, I am a bitter adversary of the Romanist party in the Christian Church, and of everything that smells of Rome. The old Anglican Communion is good enough for me. For this reason, I am always glad when I get the Southern Churchman. It stands by the Old Book; the Book that brings joy to the reader who will study it with prayer.

Please accept my thanks for the back numbers you so kindly sent to me. You folks certainly do act splendidly in all your dealings with missionaries; and we are grateful for same.

With kind regards, I am yours in His service,

Juan McCarthy.

Havana, Cuba.

Church Intelligence

"On the Mount of Transfiguration."

It was the writer's great privilege to preach at "Shrine Mont", Orkney Springs, Virginia, on Sunday, August 3.

This shrine in the heart of the Alleghanies is a sanctuary in the open. Through the vision and handiwork of the Rev. Edmund L. Woodward, out of native stones, has arisen a beautiful shrine.

At eventide each day the musical bell calls to daily prayer. Each Sunday at 7:30 A. M. there is a celebration of the Blessed Sacrament of the Holy Communion. I preached to a congregation of seventy-five or eighty, representing divers parishes and dioceses. Our roof was the leafy canopy of forest trees. The mellow memories of the passing years struck tender cords as the writer recalled his two diocesans, Bishops R. A. Gibson and George W. Peterkin, and the Revs. Jos. Peterkin, his old rector; John K. Mason and W. W. Kimball, who after faithful ministries in the "Church Militant", have entered into the larger life of the "Church Triumphant".

Dr. Woodward's aim to build up a meeting place for Church activities, conferences, retreats, is being gradually realized. Here leaders and laity may meet, and their deliberations be quickened by the spiritual presence of the great cloud of witnesses memorialized by the "Shrine" and its appointments.

Never sound sweeter the hymns, the spirit-filled liturgy of our true branch of the Holy Catholic Church, than in this Nature's Cathedral, stripped of the mummeries, superstitions, and formalism, heard in many of the so-called "Catholic", but hybrid and undiluted Romanist parishes of the Church. Here the services are not priestly functions, but truly Catholic services of our noble Liturgy, "Mass" and its attendance errors are unheard of, but communion in body and ghostly fellowship with the saints of all the ages, are realized in the true "Communion of the Saints" in the one body of militant and expectant and triumphant saints.

Truly we were with our Blessed Lord on this Holy Mount of Transfiguration; truly we stood on holy ground. May many send memorial offerings to the rector of the "Shrine Mont of the Transfiguration", to realize his vision. "Pro Santa et Catholica Ecclesia."

J. J. Clopton (Retired).

New Forces of Work.

As so often happens, the death of a worker, in spite of the very great loss of his presence, seems to release new forces of work. Mr. Sam Nash, of Tarboro, North Carolina, who died last May, was a lay missionary who for more than fifty years had given himself wholly to the Church's work in Eastern North Carolina. The sketch of his life and work, by the Rev. Bertram Brown, of Tarboro, which appeared in the Southern Churchman for June 21, is worth keeping as a biography of a modern Christian hero.

Now we learn that since Mr. Nash's death one of his missions has been taken over by the manager of the local telephone company, who never did any such work before. He goes out every Sunday, and has developed a gift for making addresses, much to his delight and surprise.

Another of the missions cared for by Mr. Nash has been taken over by a young farmer, Mr. Nash's godson. (Mr. Nash was godfather to three hundred and forty-seven persons.) This young man went off to college and studied agriculture; then, strange to say, came back to his father's plantation, applied scientific knowledge to farm problems and revolutionized industry in his community. Now he has combined Christian work with his farm work, all because Mr. Nash wanted him to carry on his mission.

After Forty-Three Years of Faithful Service.

The Alaskan Churchman for July is an "Anvik number", devoted almost wholly to the work of the Rev. Dr. John Wight Chapman. He was ordained to the priesthood in 1887 by Bishop Bis-

sell of Vermont, and the day after his ordination he started for Alaska, where he has worked continuously these forty-three years. He and Mrs. Chapman are retiring this year, returning to their native Vermont. Anvik is situated where the clear waters of the Anvik River flow into the tawny Yukon. Miss Ella Lucas, a teacher in the mission school, writes:

"The winter scenes are dreams of wondrous beauty, and the glory of the white moonlit nights is beyond description. This little isolated mission, out in this vast wilderness, will seem strange and lonely when Dr. and Mrs. Chapman sail away this coming summer of 1930, after forty-three years of faithful service in this far-away Northland. We are glad that their son, the Rev. Henry H. Chapman, is to carry on his father's work."

The International S. S. Convention of 1930.

A week or so ago one of the greatest of modern assemblies was held in the City of Toronto, the International Convention of Religious Education. Great numbers of Sunday-school workers from the United States, and all parts of the world flocked to the meetings, to hear world-famous speakers, and join in the great conferences which were most enlivening. But perhaps an impression of the general tone and trend of the speaking and teaching as a whole in contrast to the conventions of years ago will be gathered from this letter of Dr. Dyson Hague, which appeared in the Toronto Globe, one of the leading morning newspapers of Canada:

While gladly and gratefully thanking God for many uplifting messages given during the recent International Convention of Religious Education in Toronto, for the fine spirit of charity, the gracious goodwill, the delightful singing, the splendid appeal of the Hall of Friendship, may I express the hope, which I am confident would be the desire of a great number of Sunday-school workers and teachers, that in future conventions of the Sunday school we shall have less of social problems, international peace, citizenship, continent-wide goals, etc., and more of the Bible, the study of the Bible, the work of the Holy Spirit, the best ways to win boys and girls to definite acceptance of Christ Jesus as their personal Saviour, and the growth in holiness and devotion to God's service of the teen age classes. When we think of the awful power of sin today, and of the exposure of the children in the public and high schools of Canada and the United States, not only to secular and materialistic influences, but to moral dangers, it seems to me that the primary duty of these great conventions is to attack the first and final problem of the consecration of the Sunday-school teacher to Christ and the Word of God, and the winning of the hearts and lives of children and the youth to God through His word. May I express the hope, also, that in future conventions none be appointed as leaders of the sectional conferences, especially for pastors and leaders, but those who have a simple faith in the Bible as the Word of God, and the need of the Holy Spirit as the Supreme Expositor; and that men who relegate the Bible to a secondary position, and the Redemption by the Blood to an absentee place, shall not only have less prominent place but no place whatever on future programs. "Back to Christ" was a slogan of a few years ago. Would to God that "Back to Christ" and "Back to the Bible" might be the slogan of the next Sunday School Convention. That is: the Bible, the whole Bible, and nothing but the Bible as the text book of the modern Sunday school, and the Holy Spirit as the only effective Guide and Leader. There can be no leadership without Christ and the Holy Ghost. Ability, scholarship, organization, activity, group-thinking, psychology, these things are utterly useless without a personal experience of Christ and the Holy Ghost. We thank God for everything that tended to the exaltation of our Lord and Saviour Jesus Christ as the Lamb of God, the Light of man, the Revealed, Redeeming, Risen, Reigning, Returning Lord, and we pray that in all future conferences that be the supreme objective.

Dyson Hague.

East Carolina Promotes Building of Negro Hospital.

Among programs being promoted in the Church's work among Colored people today none exhibits more strikingly the far-visioned character of the interest of some of the dioceses than that of the Diocese of East Carolina. The most notable growth in that work has taken place during the episcopacies of Bishop Strange and Bishop Darst. From 1865 to 1906 the work grew to just six parishes and missions. Today there are seventeen parishes and missions and five parochial schools in a well organized convocation of Colored Church workers. Every parish and mission is housed in its own building except one. There are four rectories and three parish houses. These buildings have been erected without appealing outside the diocese with the exception of a few small grants from the American Church Building Fund Commission. Three of the properties are valued at $59,000, $29,000, and $21,000, respectively. Other plants vary from $3,000 to $10,000. Thus, out of the meagre resources of a small semi-rural diocese substantial foundations have been paid for the prosecution of a work of considerable magnitude among this race which numbers 300,000 in the diocese.

More recently the diocese has been promoting a movement to erect a hospital for Colored people, the association for which has been incorporated, with the Rev. G. H. Madara, rector of Christ Church, New Bern, as president; Mr. E. K. Bishop, Senior Warden of Christ Church, as vice-president; the Rev. R. I. Johnson, rector of St. Cyprian's Church, secretary, and the Rev. W. R. Noe, of Wilmington, N. C., treasurer. The location of the hospital will be at New Bern. In this city several years ago there was a disastrous fire, which made 3,500 people homeless, nine-tenths of whom were colored people. This disaster brought to Church people in East Carolina a forceful realization of the great need of hospitalization among this race. In New Bern at the time of this fire there were two white private hospitals. Today there is only one. They could not cope with the cases which are the usual by-products of such disasters. Outside New Bern in the diocese there was one little private Colored hospital, with perhaps a dozen beds. The situation was 300,000 population and twelve beds in strictly Colored hospitals. But for the limited service obtainable in some white hospitals the need would have been moer critical than it was. Upon further study it was found that there were only three hundred and nineteen beds in Colored hospitals in the whole State of North Carolina, with its more than three-quarters of a million Colored population and less than 4,000 beds in the whole country in such hospitals for 12,000,000, creating a situation which a high authority in the American Hospital Association states makes the hospital situation for the Colored race one of the most acute in the country.

For the urgent local need created by the fire St. Cyprian's Church was turned into an emergency hospital. For the larger need for such services among the 300,000 in the whole diocese the convention unanimously approved plans for the building of a small hospital to meet the need at least in part. To this end the diocese has received tremendous encouragement from the Duke Endowment of the Carolinas; the Rosenwald Fund of Chicago, and the Diocese of Pennsylvania, which has included the project in its Advance Work Program. The cost is to be $150,000. The Rev. W. R. Noe, of Wilmington, Treasurer of the Diocese and also of the Good Shepherd Hospital and Training School, announces that all of this is in sight except $15,000, which it is hoped friends will donate early this fall, so the work can go forward. This would probably have been raised but for the widespread financial depression, unemployment and consequent poverty and suffering now prevalent in this area which has created a crisis for the movement when the goal is practically in sight. Fifteen thousand dollars to complete the building and equipment fund and $5,000 towards the first year's expenses will put the hospital into operation and give a year in which to study and organize the resources of the institution and its environment in the interests of its maintenance.

The situation at New Bern is ideal for the development of such an institution as a health center and base. Forward looking public health officials in the immediate and adjacent counties see just these possibilities and point out the fine opportunities for practical experience for the nurses who will take the training in the nurses training school as well as the great benefits that will result in public health education and improved standards of living. In a portion of the area to be served in which conditions are slightly better than the ordinary one out of every five colored children under one year of age died from January to July. Deaths from tuberculosis are three times as large among colored as mang whites and five times as great for venereals. This institution will set standards for a third of the population and a third of the area of the State of North Carolina.

Race Relationship Discussed.

Savannah, Ga.—The Ven. J. Henry Brown (colored), rector of St. Augustine's Church and Archdeacon for Colored Work in the Diocese of Georgia, addressed an inter-parochial meeting of the Woman's Auxiliary of St. John's Church, the Rev. C. C. J. Carpenter, rector, on the afternoon of June 10, on the subject of "Race Relationship".

Archdeacon Brown stated that for a large number of years, ever since the Negro was brought to this country, he has been looked upon as a problem, and the great trouble is that this problom is looked upon from the wrong angle because it is taken from the angle of a "problem". A problem is either simple or complex, both are solvable. One man wrote a book, "The Solution of the Negro Problem." Another wrote, "The White Man's Burden." A friend said that it is neither a Negro nor a white problem, it is a human problem. Archdeacon Brown said that he did not agree with any of these, that it is God's problem and He will solve it. We think, said he, in terms of ownership and we

took God's problem. St. Paul says that we are co-workers with God. God has agencies. One of God's agencies is time—an effective solvent. Thirty-five years ago, said the Archdeacon, a meeting such as this could not have taken place, although he might have been just as highly thought of.

Another agent is the cemetery. God sends out His sickle and those standing in the path have been swept away.

Another agent is education; and here the Church enters in. He said that the Church spends $467,000 a year in order that the Negro may be lifted, or the equivalent of $12.12 for every Negro communicant.

The Archdeacon gave a number of instances in which the Church helps the Negro. He said that while in the poorest Negro district of the city he stopped a little Negro boy and asked him if he loved the Lord Jesus. The child said no, that he had seen a picture in a store of the Lord Jesus with his arms around all the children except the Negro child who was sprawling on the ground at His feet. A year later, the boy was at St. Augustine's Church and saw Bishop Reese confirm a class of Negroes. After the service the boy came to him and said that if the Lord Jesus laid His hands on the heads of Negroes like Bishop Reese did, he liked the Lord Jesus.

In Hawkinsville, Georgia, one Sunday, a Negro girl, Lillian Boseman, passed St. Luke's Church, Colored, as the Venite was being sung. She went home and told her mother about it and later meeting Dr. R. A. Tracey, a Negro physician and communicant of St. Luke's, she expressed a desire to know more of the Church. Dr. Tracey agreed to organize a Church School if she would get the children. The result was a confirmation class of thirty-six boys and girls. This same class saved their pennies and nickels and with some outside help bought a house which has been converted into a splendid church to replace the old dilapidated one of another denomination, which they had been using. Again—the Archdeacon met a man who said his wife had attended the Fort Valley Industrial School at Fort Valley, Georgia (a joint project of the Dioceses of Georgia and Atlanta). This man said he has one son whom he is going to send to the Fort Valley School and then give him to the Church to show his gratitude for what the Church has done for the Negro of the Black Belt.

In reply to questions, Archdeacon Brown said that the Inter-racial Committee is divided into three sections: local, state and national. Bishop R. F. Reese is chairman of the local committee, which is composed of prominent, kind and just white and colored men and women. When any problem comes up, this committee meets and it is very quietly discussed and usually adjusted. Archdeacon Brown said that the two races had always lived amicably in Savannah. He mentioned the handsome new grammar school and the new high school recently completed by the Board of Education for the Negro youth of Savannah.

The Archdeacon said that the Inter-racial Committee does not function in the North, but it needs to. He cited an instance where a Negro man was sleeping in a Pullman traveling out of Chicago, when a congressman, a white man who represented the Negro District of Chicago, got on and all berths being occupied, he tried to oust the Negro and succeeded after a fisticuff. The Archdeacon explained this by saying a "politician thinks in terms of expediency".

Archdeacon Brown said the industrial situation is very acute. It was reported that jobs were being taken from Negroes and given to white men. An investigation showed this to be untrue. Hunger, said the Archdeacon, knows no color and when the question of bread and caring for one's family comes up competition is acute, and he always advises the Negro to cultivate a sense of dependability and responsibility if he would succeed at his work. He said that everybody knows that a large number of white employers have inefficient domestics, and he suggested that the Woman's Auxiliary establish a school where Negro girls who are already employed, may be taught how to ventilate a room, answer telephone and door bells, serve meals, to know food values and marketing. In order to make them attend the school, he advised that it be necessary, if they are to retain their places, that they attend this Domestic Training School for six weeks during their spare time.

At this meeting it was interesting to note that the two larger local parishes were represented by the Diocesan President of the Auxiliary, two Ex-Diocesan Presidents, the present District Vice-President, and an Ex-District Vice-President as well as Miss Annie Johnson who organized the Woman's Auxiliary in the Diocese of Georgia (which then included the State of Georgia), in 1889.

Miss Edith D. Johnstone, Educational Secretary of the Woman's Auxiliary of St. John's Church, arranged the program for the afternoon.

Julia St.Clair Moore.

MISSIONARY DISTRICT OF WYOMING.

Bishop Schmuck Presides Over Convocation.

The twenty-first annual convocation of the District of Wyoming, being the first under Bishop Schmuck, assembled in St. Matthew's Cathedral, Laramie, on June 17 and 18, with an unusually large attendance of clergy and laity who came by car and train across the great distances for which Wyoming is famous to show their interest in the new administration. Bishop Schmuck took the convocation into his confidence and set before it a complete and understandable statement of the whole condition of the Church in the State. Its obligation, problems, opportunities and plead for a greater sense of responsibility on the part of the clergy and laity for the work of the Church in Wyoming and for the whole program of the National Council.

The response was immediate and enthusiastic. When the Bishop asked convocation to share in the Advance Program of the National Council by assuming responsibility in the amount of five hundred dollars for the work of St. John's School, Cape Mount, Liberia, cash and pledges amounting to over eight hundred and seventy-five dollars were immediately given. Thus for the first time in its history, the Church in Wyoming assumed a definite responsibility for work outside its own borders and in its twenty-first annual convocation took the first step toward, "coming of age".

Delegates to the General Convention were elected as follows: The Rev. Philip K. Edwards, delegate; the Rev. A. Abbott Hastings and the Rev. Fred C. Wissenbach, supplementary delegates; Mr. C. D. Williamson was elected lay delegate, and Mr. George Brimmer and Mr. L. H. Brooks were elected supplementary lay delegates; the Rev. Elvon L. Tull was elected clerical delegate to the Provincial Synod, and Mr. George Scales, lay delegate.

The House of Church Women, which met in conjunction with convocation was reorganized as a Woman's Auxiliary and Mrs. Schmuck was elected President. Miss Edna B. Beardsley, of the National Council, was present and was a source of inspiration to the Churchwomen of Wyoming, making three addresses on the work of the Woman's Auxiliary throughout the Church and its methods of organization.

All the gatherings evinced more than the usual enthusiasm which goes with the beginning of a new administration and were marked by a thoughtful determination to take practical steps toward growth from helplessness to helpfulness.

On the evening of the last day, Convocation enjoyed a splendid banquet provided by the gracious hospitality of St. Matthew's Cathedral Parish at Summit Inn, a log tavern east of Laramie on the highest point on the Lincoln Highway across the continent. Following the banquet, a short program of speeches by the various delegates was presented by Mr. Frank Burrage as toastmaster. Speeches of felicitation, hopefulness and good cheer were made by various delegates and by the Bishop. The various speakers congratulated Wyoming upon the fact that its new Bishop in his careful choice of men to fill vacant parishes and missions, by his thoughtful plans of administration and in various other ways was bringing the Church work in Wyoming a leadership inspired and practical. Every one expressed himself as feeling that a new day promising great things was dawning for the Church in Wyoming. The Bishop expressed himself as finding Wyoming more of a challenge and an opportunity than a problem.

A happy incident in connection with the convocation was the recognition of the devoted services of the Rev. Francis M. Bacon, of Hanna, Wyoming. At the dinner, the Bishop on behalf of the clergy and laity of the District, spoke feelingly of the love and affection which the Church people of Wyoming hold for Mr. Bacon. In concluding, he presented to Mr. Bacon a purse of gold as a token of the esteem of the members of the convocation.

P. K. E.

NEW YORK.

Rt. Rev. Wm. T. Manning, D. D., Bishop.
Rt. Rev. A. S. Lloyd, D. D., Suffragan.

Trinity Rector Favors Christian, Not Church, Unity.

In his Year Book just issued, the rector of Trinity Church, the Rev. Dr. Caleb R. Stetson, takes strong ground in favor of Christian unity, and quite as determined stand against Church unity. He employs the usual arguments, but adds a glowing picture of what may come to pass if all who love and would serve Jesus Christ actually do so according to their various methods, and truth as they see and understand it.

Announcement is made that this October there will be celebrated by Trinity the one hundredth anniversary of the death of Bishop Hobart, seventh rector of Trinity and third Bishop of New York. The Bishop lies buried in the Trinity chancel. There will also be celebrated the seventy-fifth anniversary of the founding of Trinity Chapel. At the latter Bishop Manning is to give the address. In connection with the extensive restoration of St. Paul's Chapel it is stated that a statue of St.

Paul, which has stood beneath the porch that fronts on Broadway since 1766, is of wood, but in good preservation. It also is being restored.

The income of Trinity Parish, apart from gifts by its people, is now almost $1,500,000 a year, or $1,457,584 to be exact. Property held by the parish and producing income because devoted to business or other forms of gain, is held to be worth almost an even $15,000,000.

The city counts Trinity Church and yard, and St. Paul's Chapel, and its yard, to be worth many more millions, but of course after assessing these properties, the city exempts them from taxation. More and more, however, the city is restricting exemptions, so that now as not formerly many rectories are compelled to pay taxes above a uniform exemption of $2,500. As on other years, Trinity assists other churches and institutions in New York in generous sums.

Dr. Stetson, referring to the division within the Episcopal Church itself, says that Church unity, like charity, should begin at home. He asks that the discussions of factional rifts in the Church be carried on without the injection of personalities. However clear the Church's formularies may be now, Dr. Stetson says, it is "fairly evident that there is no definite unanimity in the Episcopal Church at present."

The Episcopal Church is now respected, Dr. Stetson says, by many who do not belong to it, because of the Church's "wisdom in keeping aloof from political entanglements or the furthering of legislation in the interests of well meaning but enthusiastic reformers." He believes it holds a strong position at present, because of its middle ground, and that to exclude one of the phases of the Church for the sake of the other would do irreparable harm.

E. M. C.

SOUTHWESTERN VIRGINIA.

Rt. Rev. Robert C. Jett, D. D., Bishop

Memorial Cross Dedicated at Abingdon.

"To the Glory of God and in loving memory of Francis Smith Robertson and his wife, Stella Wheeler, Mary Robertson Reade and her daughter, Stella, the Electric Cross on the spire has been erected."

Above is the inscription on a tablet in St. Thomas' Church, Abingdon, Virginia, referring to a memorial cross which was dedicated at the morning service on Sunday, August 3, 1930. The memorial is an electric spire-cross, four feet in height, of amber glass framed in bronze. It is lighted at night by an automatic clock switch, and will be illumined from eight to eleven o'clock in the summer time and from seven to eleven in winter.

The cross was given by Mrs. W. T. Booker and Mrs. J. C. Motley in memory of their parents and other members of their family.

At the dedication service a large congregation was present, including many personal friends of the Robertson family. The rector, the Rev. John Simmons Wellford, preached a beautiful sermon on "The Meaning of the Cross".

Surprise Party for Miss Ora Harrison.

On Saturday, August 2, Miss Ora had a birthday. And as a complete surprise to her, her friends gave her a birthday party.

Miss Ora has been the very efficient missionary-in-charge of St. John's-in-the-Mountains, at Endicott in Franklin County, since the organization of the mission about sixteen years ago and is one of the best known and best loved people in the diocese, and especially in the community which is served by St. John's.

But to get back to the party. Over two hundred people of all ages came from miles around. Many brought gifts for Miss Ora and each family brought a basket of eatables—chicken and sandwiches and pickles and tomatoes and pies and lemonade and things—and the result was a large picnic. In the midst of the pie course Miss Maude Beheler, one of Miss Harrison's assistants, and Miss Elizabeth Janney, a visitor from Baltimore, appeared, bearing a beautiful birthday cake with sixteen candles. (This, by the way, would indicate that Miss Ora was quite young when she took charge of the mission.) Later in the evening the younger folks at the party participated in various games and "a good time was had by all".

Twenty-four boys and girls are attending the six weeks' Summer School being held at St. John's in July and August for the seventh grade and first high school grade. Mr. David A. Dudley, of Cambridge, Massachusetts, a student at Harvard University, has volunteered his services as a teacher in the summer school. He is very successful in his work and quite popular in the community.

Miss Janney, who became interested in the work at St. John's several years ago, is spending the summer months at the mission.

The Rev. J. Jaquelin Ambler, Jr., of Dante, Virginia, who spent several summers at St. John's while a student for the ministry, was recently a most welcome visitor at the mission. Miss Jane P. Scott, of Roanoke, Secretary to Bishop Jett, is also at St. John's for two weeks.

Miss Ora had a splendid Jersey cow named "Mary Lee"—("Mary" for the donor and "Lee" for the gentleman that selected the cow). Recently Mary Lee had a fall and didn't live long afterwards. She died. Now, there isn't any cow. It's just too bad.

T. A. S.

PENNSYLVANIA.

Rt. Rev. Thomas J. Garland, D. D., Bishop
Rt. Rev. Francis M. Taitt, S. T. D., Coadjutor.

Bishop Taitt sailed July 23 from New York for a tour of Europe. He will go directly to London, where he will attend the closing two weeks' sessions of the Lambeth Conference, at which Bishop Garland has been present since its convening. Bishop Taitt will be accompanied by Rev. and Mrs. Martin Aigner, of Franklin, Pa. Mrs. Aigner is a sister of the bishop.

The Overbrook Presbyterian Church and St. Paul's Protestant Episcopal Church, Overbrook, united Sunday, August 3, for the first of a series of services to be held each Sunday morning during the month in the latter building. The Rev. John C. Roak, assistant rector of St. Paul's, preached.

Ideas Sought.

Suggestions for new projects are being solicited by the Philadelphia Federation of Churches looking toward the formation of a program culminating in the celebration of the twenty-fifth anniversary of the organization in 1934. Ideas should be communicated to the offices of the Federation at Fifteenth and Race Streets, Philadelphia.

Repairs.

In preparation for the work of the fall and winter, a number of the Central Philadelphia churches are undergoing repairs, because of which some have been closed for the remainder of the summer.

At Holy Trinity Church, Rittenhouse Square, the entire exterior of the building is being gone over to eradicate the crumbling of a large part of the surface of the red sand stone. Here it will not be necessary to close the church, as none of the work will interfere with the conducting of regular services.

In order to perform their tasks, workmen have constructed scaffolding over a large part of the church, extending to the very pinnacles of the high tower. The church was erected from 1857 to 1859 and, although comparatively recent in a city of famous historic churches, has become one of the most prominent in the city. It was the pulpit of Phillips Brooks while here and has stood as a center in religious life. Dr. Floyd W. Tomkins has been its rector since March 1, 1899.

Merger.

The merger of two Episcopal churches in the northeastern section of Philadelphia is to be effected with the erection of a new chapel on Roosevelt Boulevard at Oxford Circle.

The two churches to be concerned are the Church of the Messiah, Port Richmond, and St. Matthew's Mission now worshipping in a rented building on Oxford Avenue.

Because of changing conditions in the neighborhood of the Port Richmond church and also because the new church of the Holy Redeemer (Polish) has been established chiefly to meet that change, the property of the Church of the Messiah was sold. With the proceeds secured from that sale the Diocese of Pennsylvania under the direction of Dr. L. W. Caley, Chairman of the Department of Missions, purchased a lot on Roosevelt Boulevard at Comly and Large Streets, upon which it is planned to erect the new structure for the use of the combined congregations. The new site will be large enough to accommodate a complete church plant, consisting of a church, parish house and rectory.

Treasure Chests.

Shipment of 1,500 treasure chests for the children of the Philippines by the Committee for World Friendship Among Children for Eastern Pennsylvania, was announced August 8 by Mrs. John C. Martin, Chairman.

Books, toys and handsome articles are in the chests which were prepared by many groups interested in furthering friendship between the youth of islands and America. Sunday-school classes, missionary organizations, clubs in the Y. M. C. A., the Y. W. C. A., the Y. M.-Y. W. H. A., and the Daily Vacation Bible Schools, are among the groups aiding in filling the quota of chests for this region.

Boys in Girard College made articles which filled a number of chests. Each of the junior high schools of Philadelphia filled chests, including in the contents interesting information about the schools here for comparison with the

(Continued on page 22.)

Family Department

AUGUST.

1. Friday.
3. Seventh Sunday after Trinity.
6. Wednesday. Transfiguration.
10. Eighth Sunday after Trinity.
17. Ninth Sunday after Trinity.
24. S. Bartholomew. Tenth Sunday after Trinity.
31. Eleventh Sunday after Trinity.

COLLECT FOR NINTH SUNDAY AFTER TRINITY.

Grant to us, Lord, we beseech Thee, the spirit to think and do always such things as are right, that we, who cannot do anything that is good without Thee, may by Thee be enabled to live according to Thy will; through Jesus Christ Our Lord. Amen.

For The Southern Churchman.

TRY TO SEE GOOD IN OTHERS.

The Rev. Juan McCarthy.

What shall we think of those who never find
A kindly thought for others in their mind?
Who let a rancorous passion rule their soul;
Who from their vision hide the true man's goal?
Such should be pitied, morally they're blind,
And need the sympathy of all mankind.

Such have no sense of justice, nor of right,
Preferring darkness, they reject all light.
They're never willing to concede fair play;
To win they'll tread the crooked gambler's way.
They ne'er will give to others a square deal,
But rather would another's honor steal.

But is it fair to deal with persons so
Would we like them to treat us thus below?
Would we like them to steal the merit due
To us? And by vile methods to accrue
The honors we have won in struggles dire
Such actions honest men can ne'er admire.

Give unto others all that is their due,
Expecting them to do the same to you.
Be just in all your dealings every day;
Cast every kind of trickery away.
Do you want others to deal square with you?
Then honest paths with eagerness pursue.

Take no advantage of the uncouth man;
Deal straight with him, that is the better plan.
Your attitude will then be without guile,
Nor will you e'er the Golden Rule defile.
'Tis only thus one can live without blame.
So let us each resolve to "play the game".

"Do" and "Don't."

Many mothers are puzzled as to how to apply the psychologists' rule, to be positive instead of negative in giving orders. "Say 'do' rather than 'don't,'" they advise and they explain that an idea presented in this manner will be far more effective than a mere prohibition.

At first thought, the application of this seems more or less impossible. When Johnny insists on banging a drum at the time Daddy wants to sleep, the logical thing to say seems to be: "Johnny, stop that noise! Don't do that!" But, if instead, you say confidentially, "Daddy wants to go to sleep; let's see how quiet we can be," and if you then suggest something interesting that he can do without noise, your effort will be much more effective. Somehow, human nature loves to do the thing that is forbidden, while it as quickly follows sensible suggestions. So "be quiet!" is far better than "don't make such a racket!" but the tone of the former may suggest the latter. Our "do" should be an invitation to cooperate.

Children are not naturally naughty or indifferent. They are full of energy that must be worked off. They are little savages without sensitive nerves that mind noises. And they must be provided with proper outlets in order that they may use up this energy. It is useless as well as cruel, on a rainy day, to insist that small muscles be cramped for hours while the children sit docilely at some peaceful task. It is courting disaster to persist in "don't touch this", "don't do that", "don't squirm", and so on. But, on the other hand, it should not mean that the house is made unbearable by the children's presence. Put them to work. Tell Johnny the old rocking-chair in the nursery needs mending and set him to work in an out-of-the-way corner with screws, gimlet, screw-driver and glue-pot. Let Ellen come into the kitchen and help mix a cake, or let her try her hand at remodeling an old dress or hat. Keep the children busy, every one.

Have a rainy day closet, if possible, full of things to do: toys and books to be mended, sewing materials to be made into pretty things, tools and wood, scissors, paste and crepe paper. Whenever the children get restless and "whiney", put them to work. Let them do whatever interests them most. If the day is fine, send them out on an errand, if it is only to the corner to mail a letter or buy a postage stamp. Give them spades and rakes to dig in the garden.

Another positive attitude lies in encouragement. It is far better to praise a child for a good action than to scold for a wrong one. If Betty, aged five, has successfully managed to go to the store and buy a loaf of bread, praise her and let her think that such a grown up achievement is worth all sorts of effort. Pay less attention to the spilled cereal when Tommy attempts to feed himself than to the few successfully managed spoonfuls he does get into his small mouth. Whatever the children do that is good, or that is a sign of progress in the right direction, should be noticed and commented on. Daddy should hear at supper time not how Mary broke the vase an Billy disobeyed, but how Mary, having accidentally broken the vase, ran for a dustpan and cleaned it all up and then wanted to save her pennies to buy Mother another, and how Billy managed, all unaided, to dress himself completely, when he awoke from his nap. Encouragement goes a long way: little people try harder to get on tiptoe to reach the jam shelf than the vinegar bottle. And when parents realize the immense improvement in the response that comes from the use of the positive instead of the negative attitude on their part, this better way easily becomes their habit. —Ruth Frankel, in National Kindergarten Association Release.

GRACE.

O Voice divine, that breathed across the waters
And on the formless world caused light to shine!
How hast Thou deigned to work again that wonder,
To shed Thy beams on this dark heart of mine?

Voice that shall cry from Olive's riven summit
And in a day a nation's faith subdue:
Thou soughtest out a dusty Syrian highway
To win a single proud, gainsaying Jew!

That Voice which sleeping millions shall awaken
Called out one name in Bethany's bleak close,
So unto me the Word of Life was spoken:
"Come forth!" I heard; and my dead soul arose.

—H. C. McKinney.

The Business of Overcoming.

Even temptation becomes a good opportunity to fight. Cramping conditions can by long-suffering and determination simply endow those conditions with qualities of spiritual discipline. Out of a hard soil can spring a hardy race; out of the Ghetto can come the Jew; out of opposition, the hero; out of martyrdom, the saint.

If by the exercise of my will I endow material things round me with the best qualities, and put them to the best uses, there is inevitably a reaction upon myself. In this work and labor, in the direction and the purpose, I myself become of greater human value.

Giving the dignity of art to material things I become artistic. Giving them beauty, I develop taste. In the process of refining, I become refined. In the practice of love, I become loving. In joyful, cheerful work, I become joyous and cheery. In the practice of goodness, I become good. By the exercise of faith, I increase its force till it becomes great enough to remove mountains. By incidents of patience, I become patient, by gentleness I become gentle, and by long-suffering I become as smoothly polished as a stone by the action of a glacier.—Charles Herbert.

In the Other Fellow's Place.

Israel was in exile by the waters of Babylon. And Ezekiel, the prophet, went out to give his exiled countrymen a bit of his mind. He was indignant over the sins which had brought them to this pass, and he tells us that he set out on his errand "in bitterness and in hot anger".

And then a strange thing happened. When he saw face to face the people upon whom he was about to pour out his vials of wrath, when he saw the misery they were enduring and the homesickness they were suffering (for "they wept when they remembered Zion"), he hadn't a word to say. He could only take his place dumbly by their side. As he himself expressed it: "I sat where they sat, and remained there astonished among them seven days."

And when at length he found his voice he said something very different from what he had proposed to say. He saw things now from their standpoint, and spoke with sympathetic insight. He had put himself in the place of others and "sat where they sat".

We all want to be thought sympa-

thetic. But true sympathy is as rare as it is beautiful. Sympathy is more than a form of speech, although it may be conveyed by means of speech. Sympathy is more than feeling, although feeling always enters into it. Sympathy is an act—an inward act of imagination. It is putting ourselves in another's place. It is sitting where he sits, seeing what he sees, feeling what he feels.

And this is not easy. It is hard and exhausting. It is a drain upon emotion and imagination to enter into the experience of others, to see things from their viewpoint, to think their thoughts, to share their disappointments, and their joys and hopes.

But how it is needed! "What can we do for you?" asked some visitors of a poor woman whom they found lying on a wretched pallet in a bare garret. "What do you need most?" "People", was the startling reply. Were we to search carefully we would find in this world of ours more hungry souls than hungry bodies.

To enter into the world of others, to sit in the seat where they sit, is essential to any real success in life. It was a saying of Guizot, the French historian, that success is only gained by sympathy or its counterfeit. And William Dean Howells said practically the same thing in his vividly true sentence: "The way to be universally interesting is to be universally interested." If you are going to do anything in the world you've got to get the other fellow's viewpoint, you've got to see things through his eyes.

The first essential of true success is not genius, nor intellect, nor gift of speech, but sympathy, the power of putting oneself in the place of others.

I must confess that this sympathetic faculty is almost indispensable to a successful preacher. He must project himself into the minds of his congregation, into their thoughts and feelings. While he stands in the pulpit his heart must be among the pews, if he is to speak and pray effectively. He must sit with men.

How we fail because we do not put ourselves in each other's place. Wives and husbands, parents and children, teachers, and pupils, pastors and people, neighbors and business associates, how we all fail in turn because we have not learned the great lesson of entering into the lives of others and sitting where they sit!

Is not this the solvent of all world's great and grave troubles—to sit where others sit? If there were but sympathy enough there would be an end to the national misunderstandings and race hatreds and unjust conditions that vex and harass the world. That is why I am for the League of Nations in which big nations and little nations sit down together and seek to get each other's point of view and understand each other. What a tremendous gain that is—to understand each other.

Labor and capital can hope to settle their difficulties only by developing mutual sympathy, by learning to understand each other, by creeping under the other fellow's skin. If only capital were to sit where labor sits, and if labor were to sit where capital sits, we would have an end of quarrels and strikes and all manner of grievances.

Religious truth is a very large field. And our horizon of vision is limited. There are continents of truth beyond our sight. That is not to say we are not to have convictions. It is simply to say that instead of criticizing or denouncing others it would be well, would it not, to sit where they sit and see if there is not something we can learn from them?

Apply this principle to the erring of every kind and class. Instead of thanking God that we are not as other men, let us heed the teaching of James that when making up our judgment of the erring we should consider ourselves lest we also be tempted. That is to say, sit where they sit. Perhaps then we would not be so unsparing in our condemnations. On that immortal occasion when the sinning woman was about to be stoned to death by the mob, Jesus turned His searching gaze upon the hard and unsympathetic crowd, and said, "Let him who is without sin among you cast the first stone." No stones were thrown that day. And then in gentle speech the Saviour said to her who stood trembling at his side, "Hath no man condemned thee?" "No man, Lord." "Neither do I condemn thee. Go and sin no more."

Sometimes we say of some one whom we do not approve, "I have no sympathy with such a life." That is the trouble. How much less we would blame and condemn if we would take the trouble of entering the world in which others live and putting ourselves in their place. How we might lighten their burdens and help them along life's rough way, if we manifested more sympathy for them and sat where they sat.

Then apply the principle of occupying another's chair to the suffering. There is a beautiful old saying that I have always loved: "When two people share a joy it is doubled, when they share a sorrow it is halved."

What a sustaining and strengthening power is sympathy! Many a soul is bowed and broken by the absence of it and many a soul is made brave and victorious to meet sorrow and trial by the sympathy that sits where he sits and expresses itself in the kindly word, or the presence of the hand, or the falling tear.

So when we covet earnestly the best gifts, it is worth while to remember George Fox's wonderful prayer: "I have prayed to be baptized into a sense of all sorts and conditions of life that I might be able to know the needs and feel the sorrows of all."

At the last let us apply the principle of occupying another's chair to the winning of men to Christ and His Church. We must put ourselves in their place and sit where they sit if we are really to reach them and draw them.

Once, so the story goes, a valuable mule was lost, and the owner, being unable to discover whither it had strayed, offered a considerable reward to any person who would find the animal. Shortly after the reward notice was posted a boy, who had been supposed by the neighbors to be not very bright, appeared, leading the lost animal, which he restored to the owner and received the reward. When they asked him how he had been able to find the mule when all the cleverest men in the ocmmunity had failed, he answered: "Well, I just went and stood where the mule was seen last and asked myself where I would go next if I were a mule. Then I went there and found him."

Catching men is a long way different from catching mules. Yet this not very elegant story is full of suggestions. If we are to win men we must put ourselves in their place. We must think their thoughts, and go where they are, and live in their world, and touch them with the living touch of sympathy.

The art of winning men rests on the science of knowing them. The most ardent Christian can never serve effectively in winning men to Christ unless he will take the pains to understand the people he wants to help.

The power of entering into the lives and feelings of others seems to belong to some by intuition, but where it is lacking it can be cultivated by exercise.

This was the most notable of all the attributes of Jesus—His boundless sympathy. This was the source of His attraction and power—not His teaching with all its unearthly wisdom, nor His life with all its sinless beauty. It was not these, but His infinite compassion, the unlimited range of His sympathy, which drew men to Him and which ever since has been drawing the weary, sinful world. He entered into every human experience. That is what the Incarnation means, and the Temptation, and Gethsemane. "He became flesh and dwelt among us." "He was tempted in all points like as we are." He tasted death for every man. He shared our lot from the cradle to the grave. For us and for our redemption He sat where we sit. And still He is moved with the feeling of our infirmities, and in all our affliction He is afflicted.

Let us magnify and cultivate the grace of sympathy! And beware of losing what we have. For He who is without it is poor indeed.

Tradition says that when King Solomon received the gift of an emerald vase from the Queen of Sheba, he filled it with an elixir one drop of which would restore health and prolong life indefinitely. A dying man of evil life begged for a drop of the precious fluid, but Solomon declined to prolong a wicked life. When good men asked for it they were refused on one pretext or another. When at length he himself became ill, and bade his servants bring the vase, he found that the priceless contents had all evaporated.

The poorest of us has a more valuable gift to bestow than Solomon with that fabled treasure which he received from the Queen of the South. To give of oneself is infinitely more than to give of one's substance.

"Who gives himself with his alms feeds three,
Himself, his hungering neighbor and Me."

Yes, we possess an elixir more potent than the fabled liquid of Solomon, wherewith we may be enabled not only to prolong life, but to glorify and transform it. But alas, how many of us, after the fashion of Solomon's folly, hoard it and keep it tightly corked until it evaporates and perishes!

"Use or lose," is nature's motto. It is written on the stars and the soul alike. It is an inexorable law that every unused power is taken away.

What skies would be brightened, what tears wiped away, what griefs assuaged, what burdens lightened, what multitudes won to Christ if we would but learn to say with the prophet amid the exiled Hebrews, "I sat where they sat."

—From an Article by Dr. H. A. Porter in Christian Index.

"Love is gone forth into the world, to win
Saints to their rest, and sinners back from sin.
Tell me, I pray you, has Christ passed your way?
Say, have you Him safe, each one, in His breast?
O hold Him well. So shall we all have rest."

"When we have lost the capacity to wonder we have begun to petrify in our souls."

For the Young People

A LITTLE CHILD'S THANKS.

Can a little child like me
Thank the Father fittingly?
Yes, Oh! yes, be good and true,
Patient, kind, in all you do;
Love the Lord, and do you part;
Learn to say with all your heart,
"Father in heaven, we thank Thee."

For the fruit upon the tree,
For the birds that sing of Thee,
For the earth in beauty dressed,
Father, mother, and the rest,
For Thy precious, loving care,
For Thy bounty everywhere,
"Father in heaven, we thank Thee."

For our comrades and our plays,
And our happy holidays,
For the joyful work and true
That a little child may do,
For our lives but just begun,
For the joyful work and true
"Father in heaven, we thank Thee."

—Mary Mapes Dodge.

Da-Bih's Escape.

A true and recent story from China.

By A. O. Stott.

"The name of this first-born must be Siao-Hu ("little Tiger"). These evil foreign Jesus names brings bad luck," said old Granny Wong as she cuddled the precious baby boy in her eager embrace.

Granny had long ruled her son and his timid little wife, and she was very angry that of late they had "eaten" the Jesus doctrine at the local Christian church.

Her son looked at her determined, wrinkled old face, but he resolved that though she persisted in calling the baby Siao-Hu he and his wife would have the child baptized Da-bih ("David"). He tried as gently as he could to explain to old Granny the reason.

"Honorable Mother, the God we worship will protect our precious boy, and a heathen luck name has no power to guard him from ills. Oh, that thou wouldst believe and join us in praying for his safety." But the old woman only set about making the baby an embroidered tiger face head-band, "to keep his forehead from danger," and spent all her saved money in buying a tiger's tooth from the medicine shop for the baby to wear sewed inside his outer coat lining. She hoped in this way to save him from all evil.

One Sunday morning he was taken to the village church and given the name of Da-bih, and the poor old Granny was the only one who kept on calling him Siao-Hu. The boy was her own little bit of real estate, and she watched over him just as a rich man guards his dollars.

The onely mountain district where Da-bih's parents lived was away up in North China near some very high hills. The people were poor and lived on the "gao-liang" maze and millet grown in their fields, shut away from the outer world. Sometimes a tiger would come down from these lonely hills and terrify them by carrying off pigs and chickens, and one day this unwelcome visitor suddenly came slinking down, taking cover in the tall maize.

"I-yah, I-yah!" shouted a neighbor to Da-bih's father. "See! See! Thy first-born is gone, carried off by that tiger-devil. Woe to thy house."

It was only too true. The little fellow had been snatched up as he was playing by the village well. Immediately the boy's father fell on his knees, and a cry went up to the gates of Heaven, "God save my only son."

The terrified mother ran out of the house crying wildly, but her husband quieted her, bidding her stay behind and pray.

"Thou canst do nothing so useful as to pray to God. Then do it, that He will have mercy."

Joining the excited villagers, all gazed at the fields hoping to see some movement among the high waving millet. Suddenly the air was rent by a loud roaring noise, and suddenly the tiger was seen racing to the hills as if a hundred persuers were after him. The animal was without the boy, and the crowd was fairly sure he must have dropped his prey.

So it was, for the age of miracles is not over, and in answer to prayer this little David had been wonderfully delivered from the jaws of the tiger.

As the animal dashed into the maize fields he found that the struggling bundle he carried made it difficult for him to see ahead. The boy had been suffering from a chill, and Granny had insisted in wrapping him up snug and warm in two thick wadded coats which made him a bulky bundle!

Suddenly the tiger charged blindly into a poor idiot boy was lying in the fields half asleep. The villagers called him "Tiger," strangely enough, because he made a noise when frightened or angered rather like a roar. He was a big, loose-limbed youth, quite harmless, but his cry and yell of fear were so terrifying to the tiger that he dropped his prey at once and rushed off to his lair in the hills.

With what joy did Da-bih's father discover his little son unhurt, but hardly able to understand what an escape had been his. Seizing him in his arms the father rushed home.

"See! See, our God has answered prayer! Our precious one is unhurt! Praise His mercy!"

"In truth," said the villagers, "his foreign God does wondrous things. Who but He could have saved the child and caused the evil-spirit-one to stumble upon our poor Tiger-boy? Granny Wong always said the baby's name would bring ill luck, but her words have no salt after this."

But Granny did not care so long as her precious grandson was safe. Indeed, shortly after she said to her son, "Our Chinese gods are too far away to attend, I think. Your foreign God seems to help at once, and I now feel I need some one nearer who attends to the feeblest cry."

Worthing, Sussex, Eng.

Love Makes Us Thoughtful.

John Willer of Scarboro township had a good crop of spring wheat one year—almost the only good crop for miles around. He threshed it out during the winter, and cleaned it carefully, but did not sell it. "Seed wheat will be scarce in the spring," he said to his wife. "I'll keep it until then."

One day in April a man who lived several miles farther out in the country drove up to John Willer's barn and said he wanted to buy a load of seed wheat. The farmer did not answer him at once.

"You needn't be afraid, Mr. Willer," said the would-be purchaser. "I've got the money to pay for it right here."

"Now, that's just what I wanted to know," said John Willer, and his face brightened; "I'm glad you told me. Lots of my neighbors need seed this spring and haven't the cash to pay for it. If they can't get seed wheat on credit, they can't get it at all, and I want to help them out. But if you've got the money you can get seed wheat anywhere. So you drive on into town and you'll find plenty there.—Youth's Companion.

Sally Sue's Cookies.

When little Sally Sue spent a whole, long winter away off in the country with Great-Aunt Susan, she thought she kitchen of the farm was the very nicest place in the whole house.

There were so many things in the kitchen that little Sally Sue had never seen before. The stove was built into the wall, and it had a large brick oven, large enough to cook a whole Thanksgiving or Christmas dinner at one time. Near it was a shelf with old-fashioned brass candlesticks on it, and underneath the shelf was a cupboard big enough to hold four pies, a big tin of cookies, and another tin for bread. A big brass warming-pan hung on the wall in the kitchen, and every window was filled with brightly blossoming red geraniums.

But Sally Sue was the most interested in the big pantry that opened from the kitchen. It was almost as large as the bedroom where Sally Sue slept in the city. It had wide shelves where the pans of milk stood for the cream to rise. On other shelves pies were set, and a couple of great tin boxes held bread and loaves of cake. Then there were jars of jam and glasses of jelly and marmalade, bottles of pickles and catsup. But best of all, on the floor were two large stone jars, and always full of sugared dough-nuts and one of cookies. Sally Sue was sure after all that of the many things at Great-Aunt Susan's that cooky-jar was the best.

Sometimes it was full of caraway-seed cookies, sometimes it held crisp ginger ones, so thin they broke when you touched them. Sometimes they were thick molasses cookies, almost like spice cakes, and then there were sugar cookies with currants in them. Sally Sue always longed to take the cover off the cooky-jar and help herself to all she could eat, but Great-Aunt Susan would not allow her to do so. "One should ask for cookies always," she said.

Sally Sue used to go to the barn every morning and hunt for eggs. There was the bantam hen who always laid her eggs in a nest she had made in one corner of the grain-room. The brown leghorn had hers in the corner of an unused stall, and the Rhode Island red in a hollow place in the haymow. Sally Sue knew all the places, and every morning she gathered the eggs carefully and carried them to Great-Aunt Susan to use to make the cakes and cookies she was always baking.

One day when she went to the barn, she heard a great noise. "Cut, cut, cut, ca, da, cut!" Then all was still, but when she went to the brown leghorn's nest she was standing beside it with her feathers all rumpled up, and in the nest was a different egg from any Sally Sue had seen before.

The next morning a strange egg was

in the bantam's nest and when she carried the eggs to Great-Aunt Susan she told her about it. Uncle Isaac was in the kitchen and heard her. "It is that hen I brought home the other day," he said. "She does not pick out any place for her own nest, just steals one of the other nests as she wants it to lay an egg. The other hens all fight her, and will not be friendly with her. They do not like a hen that steals her nest from them."

One day Great-Aunt Susan went to the village on errands and there was no one in the house but Sally Sue. She wandered here and there until she came to the big pantry. She could smell the cookies and they made her hungry. She was all alone, there was no one to ask or to know, and Sally Sue lifted the cover the cooky-jar.

But just then she heard a sound, "Cut, cut, cut, ca, da, cut!" There was the strange little hen on the path outside the window. Sally Sue could hear Uncle Isaac's words now, "No one likes a hen that steals."

Sally Sue put back the lid of the cooky jar and went out of the kitchen and sat by the living-room window to wait for Great-Aunt Susan. She just wasn't going to steal cookies; no, she was going to ask for them. And again she heard the little gen go, "Cut, cut, cut, ca, da, cut!"—Our Little Ones.

NEW-DAY PRAYER.

Ere thou risest from thy bed,
Speak to God, whose wings were spread
O'er thee in the helpless night.
Lo, He awakes thee now with light!
Lift thy burden and thy care
In the might arms of prayer.

Lord, the newness of this day
Calls me to an untried way:
Let me gladly take the road,
Give me strength to bear my load;
Thou my Guide and Helper be;
I will travel through with Thee.
—Henry Van Dyke.

A Worker in Ivory.

In a quaint little village far up in the mountains of Switzerland lived an old man who had spent his life working in ivory. His hair was as white as the ivory flowers that he was making; his shoulders were bent; but his eye was bright, and his hand was very sure as he used the tiny tools in fashioning the petals of the different flowers. In his windows there were daisies, violets, edelweiss, and buttercups which he had made for sale.

From his window he could look far out over the valleys for miles and miles. He needed that long look to rest his eyes, but he needed it more as an inspiration for his own life. As he watched the storms come up the valleys; as he saw the shadows creep over the mountains and the clouds caress their tops; as he revelled in the gorgeous sunsets that sent a myriad of colors on land and sea, Hans Klatt saw God's handiwork, and it was always beautiful, always different, always perfect. Every day was a new beginning to this worker in ivory.

One day a visitor was choosing six of his flowers to take to her girls in America. As she placed them against the soft velvet of her dress they seemed so real that she exclaimed enthusiastically, "They are perfect, just perfect. How can you make them so?"

"No, lady," was his reply. "They are not perfect. I wish I could make one perfect flower. I have been trying for thirty years to make one like God makes them out of doors, but something is always a little bit wrong. When I bring His in, mine seem very imperfect. But I have honestly tried, and it is worth while giving one's life in trying to make a perfect thing, don't you think so?"

The lady took the pins and carried them to America, trying her best to give to her class of girls in a Church School the message and spirit of the man from the mountains of Switzerland.

In a beautiful home in New York today there is a mother who is known to all her friends as a wonderful mother. Life has not been easy for her, but she has made it all beautiful. One day, when a friend asked her how she could be patient and courteous under very trying conditions, she went to her room and brought out a little edelweiss pin made of ivory. Fastening it to her dress, she said, "You have often seen me wear this pin. It is one of my treasures. When I was fifteen years old my teacher brought it to me from Switzerland, and she told me the story of a man who worked in ivory and made these pins for sale. He said to her, 'It is worth while giving one's life in trying to make a perfect thing.' All these years that sentence has been a challenge to me. I cannot be a perfect mother; I cannot hope to have perfect children; but I want to do the best that I can. I am willing, like Hans Klatt, to give my time and strength to try to make a beautiful life. Mine seems very imperfect, but I am trying."

So Hans Klatt, the ivory worker of Switzerland, helped a teacher mould a life when she gave his message with his edelweiss.—Stories for the Worship Hour.

CHILDREN'S PRAYERS.

Morning.

Bless Thy little soldiers, Lord,
And keep us safe this day.
Bless every thought and deed and word,
Be with us while we play.

And make us kind and brave and true
And gentle to the weak,
Give us a heart to feel "Thank you",
A voice our thanks to speak.

Evening.

Dear Lord, before we go to sleep
With trust we kneel to say,
We give our lives to Thee to keep
And thank Thee for today.

We thank Thee for Thy world so fair,
For flowers and trees and sun,
For eyes to see—for our big share
Of health and love and fun.

We pray Thee, Lord, in our own gladness
To help us gladden others,
To use our joy to bless the sadness
Of our less happy brothers.

For The Southern Churchman.

The Catamount Meets Defeat.

William Allen Ward.

When Peter Rabbit selected the open space between the exposed roots of an old elm tree on the creek bank in which to make his home he did not know that a group of yellow jackets had the same location in mind. At any rate, Peter Rabbit found the place a very good one for a home during the spring and summer. There was plenty of green grass on the creek bank and the thicket of weeds and shrubs around the old elm gave him protection against the prying eyes of catamounts that came at night to find smaller creatures to feed on.

Meanwhile the yellow jackets went about their way building their nest in the sumac that stood right in front of Peter Rabbit's hiding place. Peter never molested the wasps and they never worried him. He became a great admirer of the wasps, often sitting in his den for hours at a time watching the little fellows build their nests. The yellow packets also learned to think well of Peter Rabbit and never attempted to sting him. Life at the foot of the old elm tree was very peaceful—until one night old Tom Catamount went on a prowl.

Peter Rabbit looked through the small opening of his den and saw two big eyes staring at him through the darkness. There was a low growl and Peter Rabbit was scared within an inch of his life. Right out there was Death—Peter Rabbit scented the air. He knew the Catamount was planning to eat him.

"I'm coming after you," the Cata-

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The same vision that Moses enjoyed as he talked with Jehovah, that Jesus had on the Mount of Transfiguration, the vision that made the faces of the three disciples shine, will have power to make our lives all radiant as theirs did.—Robert E. Speer.

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mount growled. "I'm hungry. I'm coming after you."

Peter Rabbit's hair stood straight in the air. He was scared—very badly scared; he didn't say a word.

The Catamount prepared for his feast. He licked his chops as he took another step forward. Then—

Zip! zip! zip. Tom Catamount had touched the sumac and had disturbed the yellow jackets. Then—blazes! The Catamount never had so many pains at once in all his life. There were dozens of fiery darts piercing his nose and face every second.

Tom Catamount was terrified. He forgot all about Peter Rabbit. He ran at full speed to the creek and leaped into the water.

And Peter Rabbit was very glad indeed that he had made friends with the little yellow packets.

"A lot of people seem very small until the time comes for them to be big fellows, then they suddenly become big enough for the occasion," Peter Rabbit said as he dozed in his den

The Peddler and the Mouse.

Very many years ago a poor peddler was going through the Bohemian forest toward Reichenau. He was tired, and sat down to eat a crust of bread, the only thing he had with him to satisfy his hunger. While he was eating he saw a mouse creep out from under his feet, and at last it sat down opposite to him looking as if it expected something from him. He goodnaturedly threw it a few crumbs, much as he wanted all the bread himself.

When the mouse had eaten it, he gave it some more, till all the bread was gone, so that it had quite a good meal. Then the peddler got up to get a drink of water from a spring close by. When he came back, behold! a gold piece lay upon the ground and the mouse just coming with a second piece, which it laid down and ran away to fetch another. The peddler went after the mouse and saw how it went into a hole and fetched the money out from thence; so he took his stick, opened

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the ground, and found there a great treasure of gold pieces. He took it out and looked after the mouse, but it was gone.

Then with great joy, he carried the gold to Reichenau, distributed half to the poor, and built a church with the balance.

This strange legend is engraven upon a stone tablet, which may be seen any day in the Trinity Church at Reichenau in Bohemia.—From Chatterbox of six years ago.

Sharing.

"I can't eat it all, Muvver," said Robert, laying a piece of cake on his plate.

"Too big a piece of cake for a little boy," laughed mother. "Put on your hat and coat, and we will see if we can find something with which to share it."

Soon Robert had on his nice red coat, his new fur cap, and his warm mittens and leggings. Mother gave him the cake in a piece of paper, and taking his hand they walked along the garden path.

By and by they came to a little spruce tree, and it was full of little birds, twittering and chirping as they flew in and out among its branches.

"They would like the cake," said mother softly, and showed Robert how to crumble it up and throw it on the snow.

The little birdies ate every crumb and flew back to the spruce tree chirping happily.

"That is their way of saying 'Thank you'," said mother. "We will come every day, and you shall save all the crumbs for them."

When daddy heard about it, he took an old barrel cover and nailed it to a long stick, which he stuck in the ground. This made a fine tray for the birdies, and the crumbs would not fall deep into the snow.

Every day mother and Robert visited the spruce tree and put all the bread and cake crumbs carefully on the barrel head, sharing them with the birds, who chirped happily and sang them many little songs during the cold winter days, until the warm spring sunshine melted the snow and they could find food again.—Pittsburgh Christian Advocate.

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WANTED, POSITION AS MOTHER'S helper, companion, or any position of trust in a refined home. Best references. Address Mrs. F. W. Greene, 443 Fourth Avenue, N. St. Petersburg, Florida.

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Deaths

MRS. JOHN B. LIGHTFOOT.

As evening shadows fell, and night came to rest, there entered into eternal life the truest, most genuine spirit, I have ever been privileged to know, "our beloved" MRS. JOHN B. LIGHTFOOT. A devout member of St. James Episcopal Church, Richmond, Va., her place will be difficult to fill. In the Sunday School the impress of her beautiful soul is felt by those whom she influenced as little children, to high and holy thoughts and living. Her noble heart always attested to her untiring love and sympathy for "God's poor and needy". Her purity of soul was as the evening stars upon a hazy horizon, always shedding light and courage upon a down-trodden world. Her cultured mind gave her a keen insight to the heartache of others, and inspired them to higher ideals and nobler standards of living. In her love for the "Retreat Hospital" her strength was many times sacrificed and many there were whose sufferings of mind and body were alleviated by her sweet, gentle assurance of her loyal support and energies. To them truly a "Light" has gone out. As Leader of her King's Daughters Circle she inspired them by her unselfishness and love for every one less fortunate than herself. To those close to her she could truly be called a "Friend". The fragrance of all the flowers of friendship that grew along life's highway was poured upon each one, and the radiance of her genuine love was shed in beauty to all her friends. She lived with Christ, in "Him" she died. Our loss is her gain, in a happier, larger life with all those whom she loved and lost awhile

"Master" of all,
Thy will be done;
Draw us closer to Thee,
Through Thy "beloved Son".
LUCY POWELL MOLTZ,
"One Who Loved Her."

MRS. JOHN D. LAMOTHE.

Died, at the Episcopal Church Home, in Washington, D. C., on Friday, August 1st, after a long and distressing illness, MRS. JOHN D. LaMOTHE, wife of the Rt. Rev. John D. LaMothe, D. D., late Bishop of Honolulu.

Mrs. LaMothe was the youngest daughter of the Rev. Dr. Cornelius Walker, of the Theological Seminary, at Alexandria, Virginia.

Mrs. LaMothe leaves a daughter, Margaret, the wife of Lieut. Thomas R. Aaron, of Fort Moultrie, S. C., and a son, John D. LaMothe, Jr., of Buffalo, N. Y.

CHURCH INTELLIGENCE.
(Continued from page 15.)

schools in the Philippines. About four hundred extra books were included in the shipment, helping to fill the need for libraries that are being established since English is taught in the schools.

The sending of these chests is the third project of peace and goodwill carried out by the committee. The first was the sending three years ago of 13,000 dolls to Japan. They were described as the "Ambassadors of Good Will", and were distributed among the school children.

The second project was the sending of 30,000 school bags to the girls and boys of Mexico. The bags were filled with school supplies.

Plans for a demonstration on Armistice Day by the girls and boys working in the friendship groups are being made by the directing committee whose headquarters are in the office of the Women's Interdenominational Union, 1505 Race Street, Philadelphia.

R. R. W.

WASHINGTON.

Rt. Rev. James E. Freeman, D. D., Bishop

Dr. Charles Clingman, rector of the Church of the Advent of Birmingham, Ala., is in residence at the College of Preachers, Washington Cathedral, and preached at the Cathedral services the first two Sundays in August. Dr. Clingman was elected Bishop of Louisiana last March, but declined the honor.

The Bishop of Washington was the officiating clergyman at the marriage recently of Miss Ellen Cox Ewing, daughter of Mr. and Mrs. Thomas Ewing and Mr. Thomas Archibald Stone, second secretary of the Canadian legation and son of Mr. and Mrs. Spencer Stone, of Chatham, Ontario, Canada. The service took place at Lorrente, Maine, in the picturesque little Church of the Redeemer, where Bishop Freeman preaches during the summer months while on vacation from his diocesan duties in Washington.

Visitors to Washington will find an interesting change in the location of the curator's office. The small building was moved on rollers the first part of the summer out to the west end of the Cathedral, nearer to Wisconsin Avenue. This office, which houses a model of the Cathedral, and pictures and souvenirs, has lately had added to its equipment a map showing the whole Cathedral Close. It also serves as a sort of welcoming headquarters to the the Cathedral and, functioning as a part of the National Cathedral Association, adds many members every year to the organization. In this way they keep in touch with this great Cathedral project and help along its cause.

M. M. W.

TEXAS

Rt. Rev. Eugene Cecil Seaman, D. D., Bishop.

St. Paul's Begins Work Unon Extensive Building Project.

Work on an extensive building program at St. Paul's Episcopal Church started Monday morning, with plans to remodel all of the church's buildings, according to L. D. Dewey, chairman of the Building Committee.

The church and the parish house will be joined by a cloister and both will be stuccoed. The cloister will provide three entrances to the church and one to the parish house, and the whole thing will give the effect of an old English abbey. Both of the buildings will receive a permanent roofing, and the basement of the church, which has been used as a storeroom, will be remodeled for Sunday-school rooms.

The stucco will be of a stone gray color, and plaster mould trimmings will be used, while the crosses on top of the buildings will be done in gold leaf. The architecture is English Gothic in style, and the cloister will have seven large arches. The grounds will be beautified to match the style of the architecture.

The recreation hall will also be remodeled and reroofed, and, though it will not be stuccoed, it will be painted a stone gray to match the other buildings. New floors will be put in on the porches and several changes will be made on the interior.

The committee in charge of arrangements, made up of vestrymen of the church, includes: L. D. Dewey, chairman; E. R. Bolton, Rolla S. Greig, W. F. Quebe and Walter Dossett. T. Brooks Pearson is the architect.

TENNESSEE.

Rt. Rev. Thos. F. Gaylor, D. D., Bishop
Rt. Rev. J. M. Maxon, D. D., Coadjutor

Last Rites for Dr. Noll Held at Cathedral.

Funeral services for Dr. Arthur Howard Noll, senior canon at St. Mary's Episcopal Cathedral and for twenty-six years Secretary of the Episcopal Diocese of Tennessee, who succumbed to an attack of pneumonia Thursday afternoon, were held at 3 o'clock July 19 at the cathedral, with the Very Rev. Israel H. Noe officiating.

Clothed in the vestments of the Episcopal Church, Dr. Noll was buried in the Memphis Memorial Park Cemetery.

The following appeared in the editorial column of the Memphis paper of July 19:

Arthur Howard Noll.

Dr. A. H. Noll was one of the genuinely distinguished men of Memphis. He was distinguished by virtue of the fact that he followed his career, or better his careers, beyond the age of threescore years and ten. He was distinguished for his gentility of soul, his quietness and his gracious Christian humility.

Lawyer, business man, clergyman, artist, scholar and man of letters, he lived out his life in the light of rich and varied experiences. In breadth of interests, in love of beautiful things, his story suggests the great age of the church when its ministers marched in the forefront of civilization.

Dr. Noll will be remembered chiefly as a designer of bookplates. His taste in lettering was unerring. His skill in designing was universally recognized. Few people in his home community were aware of the esteem in which he was held by his fellow artists everywhere.

Dr. Noll was a scholar. His favorite field of investigation was history. He wrote a standard work on the rise and development of the Mexican nation. He delved into the life and times of Miguel Hidalgo and the lore of the Aztecs. He wrote a comprehensive history of the Episcopal Diocese of Tennessee.

As senior canon of St. Mary's Cathedral and until recently as rector of the Church of the Good Shepherd, Dr. Noll was beloved of his parishioners and his brothers in the priesthood. There was that about him that bespoke unmistakable sincerity and devotion. He believed in and therefore lived the beauty of holiness. He wove a pattern of loveliness into the everlasting texture of things. What more doth the Lord require of any man?

ALABAMA.

The Rt. Rev. Wm. G. McDowell, D. D., Bishop.

The Prayer of Faith.

Selma, Ala., is the center of a rich agricultural region that has suffered considerably from drought and heat this summer. April, May, June and the early part of July were all dry. By mutual agreement, July 23 was set apart as a day of community prayer for rain, which had become an imperative necessity if the crops were to be saved from ruin.

A great crowd of all denominations came together at the hour appointed for the prayer service. Rain started before the service was over, and the worshippers experienced a downpour on their way home.

Let those smile who will.

SPOKANE.

Rt. Rev. E. M. Cross. D. D., Bishop.

Ninth Annual Summer School.

With all agreed that the faculty was the finest in any year of its existence, the ninth annual Summer School of the Missionary District of Spokane, held at MacDonald's Point, Lake Coeur d'Alene, Idaho. closed its ten-day period July 11. The faculty was composed of the Rev. Messrs. H. P. Kaulfuss, F. B. Bartlett and Morton C. Stone; Miss Mabel Lee Cooper and Miss Elizabeth Baker.

Though slightly smaller in numbers than last year, the school was a great success, and every one not only enjoyed the classes, but found the increased facilities for recreation a great help. The clergy discovered themselves to be superior to the laity in volleyball, in spite of various line-ups devised to defeat them.

A pageant entitled "The Joy of Religion" and three religious plays, one mystery, one morality and one miracle, put on under the direction of the Rev. Morton C. Stone, student chaplain of the University of Illinois and lecturer at the camp on Church Symbolism and Pageantry, brought forth a great deal of enthusiasm. Bishop Cross was the camp chaplain.

T. E. J.

CALIFORNIA.

Rt., Rev. E. L. Parsons, D. D., Bishop.

True Sunshine Missions for Chinese: Our two Chinese Missions in San Francisco and Oakland continue to make steady progress. This is largely due to the consecrated leadership of our Chinese priest, the Rev. Daniel Wu, who has won the esteem of all. In San Francisco the day school crowds the building to overflowing, while the night school for young men is the largest of its kind in the city. The mission has its own mission board of Chinese business men, all communicants, and Mr. Wu is assisted by two Chinese lay readers, in addition to a staff of faithful and efficient teachers. Many improvements have been made in the building and equipment, and the Chinese themselves are doing their full share to the Church's program. In Oakland a similar condition exists and we may well be proud of the fine work being accomplished.—Diocesan Annual Report.

Personal Notes

The Rev. Harrison W. Foreman, Secretary of the Rural Division of the National Council, has resigned to take effect September 30, 1930. He becomes Archdeacon of the Diocese of Erie.

The Rev. Arthur Lee Kinsolving, rector at Amherst, Massachusetts, has accepted a call to Trinity Church, Boston, to succeed the Rev. Henry K. Sherrill, recently elected as Bishop of Massachusetts.

The Rev. William Way, D. D., rector of Grace Church, Charleston, S. C., is attending the vacation term for Biblical Study at Oxford University, England.

The Rev. Dr. Arthur M. Sherman, of the District of Hankow, has been elected rector of St. Clement's Church, Honolulu. His decision has not yet been learned.

The Rev. Harry M. Kellam, formerly rector of St. Andrew's Church, Kokoma, Indiana, is minister-in-charge of St. Thomas' Mission, Pawhuska, Oklahoma. His new address is 817 Leahy Street, Pawhuska, Oklahoma. This change took place July 1, 1930. He will also have charge of the missions at Cleveland, Hominy and Barnsdall.

The Rev. Wythe L. Kinsolving, of New York Diocese, has been ministering in Virginia for several months, viz.: at Varina, at Weddell Memorial, St. James, Holy Trinity and Holy Comforter, Richmond, and at Ashland, or wherever he could be of service.

The Rev. Walter C. Whitaker, D. D., of St. John's, Knoxville, Tenn., has accepted the call to become rector of the Church of the Advent, Ocean View, Virginia.

The Rev. Roy Beverley Randolph and the Rev. Robert E. Withers, Jr., who were ordained to the diaconate at the Virginia Theological Seminary finals, have been given summer work by the Bishop of Southern Virginia. Mr. Randolph has been assigned to mission stations at Clarkton, Va., and Drakes Branch, Va. Mr. Withers is working in Buckingham and Appomattox Counties.

The Rev. H. N. Laws, who has resigned from Onancock, Va., is now rector at the Church of the Good Shepherd in South Richmond.

Among the clergy from Southern Virginia, who will spend the summer in Europe, are the Rev. H. H. Covington, D. D., of St. Paul's, Norfolk; the Rev. H. Dobson Peacock, of Christ Church, Norfolk, and the Rev. Wm. Brayshaw, of Christ Church, Smithfield.

Miss Mildred Edmunds, of Dabney Community House, in Pittsylvania County, and **Miss L. Annie Hankins,** of Phoebe Ann Community House, in Halifax County, have recently been made U. T. O. workers.

Mrs. Walter Ruan, of Petersburg, Va., is engaged as a diocesan rural worker for the Woman's Auxiliary and the Diocesan Board of Religious Education. Mrs. Ruan will organize and train Auxiliary and Church School workers in parishes where she is needed.

ORDINATIONS.

The Rev. Messrs. Nelson T. S. Ou and H. Teh-lin, two Chinese deacons, were ordained to the priesthood in St. Paul's Cathedral, Hankow, on Ascension Day. This was just thirty-seven days after the murder of the Rev. Fung Mei-ts'en. "Both candidates," says the report in **The Hankow Newsletter,** "answered the questions clearly, and one felt that in these times they were both offering themselves anew to serve their Master in dangerous places, facing possible martyrdom." Mr. Ou is to be stationed at Shasi; Mr. Hu returns to Kingchow.

The Rev. Marcus Botsford Hitchcock was ordained to the Priesthood on Thursday, May 29, 1930, by the Rt. Rev. Warren L. Rogers, D. D., Bishop-Coadjutor of Ohio, in St. Mark's Church, Toledo. The Rev. J. W. Heyward presented the candidate, and the Rev. Eugene S. Pearce, D. D., preached the sermon. Fourteen clergymen were present.

Charles Henry Dukes was ordained Deacon in St. Stephen's Church, Savannah, Ga., by the Rt. Rev. F. F. Reese, D. D., Bishop of Georgia, on June 22, 1930. Rev. J. S. Braithwaite presented the candidate and the sermon was preached by Archdeacon J. H. Brown. He will be deacon-in-charge of St. Mary's Church, Augusta, Ga.

Just as the Master was the Man of Sorrows, so He is also the greatest source of cheerfulness, and the intimate understanding Companion of all who suffer.

Jefferson Davis and State Sovereignty

By BISHOP GALLOWAY

"That which pre-eminently signalizes the public character and parliamentary career of Jefferson Davis was his sincere, unwavering devotion to the doctrine of State sovereignty and all the practical questions that flowed therefrom. He held with unrelenting grasp to the fundamental fact that the Union was composed of separate, independent, sovereign States, and that all Federal power was delegated, specifically limited, and clearly defined. The titanic struggles of his entire public life were over this one vital issue, with all that it logically involved for the weal or woe of his beloved country. The insistence of Mr. Davis and his compatriots was that the Constitution and laws should be obeyed, that the individual sovereign States must regulate their own domestic affairs without Federal interference and that their property of whatever kind, must be respected and protected. They resisted any invasion of the State's right to control its own internal affairs as a violation of the sacred Federal compact.

"And, by the way, our present-day political discussions are eloquently vindicating the patriotic jealousy of Mr. Davis for the rights of the States. The most significant fact of these strenuous times is the solemn warnings in endless iteration and from both political parties against the ominous encroachment of Federal authority. More and more the Nation is seeing that Jefferson Davis was not an alarmist or an academical theorost, but a practical, sagacious. farseeing statesman, when he contended so persistenity for the rights and unconstrained functions of each member of the Federal Union. And it is an interesting and suggestive fact that the latest historians and writers on constitutional government sustain this fundamental contention of Southern statesmen.

"Mr. Davis wrought with all his great ability and influence to preserve the Union. He favored and earnestly advocated the Crittenden resolution on condition that the Republican members of the peace committee would accept them. Had they not stubbornly refused (and they did it at the advice of Mr. Lincoln) war would have been averted and the dissolution of the Union prevented or postponed.

"By the sacred political convictions which had inspired his every public and patriotic service, Jefferson Davis consistently lived to the end. Without compromise or modification and with never a suggestion of contrition or concession, he died in the accepted faith of his fathers. And for that fearless and unshaken fidelity to his honest conception of truth and duty the South will continue to adore him, the world will never cease to admire him, and with a wreath of unfading glory the genius of history will not fail to crown him. Had he ever recanted or even receded, had he ever apostatized or even compromised, had he shown in any way that his often-reiterated doctrines were not the undying conviction of his sincere soul, he ever pleaded for pardon on the ground that he had misconceived the truth and misguided his people, the South would have spurned him, the North would have have execrated him, and the verdict of history would have deservedly and eternally condemned him. But in the calm consciousness of having done what sacred duty and the cause of constitutional liberty demanded, to the end of his days he walked with a steady step that knew no variation or shadow of turning. The banner under which he fought went down in gloom, but was never furled by his hand."

WESTERNERS NOW REALIZE THAT JEFFERSON WAS RIGHT ABOUT BUREAUCRACY'S GROWTH

(The Tacoma Times, July 7, 1930)

The history of these states in recent years is the story of a rapid drift of power away from the people toward a federal bureaucracy in Washington—a bureaucracy that knows little and cares less about the West and Westerners.

Of late, there has been a revulsion of feeling against this theft of power. Here and there a rebel state arises and protests. This feeling and these rebellions, we think, will tend to grow in the next few years.

People are realizing that what Thomas Jefferson predicted in the early days of the republic—and warned against—is true.

"What an augumentation of the field for jobbing, speculating, plundering, office building and office hunting would be produced by an assumption of all the state powers by the general government," Mr. Jefferson wrote.

We have seen clearly, in the West, the growth of that field as the central government more and more has assumed power by robbing the states of their birth-right: Local self-government.

The founders of this nation did not found a republic; they founded a union of republics, each sufficient unto itself, handling its own peculiar problems according to the popular will.

But the tendency nowadays—for selfish reasons—is to submerge our forty-eight republics into one great, unwieldy country, administered by people who know nothing of local problems and who try to compress Washingtonians and Oregonians into the same mould as Alabaman and Floridans.

It has taken some years to demonstrate the unworkability and injustice of this concentration of power, but the fact has slowly been brought home to our people.

Now, they are in rebellion against it. There is a demand—and it will grow louder—for a return of states rights; for the administration by the people of their own affairs, without interference from a central government.

"The government that governs least, governs best," said Mr. Jefferson. His words are as true to-day as they were when he said them. They should be heeded—and acted upon—by every American who has the welfare of his nation at heart."

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Southern Churchman

DOMINUS ILLUMINATIO MEA 1835

Vol. 95. RICHMOND, VA., AUGUST 23, 1930. No. 34.

Rev. P. Minor
328 Brandon Ave

TWENTY-THIRD PSALM.

THE LORD IS MY SHEPHERD; I SHALL NOT WANT.
I shall not want rest. "He maketh me to lie down in green pastures."
I shall not want drink. "He leadeth me beside the still waters."
I shall not want forgiveness. "He restoreth my soul."
I shall not want guidance. "He guideth me in the paths of righteousness for His name's sake."
I shall not want companionship. "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me."
I shall not want comfort. "Thy rod and thy staff they comfort me."
I shall not want food. "Thou preparest a table before me in the presence of my enemies."
I shall not want joy. "Thou hast anointed my head with oil."
I shall not want anything. "My cup runneth over."
I shall not want anything in this life. "Surely goodness and mercy shall follow me all the days of my life."
I shall not want anything in eternity. "And I will dwell in the house of the Lord forever."

That is what David said he would find in the Good Shepherd. And one day it occurred to me to see how this Twenty-third Psalm was fulfilled in Christ. This is what I found in Christ's own words:

I AM THE GOOD SHEPHERD.
Thou shalt not want rest: "Come unto me all ye that labor and are heavy laden, and I will give you rest."
Thou shalt not want drink: "If any man thirst, let him come unto me and drink."
Thou shalt not want forgiveness: "The Son of man hath power on earth to forgive sins."
Thou shalt not want guidance: "I am the way, and the truth, and the life."
Thou shalt not want companionship: "Lo, I am with you all the days."
Thou shalt not want comfort: "The Father shall give you another Comforter."
Thou shalt not want food: "I am the bread of life; he that cometh to me shall not hunger."
Thou shalt not want joy: "That my joy may be in you, and that your joy may be filled full."
Thou shalt not want anything: "If ye shall ask anything of the Father in my name, he will give it you."
Thou shalt not want anything in this life: "Seek ye first his kingdom and his righteousness, and all these things shall be added unto you."
Thou shalt not want anything in eternity: "I go to prepare a place for you; that where I am, there ye may be also."

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No one is so little qualified to criticize as the habitual critic.

"Evil is wrought by want of thought
As well as want of heart."

A man's best success, his highest dignity, his richest treasures are at home. —Van Dyke.

It's not the mistakes that we make but those that we don't make that get us somewhere.

"He who has learned how to pray aright has discovered the secret of a holy life."

Fear and worry and all kindred mental states are too expensive for any person to entertain or indulge.—Thrine.

He fought his doubts and gathered strength,
He would not make his judgment blind,
He faced the spectres of the mind
And laid them: thus he came at length
To find a stronger faith his own.
—Tennyson.

Rembrandt's counsel to his pupil Hoogstraten when the latter teased him with questions might well be borne in mind by those troubled with doubts. "Try," he said, "to put well in practice what you already know. In so doing you will, in good time, discover the hidden things which you now inquire about."—Exchange.

He who serves his country best
Who lives pure life, and doeth righteous deed,
And walks straight paths, however others stray,
And leaves his sons as uttermost bequest
A stainless record which all men may read.

"If the old hurt and heartache of the world is to be healed," says Joseph Fort Newton, "and . . . if the race is to be led toward a juster, wiser, more merciful social order, and the light of the gospel sent into all the dark corners of the earth; it will be by the union of those who have found in Jesus the way, the truth, and the life."

No miracle will truly turn a man's heart to God, if the Holy Spirit within his conscience fails.

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EDITORIALS

Vol. 95. RICHMOND, VA., AUGUST 23, 1930. No. 34.

HOW EARTH CAN BE MADE MORE LIKE HEAVEN

PART TWO.

If we accept the truth that our main purpose in life is to help God make this earth more like heaven, and the means to this end is to seek to do His will as it is done in heaven, then certain things seem to follow as a matter of course.

The Larger Outlook.

In the first place we must believe that God has a plan for each one of us, which is far better than any plan which we could think out for ourselves.

The fact that God Himself has a plan which He can carry out through us which will fit in with the far larger plan of His, which takes in all His children, awakens in us a fuller consciousness of the greatness of the opportunity which the Christian life affords.

Christ said once to His disciples, "I came down from heaven not to do mine own will but the will of Him that sent me." That is to say, He was willing to merge and lose Himself, as it were, in the Divine Purpose.

And so we can feel and realize that we were born to fulfill a certain destiny and that this destiny can only be properly fulfilled and carried out by God himself, working in us and through us by His Holy Spirit. "For as many as are led by the Spirit of God they are the Sons of God."

This means a distinct enlargement of the spiritual life, a consciousness of the greater possibilities which belong to us as the sons of God. "He that loseth his life shall find it." That is to say in seeking to lose our wills in the Divine Will we find a larger life in which God's plan for us takes the place of the narrower and more limited plans which we may have formed for ourselves.

And so far as being able to carry out this larger plan is concerned which we may be doubtful about, there is this to be remembered, that as it is God's plan and purpose which we accept instead of our own, so also it is God's power which can be counted upon to carry it out. "All things are possible to him that believeth", and this is so because faith links us to the divine power and the divine sufficiency. For "God is able to make all grace abound towards you, that ye having all sufficiency in all things, may abound unto every good work."

The acceptance of the divine will brings our lives into harmony with the Supreme Law of the Universe, and thus enables us to share with God in bringing heaven and earth nearer together.

The Increasing Purpose.

It may of course be said: How am I to know what God's plan and purpose with regard to me is?

The answer to this important question is that God does not reveal His purpose to us all at once. The Christian life is a growth, a development. Thus in the book of Proverbs we read: "The path of the just is as the shining light which shineth more and more unto the Perfect Day." As the light grows the divine purpose becomes more clearly and distinctly revealed.

We remember, too, the familiar passage in the Epistle to the Hebrews: "Therefore leaving the principles of the doctrine of Christ let us go on to perfection." And in the second Epistle of St. Peter: "Grow in grace and in the knowledge of our Lord and Saviour Jesus Christ." A progressive Christian life means a daily advance towards higher ground.

This may be impossible of ourselves, but it is possible with God, and our eyes should be fixed not upon ourselves but upon Him and His willingness and power to make each day as it comes a closer approximation to the Perfect Day.

We should say constantly to ourselves, God can make it so if we cannot, and an abiding faith in Him without faltering will bring the increase of power with the increased achievement.

Nor should faith be baffled nor hope discouraged when no signs of advance are seen. In the late winter God is working underground in preparation for a great advance later on when the face of Nature is transformed.

And so it may be, too, in spiritual things. God may be preparing us for greater things in the future, and part of this preparation may take the form of testing our faith that it may be strengthened to meet the opportunity for a great advance in the future. And we cannot do better than close this section by quoting the prayer which the Bishop offered up on our behalf at our confirmation: "Defend, O Lord, this Thy child, with Thy heavenly grace, that he may continue Thine forever, and daily increase in Thy Holy Spirit more and more until he come to Thine everlasting Kingdom."

The Intensive Training.

The athlete undergoes intensive training in order that he may excel by disciplined fitness in the struggles he is to engage in. St. Paul applied this figure to the Christian life when he compared the Christian to the competitors in the Isthmian Games.

Fitness for service should be the ambition and aspiration of every Christian if his service is to be really effective, and this aspiration will best be fulfilled by seeking God's help since He has made us and endowed us with certain gifts and talents, the full possibilities of which He alone knows.

And so we might well pray day by day, that He will take every gift and power and talent with which He has endowed us, and train and prepare and equip them for the highest kind of service open to us in this present life.

With the prayer should be joined the faith and the expectation that God, by the power and inspiration of the

Holy Spirit, would surely and certainly strengthen and reinforce, in wonderful ways, our spiritual life.

Conclusion.

The time has come when we Christians must take our religion more seriously if we are to turn back the tide of unbelief and indifference which is so prevalent in these days.

We are apt to take our religion too carelessly and casually as a mere side issue which can be put on one side whenever some other interest claims our attention.

Religion of this kind will never win the world for Christ, will never make Christianity seem worthwhile to an unbelieving world.

To those who really care, the above suggestions, if faithfully carried out, will enable them to do their part as good soldiers of Jesus Christ in helping God to make this earth more like heaven.

Frederick W. Neve.

Notes and Comments

Sir Oliver Lodge Again:

In an address given by Sir Oliver Lodge, a former President of the British Association for the Advancement of Science, occur these remarkable words: "His (Christ's) mission was to teach what the Kingdom of God was really like. If only our human will could get into harmony with the Divine Will, if the Will of God could be done on earth as it is done in heaven, the Kingdom would have come, earth and heaven would have become one, and the joy of existence would be supreme."

There could not be any finer endorsement of what the two editorials on this subject have tried to express. The above paragraph has been taken from an address given by Sir Oliver Lodge before the Industrial Christian Fellowship of England and reprinted in The Witness. We may not agree with all that he teaches, especially in regard to spiritualism, but the passage quoted above, could hardly be improved upon.

Christian Indifference as to Attacks Upon Our Religion:

All those who live in the country know that in order to secure the fruits of the earth a constant struggle against insect enemies is essential. For instance, if a man neglects to spray his fruit trees his fruit will be of little value, if any. But Christians of the present day are very careless and indifferent about the attacks which are being made all the time upon the Christian religion. We should never lose the opportunity of counteracting this hostile influence by doing our best to show that we do not agree with what is said, but that we know Christ is the only Hope of the world; and that to seek to persuade men to abandon this Hope, is to destroy all that is best in human life, and to condemn men to an utterly meaningless existence. St Peter tells those to whom he is writing in his first Epistle to be ready always to give an answer to every man that asketh you, a reason of the hope that is in you, in meekness and fear" (1 Peter 1:15). What would the world be without Christianity? That is a fair question to counter any argument against it. And what would human life be without it? is another.

Hidden Treasures:

A man was driving through the country in England, when a house was pointed out to him not far from the main road. He was told that the owner had formerly been in very moderate circumstances, when one day it was discovered that there was a large deposit of coal under the property, and the owner soon became a very wealthy man. All this wealth was really his bfore, but he was entirely unconscious of it. And so, too, as Christians, we little know how rich we are; what treasures we possess, which we might develop for ourselves and others, if we would. The gifts for men which we are told Christ received after His work on earth was done, were not intended to be stored up in the heavenly treasury, but to be freely distributed among the children of God. St. Paul says that although he was poor, yet he was able to make many rich; and this doubtless referred to the spiritual blessings which he was the means of communicating to others, and this is one of the greatest privileges of the Christian life, that we can be used as the channels through which these spiritual riches can be given to our fellowmen.

F. W. N.

"IF A MAN DIE SHALL HE LIVE AGAIN?"

"To Live Is Christ."

The resurrection message is more than immortality. It is the promise of more abundant, more joyous, freer life. All nations and peoples have believed in immortality. It almost comprised the religion of ancient Egypt. Her great book was the "Book of the Dead". Her immemorial tombs and monuments are covered with the symbols of the next life. The ancient Greeks were so sure of immortality that they localized the abode of the dead. Greek poetry is full of it, and the Mysteries took recognition of it. Virgil sang of the abode of the dead in his great poem ,and the literatures of the East all make mention of it.

The ancient philosophers as well as the poets, were sure of the persistence of the soul through other worlds. The great classic on immortality of all the older worlds is still Plato's "Phaedo". Socrates and Plato were as sure of continuation of the soul's life after death as they were of its existence after a night of sleep. Cicero and most of the Roman philosophers who thought deeply on the subject were convinced of other worlds than ours of the human soul. And even modern science is emphasizing immortality as the necessary consummation of the evolutionary process and the great purpose of God. The arguments of John Fiske, Sir Oliver Lodge, Newman Smyth and George A. Gordon, to the effect that nature is concerned in producing immortal beings, have attracted the attention of both Europe and America. While it is too early to lay too much stress on the results of the psychological research societies, yet their experiments point toward immortality with more and more certitude.

Yes, there has never been much doubt of immortality in men's minds. But when we become sure of immortality, there may be no particle of gain therein for the religious life. The mere fact that we shall survive death may have more of dread in it than of comfort, more of penalty than reward, more of sadness than prospect of joy. As a matter of fact, this is just the effect it had upon the ancient Greeks. The abode of the dead was a place of gloom. Death was dreaded because it meant translation from the world where strong men and beautiful women roamed amid flowers under blue skies and in bright sunshine, to a world where pale ghosts wandered restlessly about under pale skies longing for the world of flowers, sunlight and gladsome feasting.

But the message of the gospels is not immortality. It is resurrection, fulfilment, increase of life. It is a process of liberation, a breaking of chains and bonds, an impartation, a gift of something new, rich, wonderful, strange, the adding of a glory, the crowning of a life. The gospels say nothing of immortality in itself. What they and the Epistles everywhere say is that the believer shall pass out of the darkness into light, out of the smallness into greatness, out of sin into righteousness. It is an occasion for shouts and trumpets, a time of escape, of great reward, of coronation. It is all prophecy and promise. The things that await us outweigh present tribulations that they should count as nothing. It is to be with Christ in the resurrection life of new and wonderful worlds.—Selected.

TENTH SUNDAY AFTER TRINITY.

We are taught in the Collect or Short Prayer for today the law of acceptable prayer. Our prayers must be made in sincerity, believing that He is the Rewarder of those who diligently seek Him. Answers to our prayers may seem long in coming, but in seeming delay we find the lessons of perseverance, of faith, developing within us a surer confidence "that our Father who heareth in secret will reward openly".

In the Epistle we find the one motive power governing the various talents bestowed on individuals, the power of the Holy Spirit. It is for the individual to make use of the one or more talents committed to his care, looking for assistance to function rightly from the Holy Spirit.

The Gospel for today portrays to us two outstanding circumstances in the life of Jesus Christs, "the Weeping Christ". First of all the tears of grief brought about by His compassion for the sinfulness of Jerusalem, and secondly, by what seems to be almost overlooked. His patriotism. For race, for country, and for language, this is most beautifully voiced in the following words contained in the Gospel, "O Jerusalem," etc.

William E. Callender.

MY GOSPEL

The Reverend James R. Sharp

THERE is a phrase of St. Paul's, "according to my Gospel", from which I hope we may be able to draw some profitable reflections.

It is an infrequent phrase, "my Gospel". Only three times does it occur, once near the beginning of the Epistle to the Romans, once in the postscript of the same, and once again in the second Epistle to Timothy.

A similar expression, "our Gospel", occurs likewise three times; but against these half dozen instances we find a score of places where, instead of "my" or "our", St. Paul writes of the Gospel "of God", or "of Christ".

Without going into any speculation concerning the possible reasons which led St. Paul these few times to attach the first personal possessive pronoun to the word Gospel, suppose we simply take the two words "my Gospel" entirely apart from any context, and see whether we can derive from them some thoughts which may prove helpful to us in our work as Priests of God and of His Holy Church.

What does St. Paul mean when he writes of "my Gospel"? What is this Gospel—this Evangel—good news—glad tidings—and in what sense is it "my Gospel"?

Quite clearly, not in the sense of "originated by me"; not some theory or scheme of life which I have thought out for myself, based upon the philosophizing of great thinkers who have preceded me. Not a product of St. Paul's intellect, quite capable though that may have been, and probably was, of producing a system of ethics to satisfy all demands of reason and logic.

For there seems to be reasonable ground to suppose that St. Paul was a man not only of unusual intellectual ability, but also of liberal education and wide culture. His native city, Tarsus, is said by Strabo, the great Greek historian and geographer of the generation immediately preceding St. Paul's, to have excelled in learning and culture both Athens and Alexandria, famous as the schools of those two cities were. The school of philosophy (or what we would nowadays no doubt call the university) of Tarsus, while it drew its pupils almost exclusively from the region nearby, sent its graduates far and wide. Even in distant Rome, the imperial city itself, they were recognized as shedding distincton upon the profession. We do not, of course, know that St. Paul was such a graduate; but it is at any rate a reasonable supposition that his education was by no means confined to the rabbinic lore which he had learned from Gamaliel. At all events he was sufficiently versed in contemporary literature of Grecian culture to quote readily and appositely from the works of the poets. We recall also Festus' exclamation about St. Paul's "much learning", which may have been spoken tauntingly, but hardly sarcastically. So we may safely feel justified, I think, in imagining that St. Paul might have readily produced a purely intellectual evangel that would have given him rank as a thinker with Aristotle and Plato.

But no! "My Gospel," as St. Paul uses the term, is not "the good news which I make", but simply "the good news which I bear". It was his Gospel in that it was what his converts had heard from him, but which he in turn had received from a higher source of authority. It was a Gospel, a message, not from within, but from above; not of ratiocination, but of revelation. And so it was his Gospel only in a secondary sense; in the primary sense it was just what he so much oftener called it, "the Gospel of Christ", "the Gospel of God". As he writes explicitly to the Corinthians concerning his teachings on the Eucharist, "I have received of the Lord that which I delivered unto you", and in the same epistle, touching the death and resurrection of Christ, "delivered unto you that which I also delivered". And again, to the Galatians: "I certify you, brethren, that the Gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." Everywhere it is a Gospel which has been given to him to pass on—"put in trust with the Gospel", he says in writing to the Thessalonians—and which he must therefore of necessity deliver. "Woe is me if I preach not the Gospel."

But let us not overlook the fact that it was "his" Gospel, if in a secondary, nevertheless in a very real sense. He had not originated the message, but had appropriated it, made it his own. It became then an integral part of his life, of himself, to be not only proclaimed, but lived. And just here we find the lesson for us of the twentieth century in the words of "my Gospel".

We of today, no less than St. Paul and his fellow-laborers of Apostolic days, have been "put in trust with the Gospel". Not alone, of course, we of the priesthood, the laity share with us the responsibility for carrying out the Great Commission—"Go! Teach!" To each Christian soul, no matter how obscure, how humble in position, how limited in ability, is addressed, just as truly as to the Eleven on that first Ascension Day, the charge, "Ye shall be witnesses unto me". But we have the responsibility of leadership. To us is committed the stewardship of the mysteries, the ministry of reconciliation, the teaching office of the Church. Evangelism is the God-given task of each and every one of the followers of the Lord Jesus Christ, which he may not delegate to any deputy or substitute; but inspired leadership in that task is ours of the Priesthood, which we may not shirk without peril to our own souls' welfare. To us primarily is the command, "Go! Teach! Witness!" addressed in our own generation. To each of us, sometime, somewhere, somehow, day after day; here, there, and yonder; in this way, or that, or the other, is given opportunity to obey, not only from the pulpit; not always indeed by spoken or written word at all, oftener, perhaps, by the quiet power of unobstrusive example. But you and I are going to miss that opportunity, whenever, wherever, however it may present itself (and furthermore we are going to fail in our task of leading others to see and to grasp their similar opportunities) unless the Gospel of Christ has become for each one of us, "my Gospel".

The good news of God Incarnate must be, not a historic tale of a Christmas morn in Bethlehem long centuries ago; but a present experience of Divine indwelling in our hearts, enabling us to say as St. Paul, "I live; yet not I, but Christ liveth in me."

The good news of Redemption must be, not a dim vision of an upraised Cross upon a hill-top far away, with a thorn-crowned, nail-pierced Figure hanging thereon; but a personal realization of "our souls", our own souls, yours and mine, "washed through His most precious Blood".

The good news of Resurrection must be, not the recollection of an empty tomb, nor even of the walk to Emmaus and the appearance to the Eleven in the upper room with the fast closed doors, but a rising from the death of sin to the life of righteousness in our individual experience.

The good news of Ascension, that final scene of the Great Forty Days which the Church is about to commemorate, must be, not the veiling cloud above the height of Olivet, nor yet the celestial visitants with their "Why stand ye gazing", but a steadfast turning of our aspirations from things mundane and transitory toward the "house not made with hands, eternal in the heavens".

And then finally, the good news of the coming of the Paraclete (which is the true climax of the whole Gospel) must be, not merely a remembrance of a little group of persons who, hearing the rushing of a wind and seeing the apeparance of a lambent flame and feeling a new and mighty influence stirring their hearts, went out to overturn a world; but the knowledge that in our own hearts that same influence is stirring today; and the yielding of ourselves, our souls and bodies, our wills and intellects and affections, to "the mighty power of the Holy Ghost", that He may use us as instruments in the doing of His work.

Yes, my brethren, the Gospel of Christ must be for you and for me, as it was for St. Paul, "my Gospel".

Such a personal apprehension of the Gospel, its blessings and its benefits, will then constrain us, even as it did St. Paul, to share these blessings and benefits with those with whom we come in contact day by day. If the good news is truly ours in this sense, our lives will show it, surely, inevitably, and if it is not, no amount of preaching will ever prove convincing to our hearers.

Some one has said recently, "Christians are the only Bible the world will read today"; and I am sure that however it may be with the woman in the pew, the man in the street is not so much interested in the Gospel according to Matthew or Mark, or Luke or John, as he is in the Gospel according to you or me. He cares little about the Acts of the Apostles in Asia in the first century, but he cares a great deal about the acts of you and me in this third decade of the twentieth. What he wants to know is, not what we can tell him about the life of Christ, but what we can show him of the Christ-like life. We may discuss ever so glibly whether the effects of the Sacraments be **expore operato**, or **ex opere operantis**, but we shall never convince another man of his need of the sacraments in his life save by letting him see how they are helping us in ours. Above all else we need such a sense of reality in our spiritual life as shall be reflected in our daily actions, so that our friends, our acquaintances, nay, even casual observers, shall "take knowledge of us, that we have been with Jesus". So, and so alone shall each one of us learn ever more and more effectively to proclaim the truth of God as veritably "my Gospel".

BISHOP DARLINGTON DIES

HARRISBURG, PA.—The Rt. Rev. James Henry Darlington, D. D., first Bishop of Harrisburg, died in the hospital at Kingston, N. Y., on Thursday, August 14, after an operation followed by pneumonia.

The Bishop was born in Brooklyn, N. Y., June 9, 1856, a son of Thomas Darlington, a lawyer, and Hannah Anne Goodliffe.

He was graduated from New York University with the degree of A. B. in 1877; and received the degree of Ph. D. from Princeton in 1884. He has received honorary degrees from the following institutions: D. D. from New York University in 1895; LL. D. from St. John's College, Annapolis, Md., in 1905; LL. D. from Dickinson College, Carlisle, Pa., in 1906; and C. T. D. from Halki Orthodox Seminary, Constantinople, in 1923; also S. T. D. from Lehigh University, Easton, Pa., in 1930.

He was educated for the Presbyterian ministry in Princeton Theological Seminary, graduating in 1880. He was drawn to the Episcopal Church, however, and connected himself with Christ Church (Bedford Avenue), Brooklyn, where he served as assistant, being ordained Deacon and Priest in 1882, by the Rt. Rev. Abram N. Littlejohn, D. D., Bishop of Long Island.

He continued as assistant from 1881 to 1883, and then succeeded to the rectorship of the church in 1883, on the death of the rector, the Rev. Dr. Partridge. He was rector of this church until his consecration as Bishop of Harrisburg in 1905.

He married Ella Louise Bearns on July 26, 1888. There are five children: the Rev. Henry Darlington, D. D., rector of the Church of the Heavenly Rest, New York City; the Rev. Gelbert S. B. Darlington, Treasurer of the American Bible Society; the Rev. Elliott C. B. Darlington, Curate of Calvary Church, Germantown, Pa.; Mrs. J. Ellis Fisher, of New York, and Miss Kate Darlington, of Baltimore.

He was Archdeacon of North Brooklyn from 1896 to 1898; and Chaplain of the Forty-Seventh Regiment, National Guard, of New York, from 1897 to 1905.

On April 26, 1905, he was consecrated Bishop of Harrisburg, in the church of which he had been so long rector.

He has served as Chairman of the Social Service Commission of the Province of Washington; President of the Serbian Relief Committee; and Chairman of the Commission appointed by the General Convention of the Episcopal Church to confer with the Eastern Orthodox Churches and the Old Catholics from 1913 to 1925, when the Commission was discharged on its own request. In this capacity he made a notable contribution to the reunion of Christendom, securing the signing of a Concordat between the Eastern Orthodox Churches, the Old Catholic and the Anglican Churches in 1920, in which each recognizes the validity of the ministry and sacraments each of the other, thus establishing a basis for the permanent healing of the breach which separated the Eastern and Western branches of the Catholic Church fifteen hundred years ago.

As Chairman of the Executive Committee of the American Church Missionary Society, Dr. Darlington, then still a Brooklyn rector, led in the movement to transfer the work of that Society to the official society and bring to an end a controversy and a division of effort that had lasted for forty years or more. While Dr. Darlington led, he was stoutly backed by the Rev. Dr. A. B. Kinsolving, of Baltimore, the late Rev. Dr. J. Thompson Cole, of Philadelphia, the late J. Hull Browning, of New York, all members of the managing committee. The advances were warmly met by the Rev. Dr. Greer and the Rev. Dr. Huntington of the official board, and the home work of the society, all of its endowments, which were not large, and the Brazil and Cuba Missions thus became parts of the work of the whole Church. The date was just preceding the General Convention of 1904, which met in Boston.

In part as an inspiration of Dr. Darlington, there was held at Richfield Springs in the summer of 1904 the first Church Workers Summer Conference in the Church. Dr. Darlington was chairman of this first summer meeting, and its expenses were under-written by the retiring society. However, the Richfield meeting was successful under Dr. Darlington, and the society was called upon to pay nothing. The second summer, at the conference held also at Richfield Springs, the principal speakers were the late Bishop Greer of New York and the late Bishop Kinsolving of Brazil. Becoming himself bishop in 1905, he helped to pave the way for growth of the conference and its meetings in the Episcopal Theological School at Cambridge. It is the conference now long held at Wellesley College, and the one now duplicated by many similar summer conferences in many dioceses.

Bishop Darlington has been Chaplain of the Grand Lodge of Masons in Pennsylvania, and is a Thirty-Third Degree Mason. He has been Chaplain of the Order of Cincinnati of R. I.; Vice-President of the Sons of the Revolution of Pennsylvania; Founder of the Russian Club of America; Lieutenant-Colonel of Governor Brumbaugh's Staff; War Chaplain at Fort Totten (N. Y.) in 1916; Member of the Pennsylvania Committee of Safety; Director of the American Peace Society; Officer of the Legion of Honor for services to the French Republic; President of the State Historical Society of Pennsylvania; President of the Alpine Society; National President of the Civil Legion; President of the Huguenot Society of Pennsylvania; and a member of many other organizations. After the war he received decorations from Italy, Greece, Serbia, Belgium, and Spain.

He has been a prolific writer of poetry, and has published four series of poems under the title, "Verses by the Way". He has also written a number of pamphlets and magazine articles, among them "Pastor and People", and Rhymes for Little People". In 1889 he edited a special music edition of the Church Hymnal.

The Burial Office on the morning of August 16, was said in the Church of the Heavenly Rest, New York City, of which his son, the Rev. Henry V. B. Darlington, D. D., is the rector, the arrangements for which were placed in charge of the Rev. Lewis Nichols, President of the Standing Committee of the Diocese of Harrisburg. Those who assisted were: the Rev. Oscar F. R. Treder, D. D., rector of St. Stephen's Church, Harrisburg; the Rev. Clifford Gray Twombly, D. D., rector of St. James' Church, Lancaster; the Rev. Mr. Nichols, and the Rt. Rev. James Craik Morris, D. D., Missionary Bishop of the Panama Canal Zone. Temporary interment was made in Woodlawn Cemetery in New York.

Requiem services were held in New York City in Old Trinity Church, where the Rev. Lewis Nichols was the celebrant, assisted by the Rev. Hiram R. Bennett, rector of Christ Church, Williamsport; and also in the Church of the Heavenly Rest, where the Rev. Oscar F. R. Treder, D. D., was the celebrant.

Notwithstanding the fact that most of the clergy are away on their vacations, all those who could reach New York in time came to pay their last respects to their Bishop and the large number of the clergy from the Diocese of Harrisburg was augmented by many from other dioceses, among whom were the Rt. Rev. Manuel Ferrando, D. D., Suffragan Bishop of Porto Rico, Dean Gateson of Bethlehem, Dean Philbrook of Iowa, the Rev. Howard C. Robbins of the General Seminary, the Rev. Thomas J. Lacey, D. D., of Brooklyn, the Very Rev. B. Krupski, Dean of the National Polish Cathedral in Scranton, representing Bishop Hodur, who was unable to be present himself; the Rev. John Aiela, pastor of the National Polish Church in Bayonne, New Jersey.

Announcement was made that a memorial service will be held later in the Dioecse of Harrisburg.

BIBLE QUESTIONS AND ANSWERS.

Conducted by E. V. S.

(Our readers are invited to send in their questions from time to time concerning Scriptural subjects in which they are perplexed or desire light. Our limited space necessitates brevity in questions, as well as in the answers which we will endeavor to maintain in strict accord with the Word of the Lord.

Question 71—One of my friends insists that the rector of her church should be addressed "Father", giving as her reason the fact that he is the "spiritual father" of those to whom he ministers. Is there not Scripture against this practice?

Answer 71—In Matt. 23:9, Christ says: "Call no man father upon the earth; for one is your Father, which is in Heaven." No doubt, this admonition was given by the Lord in order that men and women would not give undue reverence to man and trust too much in his guidance. When this custom is practiced it oftimes leads to the acceptance of doctrines inimical to the Word of God, because the authority of man and the traditions of men are embraced by the worshippers of a congregation rather than the teachings of the Word of God.

Question 72—Do you think we shall recognize each other in Heaven?

Answer 72—Yes. See 1 Cor. 15:38. While the resurrection body of the believer will bear the likeness of Christ's body, it is evident that he will be recognized by loved ones from the fact that at the Mount of Transfiguration, Moses and Elijah were recognized with Christ, and we know they had departed this world many years before this event.

THE STORY OF THE BESOR GUARD

A SERMON—

By the Reverend Dr. Dyson Hague

IT IS a most dramatic story; a splendid story of significant interest to present-day Christians. It opens with the tragic sorrows of War; a scene of invasion and rapine and blood, of ruthless pillage and captivity; of broken hearts and weeping eyes. It ends with a glorious pursuit by undaunted heroes and the Victor's return in triumph with his generous rewards. But above all, it tells of that wonderful law of the Kingdom of God; "As his part or share is that goeth down to the battle, so shall his part or share be that tarrieth by the stuff; they shall share alike." You can read the story in the thirtieth chapter of 1 Samuel. In a nutshell, it is this: In the absence of David and his guard, the Amalek foe had swooped down on Ziglag, burned it with fire, and carried the women away captives. When David and his valiant men saw the ghastly sight, they were well nigh heart-broken. They wept until they had no more power to weep. In his great distress we are told that David encouraged himself in the Lord his God, and received in answer to prayer the order to pursue and fight the foe. (And David was greatly distressed; for the people spake of stoning him, because the soul of all the people was grieved, every man for his sons and for his daughters: but David encouraged himself in the Lord his God. And David enquired at the Lord, saying, Shall I pursue after this troop? shall I overtake them, And he answered him, Pursue; for thou shalt surely overtake them, and without fail recover all. 1 Samuel 30: 6-8.) This they did with ardent haste. But the pace was so terrific, that at the brook Besor two hundred of his six hundred men could go no further, and he left them there as a guard. After a splendid victory and the regain of that that was lost, David came back to the brook Besor, and the men of the Besor guard went forth to meet their lord and leader. He saluted them with grace, and when the mean-spirited among his soldiers desired that those that were unable to go to the front should have none of the glory, or of the reward, with a noble magnanimity declared, that it was not their victory, or their might or their power that gained them deliverance. "The Lord hath preserved us, the Lord hath delivered this company into our hands." And then David laid down that just and fair regulation for the recognition of the part that is played by those who are unable to bear the strain and the stress of the battle-line, which is as a part of the Divine revelation, valid today. "As his share is that goeth down to the battle, so shall his share be that tarrieth by the stuff; they shall share alike. And it was so from that day forward, that he made it a statute and an ordinance for Israel unto this day" (1 Samuel 30:24-25, American Revision).

The story, of course, has a special meaning in these days. There will always be a number who cannot go to the front. In the nature of things it is as impossible for some men as for the women and children. A large proportion will have to tarry at the banks of the Besor, and watch and wait till the victory comes. But, all the same, they have no small work to do, and no small part to play. It is theirs to guard the home base, and vitalize the springs of life at home. Theirs is the supreme duty of Optimism. And more. It is theirs to see to it that the heroes in the fighting line shall not lose heart or lose life by any lack of supplies. The cry that went forth during the early years of the Great War was for supplies and support, and many of the great failures were due to the lack of reinforcements and the failure of cooperation in the support of the fighters. It is an awful hour in the experience of a battalion, and a humiliating hour in the history of the nation, when the advance that might have meant a speedy and a final victory is prevented by the lack of support and the shortage of supplies. But in the story of the great campaign of the Kingdom and the advance of the Church of God to conquer the hosts of Christless men, how much more true it is. When David pressed on to fight with his gallant four hundred, and left two hundred behind at the brook Besor, he did not leave the Besor guard behind without necessity or without duty. They did not go to the front because they could not go to the front. "They were so faint that they could not go" (1 Sam. 30:10). However strong the desire or the determination, there was for them neither opportunity nor power. They were just as willing, perhaps, God knows, more willing than any of the others to press on; they were, perhaps, keener, yes, keener to save than many who went; but they tarried at Besor from necessity and not from will. More. They tarried there by the King's appointment. It was because he left them there. Their position was his disposition. He ordered them and gave them their place. And it is to any one who thinks it through, an inspiring thought, that our life-place in the Church or in the State involves our indispensability to God's plan; that we do not drift into life to fill any place into which we may chance to drift in the vicissitudes of life, but that our work and our duty is the allotted place and the assigned part of the Head of the Church, the Divine intention of the great Disposer of events, who before going away provided each one of His disciples until the time of His victorious return to His Second Advent a distinct and individual life work (Mark 13:34). And their task was what ours is today.

First—to be faithful, just faithful, that is all. The Lord did not say in Matt. 25:23, "Well done, great and brilliant servant," "Well done, clever and successful servant," but, "Well done, good and faithful servant." Unseen foes might at any moment spring upon them, and they had a duty of watchfulness and wakefulness until the victor returned. It was as if he said, "Tarry ye here and watch, while I go yonder."

Second—to guard. They were to stay by the stuff and keep it safe. There is a duty for us at the home base of the Church, that is especially imperative today; to guard the faith. It is the anxiety that lay on the heart of the great Apostle Paul, when he wrote to Timothy, "This charge I commit to thee, son Timothy; keep the faith. O Timothy, keep that which is committed to thy trust. Fight the good fight of faith. Hold fast the form of sound words —that good thing which was committed unto thee, keep by the Holy Ghost which dwelleth in us." Every departure from the faith in the Christian Church or leaders at home, every lack of loyalty to the Bible as the Book of God, to the Lord's Day, as the divinely ordained and sacred portion of the week, has a disastrous and reflex influence upon the far-flung battle-line in the distant fields. O that our Lambeth Bishops at this time may safely guard the faith and trust committed to them!

Third—to support. In the mission fields there is a constant stream of communication between those at home and those at the front and the greatest supply that can be sent forward to help toward victory, is the supply of power. The fighters far away ought never to have to take anxious thought as to what they shall eat, or what they shall drink, or wherewithal they shall be clothed. They must not be haunted by those temporal fears of the Gentiles. "Who goeth a warfare at any time at his own charges." It is a plain and simple duty for us to forward the needed material supplies. But the greatest supply of all is the supply of supernatural force. The Bishop of London, in a famous war letter to the children of England said, "We cannot win the war without the help of the children. You can pray. We want a praying army of children at home to bring victory and peace at last. You can help to bring victory and peace nearer by your prayers." It is the prayers of the Besor guard that will carry the advance host to victory.

Fourth—to be expectant. Above all their duty was to watch and wait for the victor's return. Hour after hour, and day after day, their eyes were strained and their ears were tense to discern the signs of the returning victor (Luke 19:12). And, when one day in the far distance they saw the signs of the returning host, "they went forth to meet him" (1 Sam. 30:21). These are midnight times, and many believe that very soon we shall hear the midnight cry: "Behold the Bridegroom cometh. Go ye out to meet Him." O these unfinished duties of ours. O those unassumed responsibilities. As we stand in this year 1930 and think of the millions yet unwon to the Blessed Name of Jesus, and of the call to advance to the conquest of the priceless world, would that we could witness in any Church in the land, the same energy of patriotism and the same sacrifice of service, that was witnessed in response to the call of War.

One word more. Is not that a beautiful story about the King's award (1 Sam. 20:22-24)? How like David it was. Aboslutely unselfish; splendidly generous; magnificently fair. How he dashed from the mean-hearted and selfish egotists their desire for all the glory, and their claim to it all for themselves. With a great Non nobis Domine (Psalm 115:1) ascription he first gave all the glory to the Lord, and then he laid down as a statute and an ordinance to God's people for all time, that the man who stays behind and does his duty at home is going to get just as much reward and as much glory, as the man who goes forward to the battle line. All the King's servants are held in equal honour by the King. For, those who have inconspicuous and minor parts are engaged in the same enterprise, and are, perhaps, as necessary to the final

conquest as the heroes at the front. It is the King's will. "They also serve who only stand and wait" (1 Cor. 12:22). This action of David, and his inspired dictum, "As his part is that goeth down to the battle, so shall his part be that tarrieth by the stuff; they shall share and share alike," reminds one of a splendid story by Lord Kitchener in the days of the Soudon campaign. They were applauding and congratulating him upon his great victories, when the great soldier with the unostentation of a true man and a true Briton, characteristically said: "It is all very well to praise me, but, you should much rather praise Sir Frederick Grenfell up there in Egypt, who is so quietly and unostentatiously sending on the supplies." Soon, very soon, the Victor will come in glory. The hour is drawing nigh, for the crowning Day is coming. But in that glorious Day, perhaps the most glorious hour will be to hear Christ say to the weary, the inconspicuous, and the poor, to those who were disappointed at not being able to do more, to those who were distressed at not being able to go to the front in person, to those who had not the energy or the strength of days gone by, to those with incomes reduced whose offerings were so small, that they were sore tempted to give them up as worthless: "Well done, good and faithful servant." Their part was to go down to the battle front. Your part was to abide at the brook Besor, and to tarry by the stuff. They were faithful in the farther field. You were faithful in the nearer one at home. You shall share My glory alike with them, and yours shall be the blessing of the Besor guard.

ERSTONAL EVANGELISM

By the Reverend G. W. Gasque, D. D.

JUST before Easter a friend of mine, a Baptist minister, conducted a preaching mission, or rather a revival meeting, in his church. The pastor of another Baptist church in the city was the preacher, though the visiting pastor was a poorer preacher and perhaps had less general ability than my friend.

Neither before nor during the ten days' mission was there a single penny spent on publicity. And as far as I know not a service was announced or reported by the newspapers. A song leader was not engaged, and there was no special music apart from local parish talent. The preaching was quite ordinary; certainly the missioner was not an outstanding preacher. The large church which has a seating capacity of five hundred or more was comfortably filled at every service, and at some services overflowing.

There was nothing sensational or spectacular, nothing out of the ordinary, mainly congregational singing of familiar hymns and simple Sunday-school songs, quiet but earnest extempore prayers, and simple, straightforward preaching. If the choir and the two pastors had put on vestments, and the service had been transferred to an Episcopal church, the method and the message would have been accepted without question by our own people.

As to results, at the closing service the pastor baptized twenty-nine, the following Sunday five more, and during the month a total of forty. During the ten days he received forty-five members by letter or transfer, or a total of eighty-five during the mission, and a total of one hundred and twelve during the month.

Since the service was so quietly conducted, and the music was not a drawing card, and there was no publicity, and the missioner was not a great preacher, imported from another city, what would explain the large congregations and more than a hundred additions?

In the first place the pastor is on the job all the time. Not only is he an educated man, a polished gentleman, and an excellent preacher, but he has the evangelistic spirit, and is a tireless pastor.

Before his "revival" began he had personally seen every one of the eighty-five; some he had been trying to win for six months. And in addition to his own efforts he had a group of earnest men and women assisting him in trying to win souls. In his pastoral visits, and with the cooperation of his people, before the meeting began he had the names of several hundred men and women either outside of the Church or who should transfer to his church. All of these were seen before the beginning of the mission, and when the mission began they were not merley invited to attend, but many of them were actually brought to the services, and when the opportunity was given to publicly confess Christ or to ask to be transferred, they were ready to take the step.

I asked my friend why he had the mission at all if the work had been done in advance. His reply was that the great majority of the hundred and twelve could not be won by personal work alone, that though he was adding new members constantly, these who came during the revival needed the revival to get them to make the choice, because there are those who will only make the decision with others but who will not act independently.

His policy is to seek conversions every week as a normal service of the Church, but once each year to conduct a revival to win those who cannot be persuaded otherwise. But to win souls is not the only purpse of the annual preaching mission. There are sinners in the church as well as outside the church who need converting. There are those who are luke-warm and indifferent who might be awakened to a new life and zeal for Christ. And then there is always that small group which we call the faithful few who need inspiration and encouragement and fresh strength who must be remembered in every preaching mission. So the preaching mission is worthwhile, even if there are no conversions.

Could a similar mission be held in an Episcopal parish? In a parish of fifteen hundred communicants, which is the size of the Baptist church referred to above, could a mission be conducted with as great results? If the rector himself has the evangelistic spirit, and is zealous and tactful, and if he has a reasonably large group of earnest men and women who will cooperate with him, as large if not larger results might be expected.

I am not here advocating any particular method or technic. That part of the preaching mission is of little consequence. As long as the method is not offensive to our people, and is in keeping with the dignity and reverence of worship, the method is all right. And it is not fine music or great preaching that wins folks. "Not by might nor by power, but by my spirit, saith the Lord of Hosts."

DON'T SMOKE, ADVISES DOCTOR, IN ANSWER TO CORRESPONDENT.

Dear Doctor: Which is the most harmful to smoke—a cigarette or pipe? We had an argument over this in school recently.—E."

I'll quote what Kellogg has to say on this, E.:

"The London Lancet, one of the leading journals of the world, a few years ago, made a careful study of the composition of tobacco smoke as determined by improved methods of chemical analysis. It was found that tobacco smoke always contained nicotine, the amount varying with the variety of tobacco and the mode of using. . . . Pipe smoke contained the most nicotine, cigar smoke contained less and the cigarette least. . . .

"But the cigarette was found to contain another active poison, furfurol, which, though less active than icotine, is fifty times as toxic as alcohol. In very minute doses it produces staggering, trembling and twitching. Larger doses produce convulsions resembling those of elilepsy and muscular paralysis. So what the cigarette lacks in nicotine it makes up in furfurol. . . .

"Acrolein, a highly irritating poison, is produced by burning of cigarette paper. . . ."

I (L. H. P.) want to add that while cigarettes are listed as containing the least nicotine, you must consider the fact that usually so many more cigarettes are smoked by an individual than are pipes or cigars, that this statement may be misleading. Then, again, cigarette smoke is often inhaled, and inhaling causes an absorption of very much more nicotine—79 per cent of the nicotine of the smoke, according to Dr. Spitzka. So you see, E., cigarettes haven't anything in their favor in the smoking line.

The denicotined tobacco undoubtedly has some of the nicotine removed, but not all of it. In fact, a recent American medical journal report shows that some of the denicotined tobacco had as much as certain brands of undenicotined. And even though the nicotine of tobacco were removed, you must remember that there are other poisons in all tobacco smoke besides nicotine: ammonia, prussic acid, carbon monoxide, carbolic acid, marsh gas, etc.

In Kober and Hayhurst, I find that the habitual smoker has as much as 6 per cent carbon monoxide saturation of the blood. Eighty per cent means death!

You can see from what I have written, E., that the smoking habit is not one that should be cultivated. Nicotine is especially pernicious to growing tissues. I beg of you not to take it up.

Note to Smokers: Don't inhale. Smoke not over two-

thirds of the cigarette; the nicotine is much more concentrated in the last one-third. Use a long cigarette holder to keep the smoke as cool as possible. (The constant half-burning, as well as the poisons of the smoke, help cause the smoker's cancer.) Put a bit of fresh absorbent cotton in the holder for each fresh cigarette to catch the tar and a little of the other poisons.

Swear off! We have an article on the subject which tells you how to do it. See column rules for obtaining this. —Richmond Times-Dispatch.

NEWS FROM THE FRONT

(The Southern Churchman, believing that missions constitute the life of the Church, hereby invites the missionaries of our Church to write letters to this paper, describing the work they are doing, in an interesting way, so that our people may know more of what is going on, in the mission field.
During the Great War news from the front formed the chief news of the day, and it would seem as if this ought to be so in a Church paper. At any rate, this forms an important part of the policy of The Southern Churchman.—Editor.)

HAWAII.

The gift of $10,000 which the Woman's Auxiliary made to Bishop Littell for Trinity Japanese Mission, Honolulu, together with about $7,200 which the local branch of the Auxiliary in Hawaii had accumulated, has made possible a rearrangement and improvement of that long-suffering Mission which affords the greatest encouragement to the bishop and people.

The old quarters of the mission, on the otherwise beautiful Cathedral grounds, have long been a disgrace. Bishop La Mothe felt the necessity of new and permanent quarters years ago. Trinity Mission has been the only work the Episcopal Church has had for the Japanese, although they and their Hawaiian-born children compose four-tenths of the population. The Rev. Philip Fukao is the devoted priest in charge. Mrs. Harold Blomfield manages the day school.

Suitable buildings in good condition and an excellent location have been purchased from a Korean mission that was moving to a location better for its own work, so the necessary equipment has been secured without the delay of building. The day school will be continued in its present neighborhood, using a concrete building erected for Iolani classrooms before that school moved, so there will be two centers for Japanese work instead of one; the removal of the Korean mission leaves a wider scope for our own Korean work; the removal of the old Trinity Mission greatly improves the Cathedral square; and the new Trinity Mission provides for work that is more adequate to the great opportunities presented.

Miss Grace Fukao, daughter of the Rev. Philip Fukao (see above), has offered herself to be a missionary. She has received a scholarship for two years at a kindergarten training school in Evanston, Ill., beginning this fall, with the understanding that she will use her training in the foreign mission field. She looks forward to work in Japan.

THE PHILIPPINES.

The Rev. Leo Gay McAfee, of St. Francis Mission, Upi, Philippine Islands, when recently heard from was sleeping in the henhouse with an axe under his pillow so to speak, lying in wait for the python which had been killing his chickens. Such is primitive life in the Cotabato Province. He writes, however:

"Conditions in Upi are rapidly becoming anything but primitive. Actual construction of the new $5,000 government school building begins today. . . . Within a month or two the school will have an electric light plant and a gasoline tractor which will break, in a miraculously short time, deep and long furrows in land which for untold generations has been in tall cogon grass.

"Our obligation is tremendous to help these people retain their simple primitive virtues in the face of such an inrush of modern civilization as is coming about here. The agricultural school will result in a few decades in a prosperous modern farming community. The Church's task is to see to it that the individuals composing the community will be wholesomely and intelligently religious, sturdily honest, sober and incorruptible."

The new residence for the Rev. Robert F. Wilner and family, at Easter School, Baguio, to replace the one that was falling to pieces, was started in May and completion was promised in ninety days.

Students for Brent School, Baguio, have been received from Sumatra, Singapore, Kuala Lumpur (a Malay city near Singapore), Hongkong, Shanghai, Canton, Java, Penang (another Malay Peninsula city), and Guam.

The new and long awaited Church of the Resurrection at Baguio is taking form. Dean Edward R. Hyde of the College of Engineering in the University of the Philippines, has been of the greatest assistance in adapting the tentative plans to the site and the climate, freely giving much time and professional skill to the project.

JAPAN.

The new and long awaited building for St. Margaret's School for Girls, in Tokyo, was opened in May, replacing part of the buildings destroyed in the great earthquake and fire of 1923, and the temporary buildings used since then. The "gold and silver offering" of recent years provided a large part of the cost. St. Margaret's alumnae collected more than $15,000.

The new building contains all the best modern features of fire-proof and earthquake-proof construction. The architect, J. Van Wie Bergamini, was assisted by Professor Naaito of the engineering department of the Imperial University, Tokyo, one of the world's authorities on earthquake-proof building.

The old building, according to present plans, will house a primary school, to be opened in April, 1931, filling an aching void in the Church's educational work, between kindergartens and high school. A new chapel, for which the United Thank Offering provided $50,000 in 1928, is yet to be built.

More adequate quarters for the faculty are still needed, and another dormitory. At present less than a fifth of the girls can live in the school, and the boarding department should be the strong center in a mission school.

Dr. J. H. Kobayashi is principal of the school, and Miss C. Gertrude Heywood is director. There are nearly 450 pupils and a faculty of twenty-nine.

LIBERIA.

The House of Bethany, Cape Mount, Liberia, is keeping its twenty-fifth anniversary this year. Miss Margaret Ridgely arrived in Liberia in December, 1904, and began the Bethany school with Miss Agnes Mahoney, who had formerly been at St. John's School, Cape Mount, when it had both boys and girls. Miss Ridgely is still in charge at the House of Bethany.

WITNESSES.

Senex.

The inspired writers of the Holy Scriptures use a number of names and titels in speaking of the Christ, and each of these designations reveals a separate aspect of His relation to God or to mankind. Of these we may treat later.

Also there is a variety of terms expressing our relations to God and to His well beloved Son. Today I invite you to think with me of the significance of being—

Witnesses for Christ.

In Acts 1:8 we read that just as Christ was on the point of ascending in the presence of His chosen apostles, to the right hand of God He addressed to them these, His parting words—and, as such full of significance: "Ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, in Samaria and to the uttermost part of the earth." That is, at home, and to the ends of the world. Note, "Ye shall be witnesses unto Me." Note also; that no one deliberately taking upon himself the vows of a Christian can excuse himself from such service without sinful disobedience. And no one who appreciates the honor and privilege of such service in His dear name, will be willing to excuse himself. Here, dear reader, is a touchstone, by which we may test the quality of our religion—as our Master views it.

The question is often debated as to why the church is (or seems to be) losing its power over the lives of men. One answer is: the all too common neglect of bearing cheerful witness in our conversation and in our unselfish Christ-like lives, remembering that "even Chrisst pleased not Himself." In our worship we sing with enthusiasm:

"Christ for the world we sing"!
"The world to Christ we bring."

Do we?

Do we speak, in a natural way, in our homes, and as we mingle with our associates of Christ's loving kindness.

As we sometimes ponder on the amazing expansion of the early church, it is easy to see that, humanly speaking, it is due in large measure to the enthusastic witness, the early converts bore, even among enemies. We read that when the persecution arose after the martyrdom of St. Stephen, the disciples were scattered; also that everywhere they bore witness for Christ, and the hearers became believers.

God grant His children wisdom and courage to be glad witnesses for His Christ! Amen.

FAVORITE SCRIPTURE VERSE.

(In this space each week will appear a favorite passage of Scripture as sent in by a different reader. Every one is, therefore, invited to send us their favorite verse. It is suggested all who can, join with the rest of us in committing to memory the verse which appears here each week, including its location in the Holy Book; and in due time your memory chest will be laden with choice, eternal treasures, indeed. "Thy word have I hid in my heart, that I might not sin against thee," Ps. 119:11.)

This week the following verse was submitted by

Mrs. Leona Castlen, of San Francisco, California:

"Thy word is a lamp unto my feet, and a light unto my path" (Psalm 119:105.

Book Reviews

OLD SONGS HYMNAL: By Dorthy G. Bolton and Harry T. Burleigh. The Century Company, New York City. Price, $1.50.

This interesting and unique compilation of Negro spirituals is the first to be prepared to serve as a hymn-book for use in church services. The old songs, beautiful in their simplicity, earnestness, and spirituality, are given exactly as they have been sung by the Negroes since the dark days of slavery. The words have been set down by Mrs. Bolton as she heard them from the Negroes on her plantation in Georgia, or as they themselves wrote them down for her in their own laborious script.

For many years these spirituals have been handed down by word of mouth from one generation to the next, but, for one reason or another, only a few of the present generation have learned the songs. They know the tunes and a verse here and there, so that they can join in when some one else leads, but they do not know the songs well enough to keep them alive and pass them on after the old folks are gone. It is the purpose of this book to make a permanent and readily accessible record of this heritage of American folk-song.

THE DINNING GAME: By Sara C. Palmer. Bible Institute Colportage Association. Price, $1.35.

This book is a curious mix-up of missionaries, bootleggers, college boys and girls, a wayward son, a sorrowing mother, and a very capable young woman with a happy faculty of straightening out the affairs of other people.

The scene is laid in attractive surroundings. Most of the characters live in a hotel, where they soon become divided into two groups, the conservative and the liberal. Theological disputes and frank discussions of many subjects from the Virgin Birth to the Volstead Act serve to add color to the plot.

The story, as a whole, is neither instructive, nor entertaining; but the reader is impressed with the evident sincerity of the author in her labors to show the danger of drifting into the whirlpool of modernism in all its varied and enticing forms. **N. D. T.**

THE FAITH THAT WINS: By Roy Talmage Brumbelow. Published by The Bible Institute Colportage Association. Price, 75 cents.

This is a most illuminating exposition of Hebrews 11, that wonderful chapter on Faith, which has been called "The Westminster Abbey" of the Bible". In the most striking and unforgettable language, the author paints for his readers graphic word pictures of the Old Testament Saints mentioned in this chapter. Under his facile touch they spring to life, and with the "others", the unnamed saints, stand out in bold relief against the dark background of a sinful world; their shining examples lighting the way for all souls who are striving to reach the upward path. This book, if read in quiet hours, and in a prayerful, receptive frame of mind, cannot fail to stimulate the faith and renew the courage of the reader, and send him on his way rejoicing. **N. D. T.**

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letters to the Editor" will appear in our columns except those coming to us signed by writer.

ONE OF GOD'S SAINTS.

Mr. Editor:

Sunday, June 1, after speaking in St. Paul's Cathedral, Buffalo, N. Y., I was told by the Dean (Dr. Wyatt Brown) that my old and valued friend, "Sam" Nash' had "passed on". For many years I have been privileged to know this outstanding Christian layman and from him received as have many others the spiritual uplift that he always gave when one was in his presence. On many occasions when I have mentioned outstanding lay work done by our men, I have taken occasion to refer to the Missions this great soul established and for so many years ministered to as a layman: in and around his home at Tarboro, N. C. (Rev. Bertram Brown, rector).

My sympathy goes out to his family, his Bishop, clergy and lay men and women of the Diocese of North Carolina. He was one of God's Saints and great will be his loss to the Church, which he so faithfully served and loved. What an inspiration his life will be to all who were privileged to know and love him. I sincerely hope that some one will write in detail the many outstanding incidents of his glorious life. What an example for us to follow:

Larkin W. Glazebrook, M. D.

ANCIENT HERESIES CAMOUFLAGED.

Mr. Editor:

Under separate cover I am sending you a marked copy of the Public Ledger of Philadelphia: on page eight you will see an article relating to the Presbyterians, a statement of the loss of both members and money; also there is the assertion that belief in the Virgini Birth, the bodily resurrection of Christ, and His sacrificial death, atoning for the sins of the world, were no longer an essential to Christianity. There was also an attendance of one thousand delegates at this convention. When a Church is willing to destroy belief in the fundamentals of Christianity why should it be surprised that membership should decrease? and why should any one discuss Church unity when within the various branches of the church such flagrant heresies exist? A little genuine old-fashioned religion, the faith once delivered to the saints might help to fill the pews and treasury of the church, but people resent listening to the vagaries of unbalanced minds, and certainly will contribute, neither their presence nor support, to these ancient heresies camouflaged under the guise of progressive modernism.

Helen Norris Cummings.

STATISTICS OF COLORED WORK.

Mr. Editor:

A careful study of the statistics of the colored work, in the Province of Sewanee, as given in the Living Church Annual for 1930, reveals some interesting information. The great body of Negroes reside in this province; and, for the most part the Institute schools are located therein, and the bulk of financial assistance for colored work is given.

There are 122 separately organized Negro congregations (excepting the Diocese of South Florida) reporting an aggregate of 6,277 communicants. There are only 17 congregations reporting 100 or more communicants; three congregations only 200 or more communicants; four report more than 300 communicants; 56 of the 122 congregations report 25, or less, communicants. About 25 of

these congregations are more than fifty years old.

In the entire country 300 separately organized colored congregations are reported with a combined communicant list of 40,000.

It is, indeed, praiseworthy in building up our schools; but if we fail in generating more largely the spirit of self-respect, and self-support, among the colored membership, the Church will have an increased burden to sustain for an indefinite period. The remedy is very simple. Our Negro congregations should be so placed that they will increasingly do more for their own support. And, this situation of itself removes the obstacle in the way of more generous and hearty support and cooperation upon the part of white Churchmen. With Inter-Diocesan Missionary Districts, for such congregations **only** not in union with regular diocesan conventions, the great hindrance, on the part of both races, is thereby removed, and a clear field vouchsafed for aggressive work among both races. Until the matter of "status" is settled we cannot expect the white people of the South to throw themselves wholeheartedly in this work; neither can we expect self-respecting Negroes, in large numbers, to enter the Church.

George F. Bragg, Jr.

Baltimore, Md.

THE FINEST.

Mr. Editor:

I consider it (The Southern Churchman) the finest Church paper I have ever read, and I have read a variety of them.

The death of one of your associate editors, Mr. A. B. Williams, distressed me, as I enjoyed his editorials very much, but I feel you have his counterpart in the perso nof the Rev. F. W. Neve. I was on a visit, recently, near Charlottesville, and had the pleasure of meeting him. He gave me the booklet he wrote, "The Church of the Living Waters", which I much appreciate.

Annie L. Smith.

AN OLD MAN.

Mr. Editor:

We all enjoy your management of The Southern Churchman, and to an old man, with one foot in the grave, it is a comfort and pleasure to read it each week.

A Subscriber.

THE WHOLE TRUTH.

Mr. Editor:

Just a few lines to express my warm thanks to you and to The Southern Churchman for giving space to, and often featuring, such timely articles, excerpts, etc., as, for example, Miss Carter's recent contribution, "Lincolnolatry in the Churches", and thereby helping the cause of true Southern and American history.

Whether of Davis, Lincoln, Lee, Washington, George III., or Kaiser Bill, let us have the truth, the whole truth and nothing but the truth, so help us God.

Again, grateful thanks to The Southern Churchman.

Lloyd E. Everett.

Church Intelligence

CHURCH OF ENGLAND NEWS.

(S. C. London Correspondent.)

Lambeth Conference: It is not expected that the report of the Lambeth Conference or the Bishops' Message to the Churches will be issued for another week or two, and nothing is being allowed to leak out as to their conclusions. That fundamental differences exist among them touching some things of first importance cannot be questioned, but whether they need be manifested is another matter, or whether they can be glossed over so as not to be noticed. Nevertheless, the time must come sooner or later when the Church of England must determine whether she stands by Reformation, Truth or not, whether she is seeking first the extension of Christ's Kingdom or the promotion of her own particular (though so varying) point of view to the exclsuion of all others, however close akin.

The demand of the group of Young Churchmen for a "clear and definite statement of the Church's doctrine" is not likely to be met by any statement that can satisfy the demand. But their demand and their case seems to have attracted some attention. It has been interesting to hear of Bishops enquiring, for instance, about the Crusaders' Union, as it apepars to have been entirely outside their ken. Other Bishops going out of their way to make plain that, as they assert, young life is not estranged from the Church today. The Young Churchmen will have done useful work if only they cause the Bishops to enquire into the situation which today exists.

The appointment of the Bishop of Hereford (Dr. Linton Smith) to succeed Dr. Harmer as Bishop of Rochester is not surprising. Two years ago it was expected that he would be moved to a larger diocese, but if not now surprising it is another preferment for those who supported the Revised Prayer Book which was rejected by the House of Commons. This time it is the Labour Government who are responsible for a continuance of the studied neglect of those Evangelicals who opposed the Prayer Book Measure. The Hereford Diocese is the smallest in population, except Sodor and Man, among the English Dioceses, and is generally regarded as one for a scholar on the assumption that he has more time for reading and study. But the Diocese has a larger number of parishes than some of these with larger populations, because it is more scattered. At Rochester, Dr. Linton Smith will have a population nearly three times as great, but a much smaller number of Incumbents.

Prebendary H. W. Hinde,
Vicar of Islington.

Tragic Loss.

The long hoped for appointment and arrival of the Rev. Joseph B. Reddick for work at St. Stephen's Chinese Mission, Manila, confidently spoken of in the current issue of The Diocesan Chronicle, have been tragically cancelled by Mr. Reddick's death.

He was born at Airdrie, Scotland, in 1904 and was graduated from Royal Technical College, Glasgow, in 1923. After coming to this country he was for a time an engineer for the United States Steel Corporation, but from boyhood he had had a desire to enter the ministry and to go to the foreign field.

He entered the Virginia Theological Seminary, and was ordained to the diaconate on June 23, 1929, by Bishop Gravatt. On February 12, 1930, he was appointed by the Department of Missions, to work in the Philippines, where Bishop Mosher hoped that he might serve among the Chinese in Manila.

His graduation from the seminary was to have taken place in June, 1930, to be followed by his marriage to Miss Harriet Glass, of Pittsburgh, Penn. In April he was suddenly taken ill and operated upon for mastoid trouble. This was followed by a relapse in May, and complications set in, followed by his death on June 17.

Bibles Prohibited in Russia.

At present neither the importation nor the publication of Bibles in Russia seems to be allowed by the government. For more than a hundred years, from 1806, the British and Foreign Bible Society published and circulated the Scriptures in Russia. After the revolution, the work became increasingly difficult; by 1919 the stock in Petrograd was exhausted and could not be replenished. A few issues have been printed, but since 1928 all the information obtainable indicates that the importation of Scriptures into Russia is effectually prohibited, and permission for the publication within Russia cannot be secured. In Europe some persons have tried to send Bibles across the border by mail, but few have arrived and many have been returned to the senders.

"Those who are familiar with the history of the circulation of the Scriptures in times of persecution," says the American Bible Society Record, "have little doubt that the copies of the Scriptures that are in Russian hands are more eagerly read and prized than ever . . . They will also remember that such prohibitions upon the circulation of the Scriptures have eventually been discarded. How far or how near that time is in Russia, the wise man will not prophesy. But it will surely come, and come out of the influences which the Bible itself has created, fostered, and guided in Russia. Meanwhile, the Bible Societies eagerly watch for the time and the occasion."

Farmers Quit Their Plows to Join Prayer for Rain.

Large front page headlines were awarded the following article in the Richmond Times-Dispatch:

Winchester, Va., August 11.—**Forty-five hundred people representing every walk of life and almost every religious faith** gathered today in front of the historic Frederick County Courthouse

here in a general prayer meeting for rain to break the prevailing drought.

Farmers left their plows and business men closed shop to attend the services which were held under the direction of the Winchester Ministerial Association.

At 10:45 A. M. every church bell in Winchester pealed forth a call to prayer. Blinds were lowered in places of business and soon the populace began streaming toward the courthouse. At 11 o'clock the courthouse bell pealed forth the call to worship and, with Dr. S. L. Flickinger of the Centenary Reformed Church presiding, the congregation sang with one accord the hymn, "Sweet Hour of Prayer". Following an invocation by the Rev. N. A. Lineweaver of the Methodist Church, the Rev. George W. Stover, pastor of the local United Brethren Church, read the Scripture lesson from Psalms 46: "God is our refuge and strength, a very present help in trouble."

Dr. M. D. Mitchell of the Southern Methodist Church, stated that the repentance of sins was the real purpose of the service and the living of better lives. A confession was pronounced by the Rev. Father Hannon of Sacred Heart Catholic Church, which was followed by prayer of thanksgiving and intercession by the Rev. W. L. Dudley of the Disciples in Christ, and the Rev. R. L. Williamson of the Christian Church, respectively.

Admonishing the people that silence was regarded as golden in the Scriptures, Dr. Flickinger asked that silent prayer be maintained for rain. For over a minute the congregation stood with bowed heads in reverential silence, at the end of which Dr. Flickinger led in a supplication for rain. Carrying out the idea of Divine praise, the audience sang the Doxology and benediction by the Rev. Dr. H. Tucker Graham of Florence, S. C., ended the services.

For some time after the services hundreds of people stood in front of the courthouse, many of them discussing the terrible drought which prevails throughout this section, which the entire throng seemed to second with one accord the belief expressed by Dr. Mitchell in his address that "repentance of sin" was the need of the hour.

"People of almost every religious faith gathered" to pray together at this time of great crisis. Likewise very recently, when word came of the critical condition of all those professing religion in Russia, newspapers around the world told how people of almost every religious faith gathered to pray together. And at the same time, possibly the same minute, learned theologians are weightily discussing and developing the many differences which are said to prevent Christian unity. We do not wish to under-estimate the sincere and devout efforts of these good men wherever and whoever they be. It is just that these various events occurring so nearly coincidentally seem as if they might carry some significance, especially when seen in the light of the child-like faith of Cowper's hymn:

God moves in a mysterious way
His wonders to perform;
He plants His footsteps in the sea,
And rides upon the storm.

Deep in unfathomable mines,
With never-failing skill,
He treasures up His bright designs,
And works His sovereign will.

Ye fearful saints, fresh courage take;
The clouds ye so much dread
Are big with mercy, and shall break
In blessings on your head.

Judge not the Lord by feeble sense,
But trust Him for His grace;
Behind a frowning providence
He hides a smiling face.

His purposes will ripen fast,
Unfolding every hour;
The bud may have a bitter taste,
But sweet will be the flower.

Blind unbelief is sure to err,
And scan His work in vain;
God is His own interpreter,
And He will make it plain.

Lambeth and World Christianity.

The Bishops at the Lambeth Conference have concluded their work. From day to day we have read brief mention of the subjects they have discussed, but have had no hint as to the conclusions reached. Next week we hope to have the full Report. Meanwhile it is well to review the position of the Lambeth Conference in its relation to world Christianity. No statistics are so untrustworthy as those which refer to religious profession. They cannot stand the test of scientific criticism, for they are based on different considerations, and even when the tests applied may be identical, the collection is at once unscientific and conditioned by a personal equation which cannot be gauged. We have to take them as they are, and broadly draw our own conclusions. It is said that out of the 1,850,000,000 people in the world, 682,000,000 are nominal Christians. Of these, 331,500,000 are computed to be Roman Catholics, 144,000,000 Orthodox Catholic, of whom the majority inhabit Russia, and 206,900,000—including Anglicans—are classed as members of the Protestant Churches. With the exception of the Members of the Anglican and Swedish Churches, it may be said that the last-named are entirely Non-Episcopalians.

The Anglican Communion, as a world Communion, occupies, therefore, a unique position. It is found in every Continent, and has among its members men of every race and colour. The parent Church of England, although it has only a sixth of the Bishops of the Communion, is the most numerous of all its Churches—whether we base our estimates on Communicant or nominal Members—and in reality constitutes considerably more than half of the whole Communion. Roughly speaking, it may be said that the Anglican Communion represents about one-eighth of Reformed Christendom, and this proportion is practically the same, whether we consider the English-speaking lands or the Mission Field. But the Communion is much more important than mere figures would lead the reader to believe. It represents the Mother Church of the Anglo-Saxon World. It has the prestige attaching to its historical past and the position England occupies in the political world of today. In addition, it is the home of some of the most virile religious thinkers and statesmen. In the British Empire it is impossible to exclude the dominant place it holds in England from its local importance, and in the United States, through the status of its members, it has much more weight than mere numbers attribute to it. Within the Communion, in spite of the growth of Diocesan organization, entirely disproportionate to the extension of the Home Episcopate, the character, learning, and traditional experience of the English Episcopate give them a prestige that cannot be denied. Without in any way assuming—which they avoid doing as they wish to be considered *pares inter pares*—the English Diocesans cannot avoid exercising in Lambeth Conferences the influence which men always attribute to their brethren who bear the heaviest responsibilities and possess the greatest historic prestige. And the whole Conference has an added prestige in the minds of all its Members from the importance of the Church of England in the Kingdom of England. Human nature being what it is, this is inevitable, and as English Churchmen we cannot avoid looking upon the Conference with at any rate the sub-conscious influence of what we know the Church of England represents at home, and thereby concluding it represents as much, wherever its voice is heard, and much more, when that voice is re-inforced by four or five times as many Bishops as the Church of England has sent to the Conference.

Ecclesiastically, in the widest sense, the Englican Communion has a unique position. It has retained the historic Episcopate, and its development has been to a large extent governed by this fact. Doctrinally, in the past, its position was considered universally to be in accord with that of the Reformed Churches, and from the point of view of Order it held and holds by the Order of the Unreformed Churches. Today, in certain parts of the Communion, there has been a doctrinal development which has had a two-fold result. It has brought the doctrine of sections closer to the doctrine of Unreformed Christendom, and has made Order a matter of as great importance as Doctrine. The greatest of the Unreformed Churches has bolted and barred the door against Reunion in a manner that makes Reunion impossible in the eyes of Anglicans who have any regard to the binding character of its Formularies. The Eastern Churches, which are strongly anti-Roman, from the organization standpoint, have been brought by stress of circumstances due to War and Revolution, into more sympathetic relations with the Anglican Communion, and Lausanne and subsequent proceedings proved that there is a limit beyond which the Orthodox will not pass until the Anglican Communion is, as a whole, "Catholicized" and de-Protestantized doctrinally. We are thankful when obstacles to Christian Union are removed, and therefore rejoice at the recognition of the validity of Anglican Orders by Greek Churches.

Then there are, on the other side, the vigorous and progressive Churches of the Reformation which outnumber our Communion by seven to one. All these Churches have a common attitude with regard to Scripture as the Final Authority in matters of Faith and Morals, the Sacraments of the Gospel, the duty of Private Judgment, and the necessity of upholding the historic Faith as set forth in the Nicene and Apostles' Creed. They have displayed a missionary activity that has never marked the Greek Church, and stand for ideals of Christian liberty which have grown steadily as generations pass. In recent years there has been a growing spirit of unity among them, and where divisions kept them unecessarily asunder, they have been breaking down barriers and uniting. It cannot be said that they have shown an approximation to Unreformed Christian Churches, but there has sprung up, with better understanding in the Mission Field, a yearning for Union with the Anglican Communion as represented by the young Native Churches which are there at work. And in the Home Lands this is reflected by a fuller recognition of the evils of disunion and the spiritual motive of obeying the mind of Christ "that they all may be one". Union is in the air—not as a counsel of perfection which can never be followed, but as a

practical possibility which ought to be attained. It is within the bounds of probability that this generation will see an acceleration of the Reunion movement among the Churches of Non-Episcopal Christendom, that will bring them together in the Mission Field, as strong Native Churches. The outstanding problem will be, where does the Anglican Communion stand?

Whatever Lambeth may determine, the influence of its reaction on Protestant Christendom will be enormous. Will the Conference, by its Encyclical Letter and Resolutions, draw together the Unreformed Churches and the Communion, as well as open the way to still closer union with Non-Episcopal Christianity, or will it adopt an attitude that will alienate those who have striven and prayed for the barriers that separate the Anglican Communion from the other Communions in Reformed Christendom to be transcended by the Spirit of Truth and Love? On the documents that now exist, and whose contents are unknown to those outside the Conference, the answer largely depends.—The Record, London, August 8, 1930.

Emergency Call.

Emergency need calls for a trained nurse for the Hudson Stuck Hospital at Fort Yukon, Alaska. One of the members of the staff is ill, and the hospital is in the midst of an influenza epidemic. Only the strongest possible type of nurse is needed, not only in experience, but especially in Christian character.

Brotherhood of St. Andrew Notes.

The Diocees of Massachusetts is going to furnish a delegation of thirty young men, including an orchestra for the National Junior Brotherhood Convention, Oberlin College, Ohio, August 26 to 29.

Paul Rusch, Director of St. Paul's University Chapter, Tokyo, Japan, will be chairman of International Night at the National Junior Brotherhood Convention, Oberlin College, Ohio, August 27. Representative young men of the East Indian and American Indian races, as well as Japanese, Mexican, Chinese, Cuban and West Indian Negro races will participate.

Warning.

My attention is directed to the appeals being put forth by one Marjohannes in behalf of a reputed school in Mosul. Neither Marjohannes nor the school is known to me, nor is the school included in the list received by me today from official sources in Mosul.

W. C. Emhardt,
Secretary of Ecclesiastical and Racial Relations.

Girls' Friendly Society Conference for Younger Members.

The Rt. Rev. Fred Ingley, D. D., Bishop of Colorado, was the celebrant and speaker at the closing services of the first conference for girls of high school arranged by the Girls' Friendly Society in the Province of the Northwest. The girls' conference at Evergreen was withdrawn for this year in favor of the Girls' Friendly Society, one which was held at Blue Jay Inn, the Holiday House at Buffalo, Colorado. July 8 to August 3.

The main object of the conference was the training for leadership. The group was organized into a Branch and the following officers elected: Member Chairman, Sarah Pope LeMaster, Denver; Secretary, Hester Plummer, Canon City; Treasurer, Grace Riede, Canon City; Worship Committee, Emma Averill, Fon du Lac, Wisconsin, Chairman, and Mary Ingley, Denver; Recreation Committee, Eleanor Gray, Denver; Social Service Committee, Margaret Hope, Canon City; Missions and Service to the Church, Lenore Hayes, Denver; and Discussion and Classes, Frances Alabaster, Kansas City, Missouri.

Mary E. Hoyt,
Girls' Friendly Society, Vice-resident of the Province.

A Warning.

The Clergy are warned against a man giving the name of Bernhardt, who claims to represent a firm dealing in Sacramental Wine. His plan is to secure advance payments for wine; but the wine fails to arrive.

He has operated in Chicago, and also in the Diocese of Michigan, where he gave the name of "The Italian Swiss Colony, Inc.", Astifi Italy.

Diocese of Chicago.

China Bulletin No. 65.

To relatives and friends of missionaries in the Hankow District, and China missionaries on furlough in the United States:

Delayed cables from Bishop Gilman give us the following information:

Trinity Girls' School, Changsha, wrecked by Communists who captured the city the end of July.

Trinity Church, and the residence of the Rev. Walworth Hyng and family, were damaged, but not seriously.

The Rev. C. L. Pickens and family are returning to the United States on anticipated furlough upon the Bishop's advice.

All members of the Hankow staff are well.

In accordance with the Bishop's request, furloughed and newly appointed missionaries are proceeding to China, as planned, during August and September.

Deaconess Riebe has been recalled from her station at Ichang to Hankow.

Bishop Gilman urges the return of the Rev. E. L. Souder to China, but without his family.

John W. Weed.

BETHLEHEM.

Rt. Rev. F. W. Sterrett, D. D., Bishop

The Rev. Harry G. Mershon Passes On.

The diocese was shocked to hear of the death of the Rev. Harry G. Mershon, rector of Holy Apostles' Church, St. Clair, on Thursday evening, August 7, 1930. Mr. Mershon was taken sick on the last Sunday in July. An operation followed, which gave no relief and death claimed him.

Services were conducted in his church on Saturday morning, August 9. The body was then taken to his home near Chicago. Dean Howard W. Diller, of the Convocation of Reading, to which Mr. Mershon belonged, conducted the services, assisted by some of the nearby clergy.

Mr. Mershon came to us from the Presbyterian Church. He took a course at the Philadelphia Divinity School and then went to St. Clair.

He did a remarkably fine piece of work at Holy Apostles. The fabric of the church was renewed, the chancel and sanctuary greatly improved; the rectory likewise was repaired and improved, and made ready for the bride he expected to bring there the latter part of this month.

His greatest work, however, was being a beloved spiritual pastor. His people loved him dearly. Congregation, Church School, all organizations began to grow and manifest new life. Seldom does a man in three years make such an impression on a people. In the strength of youth he was called Home. His place will be very hard to fill.

H. P. W.

SOUTHERN VIRGINIA.

Rt. Rev A. Thomson, D. D., Bishop.

The Rev. W. Shires, rector of All Saints, Cincinnati, Ohio, has accepted the call extended to him by Trinity, South Boston, Va. Mr. Shires was formerly from the Diocese of Southern Virginia.

The Rev. E. S. Darling, M. D., rector of Christ Church, Emporia, Virginia, has sustained a serious illness and is now in the Johnston-Willis Hospital, at Richmond, Va.

The Very Rev. Hugo Blankenship, Dean of the Cathedral at Havana, Cuba, is supplying at Christ Church, Norfolk, Va., during the absence of the Very Rev. H. Dobson Peacock, who is traveling abroad. Since coming to Norfolk the Dean is rejoicing in the arrival of a son.

The Ven. James S. Russell, D. D., rector-emeritus of St. Paul Normal and Industrial School, has been in poor health; but is now convalescing.

The Rev. J. Rowan McAllister has taken over churches at South Hill, Palmer Springs and Baskerville in Mecklenburg County, in addition to his work in Dinwiddie County.

Four Churches of Norfolk, Va., are holding union services during the month of August, namely: Ascension Episcopal, Park Place Methodist, Knox Presbyterian, and Christian Temple. The rector of Ascension Episcopal preached in Park Place Methodist on August 3, and in Knox Presbyterian August 10. The supply of Christian Temple precahed in Ascension Church on August 17, the pastor of Park Place Methodist will preach in Christian Temple August 24, and the pastor of Knox Presbyterian in Park Place Methodist August 31.

WASHINGTON.

Rt. Rev. James E. Freeman, D. D., Bishop

A special rally service was held in St. Barnabas' Church, Leeland, Md., on August 17, beginning at 9:30 A. M. This service was sponsored by the Laymen's Service Association of Washington and the principal speaker was Dr. W. Sinclair Bowen.

The Laymen's Service Association and Brotherhood of St. Andrew have jointly done constructive work of this kind in providing services for rural parishes, which are without rectors.

St. Barnabas' Church is one of the oldest in the Diocese of Washington, or State of Maryland, the present building having been erected in 1772.

The Bishop of Washington issued a call to his diocese for special prayer services for rain, as soon as the condition became acute and a special service of the kind was held at Washington

(Continued on page 22.)

Family Department

AUGUST.

1. Friday.
3. Seventh Sunday after Trinity.
6. Wednesday. Transfiguration.
10. Eighth Sunday after Trinity.
17. Ninth Sunday after Trinity.
24. S. Bartholomew. Tenth Sunday after Trinity.
31. Eleventh Sunday after Trinity.

COLLECT FOR TENTH SUNDAY AFTER TRINITY.

Let Thy merciful ears O Lord be open to the prayers of Thy humble servants, and, that they may obtain their petitions; make them to ask such things as shall please Thee; through Jesus Christ our Lord. Amen.

COLLECT FOR ST. BARTHOLOMEW'S DAY.

O Almighty and Everlasting God, Who didst give to Thine Apostle Bartholomew grace truly to believe and to preach Thy Word; Grant, we beseech Thee, unto Thy Church, to love that Word which he believed, and both to preach and to receive the same; through Jesus Christ our Lord. Amen.

FAITH.

O World, thou choosest not the better part!
It is not wisdom to be only wise,
And on the inward vision close the eyes,
But it is wisdom to believe the heart,
Columbus found a world, and had no chart,
Save one that faith deciphered in the skies.
To trust the soul's invincible surmise
Was all his science and his only art.
Our knowledge is a torch of smoky pine
That lights the pathway but one step ahead
Across a void of mystery and dread.
Bid, then, the tender light of Faith to shine
By which alone the mortal heart is led
Unto the thinking of the thought divine.

—George Santayana.

Reviving Dry Bones.

The little group of ministers, returning from a great religious gathering, had become well acquainted during the weary wait for a night train at an out-of-the-way junction, and they were using the time for a profitable exchange of ideas concerning church work. Sunday Schools and Young People's Societies had been discussed, and the subject of "special meetings," or "revivals," was taken up. Various opinions were expressed regarding the best plan for securing a successful meeting. And it was generally conceded that a very great deal depended upon the evangelist. The ministers gave accounts of the successful revivals that had been held in their respective churches, and outlined the methods pursued by the evangelist in each instance.

One of the group, an old pioneer preacher, took no part in the discussion. A young minister, kindly wishing to draw the patriarch into the conversation, inquired sociably, "Well, Brother McKim, did your church have a good meeting this winter?"

"Brethren, we've had a reviving of dry bones in and around Four Corners such as Israel's prophets longed to see," answered the old minister in a tone of deep satisfaction.

The rest of the company stopped talking to listen. "You must have had an unusual evangelist," one of them observed.

"His kind is certainly rare," agreed the pastor from Four Corners.

"Did he use modern methods?" asked another.

"No-o, not what you'd exactly call modern, but very unusual, brethren, very unusual," explained the veteran with something like a chuckle.

"Come, now, Brother McKim, tell us about his sermons," urged the young minister.

As the company prepared to listen, a restless, sharp-faced man at the far end of the station got up and joined the little group.

"His first sermon was rather a shock to the community," began the speaker. "You see, he used to live at Four Corners about ten years ago, at which time he was considerable of a black sheep."

"People were not expecting him to come back delivering sermons, I suppose," interrupted one of the listeners.

"Well, not just the kind he delivered, anyway. However, I've never heard a word of complaint."

"Wonderful," smiled his hearers.

"Must have been remarkably short sermons," jeered the newcomer, unpleasantly.

"So they were. He finished the first one five minutes after he got off the train. A powerful sermon that," continued the speaker with evident enjoyment. "And it spread over Four Corners like wild-fire, though the implement dealer was the only original listener. I'll just give you an account of it. Sam Byers—that's the evangelist I'm telling you about—walked into the implement dealer's office, and said he: 'Mr. Looms, I bought a wagon here ten years ago last month, and skipped the country with it. Here's the pay, with compound interest at six per cent'. And he handed the dealer a hundred dollars.

"Brevity wasn't the only good point about that sermon, now, was it?" inquired the narrator, looking keenly at the newcomer. The stranger did not reply; his face had suddenly lost its jeering smile.

"He preached his second sermon over at the hardware store, where he paid for a cook-stove, principal and compound interest."

" 'Pay your debt with compound interest,' must have been his text," remarked one of the listeners.

The speaker nodded. "And after he'd hunted up an old retired grocer, and settled for a sack of flour he'd bought twelve years before, he went out into the neighborhood where he used to live, and straightened things up there. I forget how many sermons he did preach. But he paid for pumpkins he'd sneaked out of corn-fields, and for hams he'd stolen from smokehouses, and for calves he'd toiled off into the woods and butchered. Fact is, that text of his helped to clear up a good many mysterious disappearances.

"Excitement got to running high, especially when it leaked out that he'd had to sell his farm down in Oklahoma to get the money for his debts. On Thursday night, everybody within five miles of Four Corners came to the prayer meeting, so they could get together and talk things over. Sam Byers was there, too. And after the meeting got started, Deacon Shay, the leader, turned to him and said, 'Brother Sam, we're greatly rejoiced that you've been led into the light; and we'd like to hear what experience the Lord has given you.'

"Well, Sam Byers coughed and hemmed, but after a bit he got up. And said he: 'I'm sorry, friends, but I haven't had much experience yet. You know the Lord isn't giving experience out to thieves. And I won't be an honest man till I get that note I owe Deacon Shay paid off tomorrow.'

"Now, everybody knew that the note was outlawed; and, what was more, that the deacon owed some outlawed notes himself—and wouldn't pay them. So there was a pretty awkward pause after Sam Byers sat down. Then the women began quoting Scripture: 'Who shall ascend unto the hill of the Lord? or who shall stand in His holy place? He that hath clean hands and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully.' 'Let us walk honestly as in the day.' Fact is, the meeting stayed in the hands of the women from that on. For Deacon Shay didn't take any further visible part after Sam's speech. Likewise a number of others, who were always depended upon, failed to give in their regular Thursday evening experience."

"The dry bones were waking up, I expect," commented a listener, sagely.

"Brethren," said the aged speaker, solemnly, "we had a reviving of dry bones in and around Four Corners such as Israel's prophets longed to see. Deacon Shay drove his hogs to town, and paid off his outlawed notes with compound interest; and Judge Bailey owned up to doctoring land-titles. Ah, it was a grand week for widows and orphans and the tax collector. But it was mighty hard on bank accounts. However, we had some wonderful new experiences at the next prayer meeting. Why, brethren, they even paid up fifteen-year-old pledges on the preacher's salary. That's how," he added a bit tremulously, "I was able to take a trip to the big conference.

Just then the night train came roaring up to the station, and the preachers picked up their hand bags and hurried off.

For a long time the man with the shifty eyes sat motionless in the deserted station. Then he took a pencil and tablet out of his suit-case, and began figuring by the dim, flickering light of the station lamp. Hours passed before he finished and looked around on the sheets covered with figures and scattered about him. There were grim fighting lines around his mouth. And his voice sounded grim and relentless in the empty station as he said aloud, "Jim Bentley, if ever a man was called to go back to his home town and preach from the text of paying debts with compound interest, you are that man."

Along the eastern horizon a range of fiery peaks began pushing up into the dark night sky. James Bentley, going out on the platform for a breath of morning air, stood gazing long into the distant, flaming hills. Gradually a great peace came into the weary, restless eyes, and he murmured to himself: "Who shall ascend unto the hill of the Lord? or who shall stand in His holy place? He that hath clean hands and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully.'

That morning, when the station-agent unlocked his ticket window the first person to appear was James Bentley.

"I want a ticket for my home town Auburndale Ohio," he announced with boyish light-heartedness. And then he mystified the agent by adding, "I shouldn't wonder if we'd have a reviving of dry bones back in Auburndale, such as Israel's prophets longed to see." —F. W. Pressley.

For The Southern Churchman.

EVENTIDE.

G. A. Carrington.

The joie de vivre has passed away,
That sense of—well, just feeling gay
And ever glad without a reason
And buoyant in and out of season.

My limbs no longer feel a thrill
To climb or run, no, being still
Now suits them best; where once my sight
Was constant source of keen delight.

From art and nature—everywhere
I gathered, riotously there
I lived. Alas, my sight is spent!
No more I glean but old and bent.

I sit and ponder, feeling, knowing
What once was mine is gone or going.
For time, relentless, saps our forces,
Slowly circumscribes our courses.

In youth above the clouds we sing,
Old age limps slow, with crippled wing.
And as the nurse, at set of sun,
Has slipped the pins out, one by one.

Crooning a cradle song the while,
And charming to a sleepy smile
The babe which rests upon her knee,
So time has slowly dealt with me.

The pins are loosening fast and I
Must lay this failing garment by,
This well-worn garment, loved erewhile,
Yet I too, in this hour may smile.

Since hand divine appoints the way
And guides my footsteps, day by day,
Why should I fear the coming night?
"At evening time it shall be light."

Too Great to Serve?

A certain young minister in his first parish was hard put to it to find teachers enough for the Sunday school. So he went over the list of church members until he came to the name of Judge Andrews, who was considered the most learned lawyer in the state.

After some days the young minister found courage to call upon the judge.

"I have come to see you," he said, "about a class of boys in the Sunday school. They have recently lost their teacher, and I wish you would take them."

"What! I take a class of boys in the Sunday school?"

"Yes, sir. You could hold the boys. They all respect you greatly. You have no idea what a hero you are to them."

"But—but—I teach a class of boys? No, no. I could not! It's a very busy term of court."

"But it is the busy people, Judge, who do the best work, and we need a splendid teacher for that class. Won't you try it?"

"Couldn't think of it. No, no, I couldn't, possibly."

And the Judge closed the interview rather abruptly.

But the Sunday morning the minister was surprised to receive a call from Judge Andrews. He began with strange hesitation:

"I have called to say that—I would try that class. I thought it all out after you left. It was sheer pride that made me refuse. I thought I was too great a man to teach a class of boys. I tell you, sir, I am a hypocrite. I have tried to play the 'distinguished Christian gentleman', and I have been worthless in the kingdom. Put me to work. I do not know how to teach boys. I am too ignorant. But I mean to learn."

At the close of the first year in the Sunday school, Judge Andrews said to the minister: "Teaching that class has been the greatest thing that ever happened to me. I never had any definition of service before. I shall never cease to thank God for opening my eyes to see myself as I really was."—Youth's Companion.

Full of Life.

It wasn't until Mr. and Mrs. Dunn saw that their little boy was not growing as strong as they would like, that they decided to rent for the summer season one of the row of white bungalows that faced the shore at Hampton Beach.

Naturally, the first thing Mrs. Dunn did, on her arrival there, was to look around to see who her neighbors were. As the hours passed she saw enough to perturb her. Next door lived four rugged children, burned brown by the sun; all day long they played on the beach in their bathing suits, which they did not remove until evening. She watched her linen-clad Bobby walking carefully in his bare feet towards the water, carrying a shiny new pail and shovel. The sun-browned children spied her son.

"Look who's going to Sunday school," one shouted.

They drew near and gazed curiously from the boy to his mother. They, too, had the privilege of scrutinizing their new neighbors. Afterwards they noticed the train of cars on the porch, also the futuristic wooden duck, the like of which never was seen in the animal kingdom, and calling out, "We've got something better than those," they grabbed up long shiny lengths of seaweed and raced along the beach trailing them over the sand.

Shells? They had them by the quart. They decorated their sand houses with them, buried them, put glass over them, covered them with more sand and charged each other more shells for a dig and a look to find the treasure.

When Bobby's dad came home he took his small son into the water with him for a dip, but the child was afraid and screamed loudly. Finally his mother had to take him into the house, comfort him and put him to bed.

Another day came and went and still another. Mrs. Dunn was getting worried. The "little gang of roughs," as she mentally called the children next door, were having the time of their lives watching Bobby's attempts at play—when they weren't too busy doing something else—and making fun of him. But finally, one day when they going too far, they were silenced by a word from their mother, and Mrs. Dunn looked gratefully at her.

"Put his bathing suit on and send him over, Mrs. Dunn," the other mother said kindly. Mrs. Dunn obediently went into the house, put Bobby's suit on him and sent him over.

"Stand still and put your foot there," they cried as Bobby drew near. It was near a sand pile, and they all squatted down and piled a tapering mound of sand over his foot.

"You're in the village now!" they yelled, and Bobby squatted with them as they dotted his sandhouse with shells. He was too busy to notice the little waves that crept up now and again to touch him—little waves that were getting him ready for the big ones.

"And I thought them rough," said Mrs. Dunn to herself as she gazed with misty eyes at her young son's initiation, "but they're only full of life."—Sarah E. McCahey, in National Kindergarten Association Release.

THE ALTAR RAIL.

Their hands they hold across the altar rail.
From various need reached toward a common hope
In scraps of prayer and errant though they grope,
A solace for their souls that will not fail.
O piteous hands! Poor, puny hands! too frail,
Were you outstretched by emperor or pope
oT grasp the Titan world, with sin to cope—
Gnarled, jeweled, soiled, thin, palsied, pale.
God fill these hands, of you they ask an alms.
The world has given, but the hands still plead:
The world has taken, you alone can fill;
O love divine, heap with hid gifts these palms,
O Christ's sweet love, supply each bowed soul's need—
A human clasp moved by a heavenly will.
—Rev. Percy Stickney Grant.

The Larger Outlook.

"And he brought him forth abroad, and said, Look now toward heaven!"

The tent was changed for the sky! Abraham sat moodily in his tent; God brought him forth beneath the stars. And that is always the line of the divine leading. He brings us forth out of our small imprisonments and he sets our feet in a large place. He desires fro us height and breadth of view. For "as the heavens are high above the earth" so are his thoughts higher than our thoughts, and His ways than our ways. He wishes us, I say, to exchange the tent for the sky, and to live and move in great, spacious thoughts of His purpose and will.

How is it with our love? Is it a thing of the tent or of the sky? Does it range over mighty spaces seeking benedictions for a multitude? Or does it dwell in selfish seclusion, imprisened in merely selfish quest? How is it with our prayers? How big are they? Will a tent contain them, or do they move with the scope and greatness of the heavens? Do they just contain our own families or is China in them, and India, and "the uttermost parts of the earth?" "Look now towards the heavens!" Such must be our look if we are the companions of God. —John Henry Jewett.

"God pity all the worried folk
With griefs they cannot tell,
Women waking in the night
And men dissembling well.
God pity all the brave who go
The common road and wear
No ribboned medal on their breast,
No laurel in their hair."

God gives us joy that we may give,
He gives us love that we may share,
Sometimes He gives us loads to lift,
That we may learn to bear,
For life is gladder when we give
And love is sweeter when we share,
And loads rest lightly, too,
When we have learned to bear.

For the Young People

LIFE OF A WATER LILY.

When first I woke to life
Deep down in the river's bed,
I could not breathe for the stifling ooze
And the blackness over my head.
In darkness I longed for the light,
Prisoned, I yearned to be free;
In dreams, I pined for the sky and wind,
For star and bird and tree;
And I said: "I will rise to that upper air
And the life that draweth me."

The twining weeds of the water world
Reached out and held me fast;
The little reeds wove a tangled net
To catch me as I passed;
The creeping things of mire and mud
Beckoned and bade me stay;
In the treacherous current, swift and strong,
I felt my weak stem sway;
But through them, over them, past them all,
I took my upward way.

Till, white, white, white,
Brimmed with sunshine and stepped in light
I lifted up
My fragrant cup—
Bloom of the daytime and star of the night.
In rapture I gazed at the heaven blue
And knew that all my dreams were true.
And pure and fair
My white leaves bear
Never a trace of slime and mold,
And the crawling things of the underworld
Have left no taint on my heart of gold.
In peace I rest
On the river's breast,
And living, I love, and loving, live,
And breathing deep of that upper air
My life to the world in sweetness give.

—Anne Johnson Flint,
in Youth's Companion.

The Glass Pencil.

All day long the glass pencil silently wrote things for the doctor to see, and if only you and I could read what our doctor reads from day to day, how wide open our hearts would fly!

For example, take the case of Teofilo. You must please picture him as he shyly entered the tiny dispensary—very much tattered as to clothes, very much unrombed as to hair. But he bowed courteously to the Bible-woman, saying, "The great doctor, has he not arrived yet?"

"Not yet," said the small brown woman kindly, "but it is almost time." Which gave her a splendid chance to talk with him about the Lord Jesus, even after others arrived and began to gossip back and forth. Then a chugging noise outside announced that the doctor's automobile had arrived. Teofilo's heart began to beat uncomfortably fast. His adventure had begun! The doctor asked the trembling Teofilo to come in.

"Well, my boy," he said kindly, "What can I do for you?"

"Ah, senor," Teofilo answered, shrugging his shoulders, "how should I tell! I leave myself in your hands."

He expected to have all sorts of pretty stiff magic done in the twinkling of an eye, so when the doctor stuck a silly glass cigarette in his mouth it seemed so perfectly absurd that he actually giggled, whereupon the cigarette wobbled around and came dangerously near falling out.

"See here," warned the doctor anxiously, "don't you let that thermometer fall. It's too precious to break. Just keep it under your tongue until I take it out," and he turned around to enter Teofilo's name in his book. Meanwhile Teofilo decided if he had to balance this absurd fragile thing between his lips he had better hold it there, so he took a firm grip on it while the doctor's back was turned, dropping his hand, however, the second the doctor whirled around in his chair to take it out and shake it.

Teofilo saw him look at it in alarm. "What a temperature!" he exclaimed, and laid his hand on Teofilo's forehead. It was cool! He felt his pulse—it was not bad.

"Now, see here," laughed the astonished Americano. "You've been holding this with your hand. Hands off this next time!"

"But, Senor," Teofilo objected, "I do not understand! One holds the glass cigarette in the mouth, but one does not smoke, so what good does it do therefore? And how could you mysteriously know I was holding it in my hand when your eyes did not see me doing so?"

The doctor explained about the thermometer: "You see numbers written along the side? Well, this silver mercury mounts up according to the heat of your body, and I can read what it writes of your condition."

"Ah—so!" sighed Teofilo, satisfied and sucked pleasantly on the funny glass thing. Unable to speak, he did much thinking. "A glass pencil that mysteriously writes all about me. It actually knows more about me than I know about myself. Oh, these Americanos, what have they not brought to the Philippines for us?"

When the doctor removed the thermometer he read it soberly. "Teofilo," he said, "there is something wrong somewhere! Suppose we go all over you and find it?"

The wrong place was soon found on his shoulder—a big, ugly gash on which was plastered chewed tobacco and ashes and leaves.

The doctor scowled: "Who put this stuff on your wound?" he asked.

"My mother, senor," Teofilo replied. "She did it to ease the pain I have suffered ever since the day when I was walking placidly across a rice-field, near our barrio, and a water buffalo took it into his head to have vengeance on me. You can see how he gored me in the back, senor!"

"Indeed, I do see!" sighed the doctor, removing the repulsive plaster, while Teofilo groaned and clenched his fists to keep from screaming. It was not a pleasant half-hour, you may be sure, yet when it was over the doctor said pleasantly: "You're a good sport, Teofilo; and I like your name, my boy, it has a splendid meaning—Friend of God. What better name could a fellow have? I hope you live up to that, or had you thought of that?"

"Why no, Senor," Teofilo admitted, as he painfully slipped on his tattered jacket. "It was just a name, and so why should I think of it?"

The doctor put his hand on his shoulder. "But I assure you there is nothing more important for you to think about. Suppose from today on you become a real friend of God. He needs young fellows just like you." Then in a few simple words he explained what he meant. And because Teofilo had been so impressed with the glass pencil, the doctor gave him a slender black book. "Teofilo,' he said, "just as my little glass pencil wrote down things about you for me to read, so God has written down things about a Friend of God for you to read in this little book. Read it every day and you'll see what's wrong with yourself!"

A thousand thanks, senor," Teofilo murmured, bowing gratefully, "I will store your words in my heart."

And if you multiply Teofilo by the fifty others in the dispensary that day, then you can guess a little about the things a glass pencil could write down about patients, and about how our doctors work. He tries always to make each patient a friend of God, also.

When Teofilo returned home his father was sitting outside their ramshackle hut, lazily sunning his shoes. "Well, did you go?" he asked indifferently.

"Oh, my father," Teofilo said, "and you, my mother, do but listen while I tell you! Never was there such a man—so gracious and clever. He knew all about me in two minutes, because of a glass pencil I thought was magic; because when it sat in my mouth it wrote down astonishing facts about me. But it is not magic after all. He is an everyday man, and he told me I was to be a friend of God from now on, for why be called Teofilo if I do not live up to my name? He gave me this Book of God, which I am to read every day. Why should not we three read it and see what it tells? And next week when he comes to town again I can go back and he will be pleased that I am not the same boy. How about it, my mother? Shall we read?"—Children's Leader.

When Polly Played Jill.

"Oh, dear! Will this kettle ever boil?" sighed Polly of the Play House. "It seems as if I am always waiting for it to boil and watching it to see that it doesn't boil over, or else rushing to take it off before the broth burns."

"That's nothing," declared Tom, as he dropped an armful of wood into the wood box. "If you brought in all the wood it takes to keep it boiling, you'd have a real job."

"How lucky you are!" exclaimed Jack, sitting down the pail of water that he and Jill had just brought in. "Here you are, as warm as toast, with nothing to do but watch a fire and a kettle. Jill and I would think we were having an easy time if we could sit around the fire on a day like this."

"It looks lovely outdoors!" cried Polly. "I've just been longing to get a breath of fresh air."

"Look here! Why can't we change jobs?" suggested Tom. "Polly and I will fetch the water, while Jack and Jill lug the wood and attend the broth."

"The very thing!" exclaimed Polly. "Oh, Jill, would you really change with me?"

"Yes! Yes!" cried Jill, jumping up and down. "Let me have your apron, quick! And here are my mittens."

In less time than it takes to tell it, Tom and Polly had whisked into their hats and coats and had run outdoors, while Jack and Jill sat comfortably down before the fire.

It was a lovely day, just as Polly had said. As no more water was needed just then, she and Tom went nutting. By and by, Tom noticed that the sun

was so high in the sky that it must be nearly dinner time.

"We had better go fetch some water now," he said to Polly. "Jack said he left an empty-pail up at the well."

He and Polly went up the hill, but it was so steep and long that by the time they reached the top they were out of breath and had to sit down to rest.

Then Tom dropped the pail down the well. Jack always lowered it carefully, but Tom didn't know that. The water was low, and by the time the boy and girl had drawn up the pail their arms ached.

"Don't fall down and crack your crown, now," warned Polly, as they started down the hill.

"Of course not!" sniffed the boy. "Jack always was clumsy."

"Ouch! The cold water is slopping all over my ankles!" exclaimed Polly. "Why, the pail's leaking! Hurry, or the water will run out before we get home."

She suddenly pulled on the pail, and Tom stumbled over a stone and down he went, pulling Polly and pail after him. Neither of them was hurt, but the water was gone, and the pail was so battered that it was useless.

Tom hurried back to the Play House for the other pail, and this time they managed to fill and get it home without spilling a drop.

"I hope Jill has dinner ready," sighed Polly, as they reached the door. "I'm starved, and, dear me, I'm tired! I—I believe I'd like to stir the broth in that kettle."

"And I'd like to pile more wood on that fire," declared Tom.

As they were going up the steps, the door was flung open, and out rushed Jack with a smoking kettle. Jill came stumbling after him.

"Oh! Oh! she wailed. "I've burned the brother, and the kitchen's full of smoke, and there isn't any dinner, and—"

"There! There! Never mind," soothed Polly. "There's some cold chicken in the pantry and plenty of fresh bread and a chocolate pudding. Just as soon as that smoke gets out, we'll all help. Dinner will be ready in no time."

"Tom fell down, didn't he" chuckled Jack, as the other boy whisked upstairs to get into some dry clothes. "I thought I'd never get wood enough in to cook that broth, and some of it wouldn't burn. Then I fell over the door-sill and dropped a whole armful of it, and—"

"And when he did get a fire going," Jill broke in, "and the broth began to boil, I stirred and stirred it for fear the broth would burn. But the minute I turned my back, that's just what it did? Oh, Polly, would you and Tom just as soon change back?"

"Indeed we would!" answered Polly. "I guess there are pleasant and unpleasant things about everybody's work, and we'll be glad to do what belongs to us again."—Little Learners.

The Birds' Surprise.

The North Wind doth blow,
And we shall have snow.
What will poor Robin do then?
He'll fly to the barn
To keep himself warm,
And hide his head under his wing.
Poor thing!

Mildred picked up a handful of snow and threw it up in the air.

"Ha, ha, see it snow!" she cried, and up went more handfuls of snow. "I wish it would snow f'ever 'nd ever 'nd ever!"

"You do!" said Winnie, who was busy fixing the rope on her sled. "Then our houses would be all buried, 'and—"

"'Nd we'd have to dig our way out. Wouldn't that be fun!" Mildred sat down on the sled, slipped off her mittens, and shook the snow out of them.

"Or else stay in all the time the way Granny Weatherby has to when it rains or snows, I wonder if Granny Weatherby wants any errands run. Shall we go over and see?"

"Come on. Let's!" cried Mildred, jumping up. "I hope it's a big errand, so we can put it on the sled and bring it back."

Granny lived in a house on the next block, set well back from the road.

"Dear me, there isn't any path," said Winnie. "Only the tracks where the postman has been."

May be—oh, do you think she'd let us sweep a path?" Mildred was all eagerness.

"We can asked her. It's my turn to ring the bell. Don't you remember you rang it the last time we came to see the cuckoo clock?" Winnie dropped the rope of the sled and went up the steps.

Granny came to the door, and when she saw the two little girls the twinkles came into her eyes and she exclaimed:

"Bless you, dears! Come right in."

Of course, they came!

"We really wanted to ask—"

"Couldn't we—"

"At first we thought—"

"Dear, dear!" said Granny. "Let's get this straight."

Mildred chuckled. "You see, Granny," she said, "Winnie ought to tell you, 'cause she thought of it first. Go on, Winnie."

"We thought that maybe you wanted some errands done. Then when we got here—now it's your turn, Mildred."

"When we got here and found there wasn't any path to the steps we thought that maybe you'd let us make one with a broom."

"Those were two very lovely thoughts," said Granny. "I would like a very narrow path to the gate."

"How narrow, Granny?" asked Mildred.

"Just as narrow as this kitchen coal shovel," said Granny, leading the way to the kitchen. "One of you can use this, and the other can take the broom. Now you mustn't peck around in here, because I'm fixing up a surprise for the birds."

"A surprise!"

"For the birds!"

Mildred looked at Winnie and Winnie looked at Mildred. Then they hopped up and down on their toes exclaiming, "Do tell us, Granny!"

"When the narrow path is made, you shall hear all about it." Granny shooed them out of the kitchen, and they went laughing and chuckling to each other.

Since the snow had not been tramped down, it wasn't very hard work to shovel the narrow path.

"I'm so glad you thought of doing errands, Winnie," said Mildred. "This is lots of fun. How do you suppose Granny is going to surprise the birds?"

"I thought that the birds all flew South in the winter time," said Winnie.

"Look! There are some sparrows right now." And Mildred waved her broom in the direction of a snow-covered bush.

"Oh, the poor little things! They haven't any mittens or overcoats. How do they ever keep warm?" Winnie was deeply sympathetic.

"They have feathers. And when I go visiting at my own Grandma's and sleep under her feather quilt it gets awful warm. So maybe the birds don't mind.—You've left a spot here. Look, we're nearly down to the gate."

"Well, I'm going to hurry and get through, 'cause I want to ask Granny what keeps the birds warm in winter."

How the snow did fly after that! It wasn't long before a narrow path, slightly crooked, to be sure, led down to the gate. Then the little girls ran around to the back of the house, shook the snow off their overshoes, and knocked at the door. The minute Granny opened it, Winnie popped her question.

"Granny, what does keep the birds warm in winter time?"

Granny smiled. "So you have discovered that all the birds do not fly South when the cold weather comes. Good. The dear heavenly Father has given the sparrows nice brown feather coats. When it is very, very cold the funny little fellows will tuck their heads under their wings and breathe through the feathers. Now you tell me what feeds the birds when the ground is covered with snow."

"The heavenly Father!" exclaimed both little girls together.

"He certainly does, by putting it into the hearts and minds of boys and girls to save the bread crumbs and scatter them in the snow. Come see what I have ready for you."

Mildred and Winnie stood on tiptoe and peered over the edge of the table at a pan of bread all crumbled.

"Oh, oh!!" exclaimed Mildred. "Granny, may we scatter the crumbs now?"

"You remember, dears, that old tree stump we turned into a bird bath last summer? Well, I have been thinking that since it is frozen over perhaps the birds would like to find their dinner there."

"We can scoop out a little hollow in the snow on top, and set the pan in it," said Winnie.

"Yes, that is just what I was thinking," said Granny. "Now take the pan and run along."

There was more chuckling and more laughing, but finally it was decided that Mildred should carry the pan halfway and then Winnie should finish.

A little later as they were hurrying back home, Mildred said:

"I'm going to fix a pan right away for our back yard, and I think I'll save my sponge cake, so the birds can have some dessert. Oh, I do hope we have sponge cake for supper."

"So do I," said Winnie. "Maybe we'll have cookies, but birds would like them, too, I think."

So all through the snowy days the birds were fed by two loving and faithful little girls.—S. S. Times.

Everyday Fathers.

"Shucks," grumbled Jim, whose father had told him to weed the garden instead of going swimming, "a feller can't do anything around here!"

"Hi," called Jack from the alley, "what're you doing?"

"Gotta pull weeds," responded Jim viciously. "What you got?" as he saw a package under Jack's arm.

"A present for my Dad," Jack answered, proudly. "You know tomorrow is Dad's birthday. I always give my Dad a present and let him know what a good scout I think he is."

Jim went on weeding the garden.

"Umph!" he thought, resentfully, "my Dad ain't so much; always making me weed the garden an' everything. He ain't never done so much himself as I can see."

An hour later he came in hot and tired and was told to take a bath before going out to play ball. As he slipped very quietly out of the bathroom a while later, fearing his mother might want to inspect his ears, he heard voices in the living room.

"I want Jim to keep on with his violin lessons," his father was saying, "so I'm not going to get that new suit; the old one will have to do."

Jim stood still, not realizing he was eavesdropping.

"But, dear," his mother spoke, gently, "you need the suit and you do without so many things just to do more for Jimmy; there's that new ball and bat—"

"Well," the deep voiee of his father spoke again, "sometimes I wonder if I'm not a disappointment to my son. I'm not wise or rich like the heroes a boy admires, so I'm trying to make it up by doing all I can for the lad." Jim thought he heard a sigh, then there was silence.

The boy sought the back steps wonderingly. **Were dads like that?** Did they give up new suits for their children's music lessons? And new shoes, maybe, for balls and bats? And did they feel sorry because they were not big men in the sight of their little boys? Then a great thought came to Jim! "Why," he said to himself, "my dad **is** a great man, because he **is giving up** his chances for me!"

Next morning, just as if he didn't mean to at all, he dropped a crumpled note on the floor where he knew his father would see it. On the bit of paper was scrawled one line: "I sure think my Dad is a good scout."

His father found him on the porch very busily teasing the cat.

"Son"—the father spoke as man to man—"a dad never grows up. He is always trying to be the man that, when he was a little boy, he thought surely he would be. He never quite makes it, but the best thing that can happen to him is to have a son that truly grows into that man."

Jim kept on teasing the cat. Manlike, he thought it would be very improper to show any feeling. But he managed to say, "I'll try to be that sort, Dad, the kind you are yourself—inside."—The Friendly Light.

The Code of a King.

The editor of one of our great daily papers carried an editorial lately, in which he told us that on the wall of King George's office at Buckingham Palace in England is a motto, or code, which he makes the daily goal of his life. These are not all the desires of his heart, we feel sure, but these six pillars of conduct make a foundation for a character structure whose depth and breadth and height would stand being measured by the Rule of Life.

Here is the King's code:

1. Teach me to be obedient to the rules of the game.
2. Teach me to distinguish between sentiment and sentimentality, admiring the one and despising the other.
3. Teach me neither to proffer nor to receive cheap praise.
4. If I am called upon to suffer, let me be like a well-bred beast that goes away to suffer in silence.
5. Teach me to win, if I may; if not, teach me to be a good loser.
6. Teach me neither to cry for the moon, nor to cry over spilt milk.

And then the editor has this fine word of praise for the King: "This code is an experience, an aspiration, a prayer. He who is at the head of millions of people asks first that he may rule his own spirit, that he be a true subject, that he may obey. He about whom are gathered the traditions and glories of a thousand years of British history asks that he neither be misled by vain shows nor be insensible to honest feeling, that he may have a clear head with an open heart, and that he may be above all flattery. He who is crowned acknowledges kinship with the lowliest of Life's creatures, and asks that he may endure their common heritage and suffering with Nature's quiet nobleness. He whose business it is to succeed asks that he may be cheerful and chivalric in failure; that he may waste no regret on things beyond mortal reach or on things beyond recall. These are the virtues that have made a man of a king and that will make a king of any man."

He Aimed at a Mark.

Years ago one winter day there was a sharp discussion among a group of boys who attended a country school, as to which boy could make the

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straightest tracks in the snow across a ten-acre lot. One of the boys had won every time and he won easily. The other boys tried to beat him, but were unsuccessful. They watched their feet carefully; they walked slowly across the snow-covered field; but in spite of all their efforts the winner won again and again.

At last he explained to the others the secret of his success. "You fellows watch your footsteps," he said. "I don't watch mine at all. I fix my eyes on the old elm on the other side of the lot and then go straight for it. I don't look away. I don't pay any attention to my feet or to my tracks. They will take care of themselves if I take care to look straight at the old tree that stands there by the line fence."—The Pioneer.

BOOK THOUGHTS.

I sometimes stop to think about
My books upon the shelves.
I wonder if they whisper things
And talk to themselves.

But I suppose they never talk;
They'd rather be a part
Of things I think and dream abaout
Deep in my mind and heart.

My books are just like friendly friends,
No two are just the same.
I love them for their different ways.
And know each one by name.

One friend takes me to foreign lands;
Another shows me kings;
While still another teaches me
Of places, men, and things.

Some show me how to use my hands
In many, many ways.
And others take me racing back
To strange and ancient days.

Yes, all my books are friends indeed;
With them I always find
A kindly welcome and the best
Of food for heart and mind.

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A word is still the most marvelous of all human achievements, and is incomparably the most powerful instrument of our life.—Snowden.

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Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

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Deaths

MRS. RICHARD POOLE.

FLORENCE PRISCILLA POOLE, widow of the late Richard Poole and daughter of the late Frederick Sprigg Poole and Mary T. D. Wilson, his wife, died at the home of her daughter, Mrs. Louie Hankins, 1826 Hanover Avenue, Richmond, Va., on the morning of Wednesday, July 23, at the age of eighty six.

She was a life-long and devoted member of the Episcopal Church, and the funeral was held in St. Peter's Church, Poolesville, Md., the place of the Poole home for several generations, on Friday, July 25, at 11 A. M., being conducted by the Rev. Guy Crook, rector of that church. Interment was at Monocacy Cemetery, at Beallsville, Md., nearby.

Mrs. Poole is survived, in addition to Mrs. Hankins, by two other daughters, Mrs. Walter Williams, of Harrisonburg, Va., and Mrs. William W. Williams, who resides in the ancestral home.

MISS MARY WINDER GARRETT.

Funeral services were conducted August 17, 1930 for MISS MARY WINDER GARRETT, 79, who died Saturday at Tazewell Hall, the home of her sister, Mrs. Peyton Randolph Nelson. Burial was in the Bruton Parish Churchyard.

Miss Garrett was one of the oldest families in Virginia. She was the daughter of Robert Major Garrett and Susan Comfort Winder Garrett.

MARY WINDER GARRETT.

On Friday last the silver chord that bound her soul to earth, was gently loosed and her happy, contented spirit, purified through long years of waiting upon God, winged its way back to Him, to dwell forever with her Saviour and the loved ones she had loved and lost awhile. Precious are the memories of her noble spirit, her ready sympathies and her greatness of soul and the beautiful manner in which she lived the years of the evening of life.

Her religion was remarkable for earnestness, simplicity and helpfulness. It took root downward in humility and bore fruit upward in the graces of a true Christian character. She lived a life of faith and showed it forth in holy obedience to her Saviour's commands, and in loving self-sacrifice for others—a pattern of all that was lovely and good, and true.

To her, the Bible was the Word of God where she diligently sought the Bread of Life, and in her daily walk and conversation was guided by its precious truths; and to her, its promises were real, true and everlasting. She was educated with a profound respect and reverence for the religion taught by the Saviour of Mankind, and retained its practice to the end.

A consecrated life has drawn to a close in its earthly existence—a deeply loving heart, a pure and brilliant mind, that realized the promise, even here, that she should see God, and a gentle, courteous spirit, has passed into the Paradise of God. It was a privilege to know and to love her; and no life ever came into contact with her own, without being blessed and helped by her exemplification and practice of the truly Christian life.

For her, the grave had no terrors—the dark valley no gloom; for she saw the light at evening time.

"Blessed are the dead who die in the Lord."

"The lights have gone out in the mansion of clay!
The curtains are drawn, for the dweller's away!
She silently slipped o'er the threshold by night
To make her abode in the city of light."

J. D. L.

MRS. J. S. POTTS.

MRS. ISABELLE SHEPPARD POTTS, widow of Joseph Schoolfield Potts, died early August 17, at her home, 2900 West Grace Street. Funeral services were held at 4:30 P. M. Tuesday, at St. James' Episcopal Church, and burial in the family section at Hollywood.

Pallbearers: Active, H. S. Ragland, W. L. Ragland, Jr., Dwight Hoover, W. W. Wingo, J. E. Woodward, L. L. Bass, John Riis and Dr. C. W. Taber. Honorary, W. L. Ragland, Sr., Langbourne M. Williams, Sr., John Stewart Walker, E. Leslie Spence, W. E. Crawford, Dr. B. E. Strode, Dr. C. M. Edwards and Dr. W. H. Higgins.

Mrs. Potts was a daughter of the late James Sheppard and Mrs. Kate Empie Sheppard, and was a representative of families long prominent in Richmond and Henrico County. She was a granddaughter of the Rev. Adam Empie, D. D., one of the presidents of William and Mary College, and the first rector of old St. James' Church, this city. Dr. Empie became the rector of this church at the time of its establishment at Marshall and Fifth Streets in 1838.

Mrs. Potts was also a granddaughter of Dr. Joseph Mosby Sheppard, who was a leading citizen of Henrico county in the early years of the last century.

Mrs. Potts is survived by three sons James Sheppard Potts, and Joseph Schoolfield Potts, Jr., both of this city, and Major Adam Empie Potts, U. S. A.; also by a brother, Adam Empie Sheppard, of Henrico County.

CHURCH INTELLIGENCE.
(Continued from page 15.)

Cathedral on Sunday, August 10. In the afternoon in the open-air around the Peace Cross, as well as at the individual parishes.

Labor Sunday.

William Green, President of the American Federation of Labor, will be the principal speaker on August 31, at Washington Cathedral, Mt. St. Alban, according to an announcement made by Canon G. Freeland Peter, in the absence of the Bishop of Washington. This Sunday, designated Labor Sunday, because of its proximity to Labor Day, will be the occasion of a great outdoor service, probably in the Amphitheatre on Mt. St. Alban. It is expected that the Bishop of Washington will be present at this service.

Washington Cathedral is more and more becoming the scene of great services of a national nature, when representatives of the government and the people are heard, and these services, now necessarily out of doors for lack of space, may increase in number when the work now under way is completed and many thousand persons may be accommodated in that part of the Cathedral, which is expected to be complete in 1932.

Tribute Paid Wilson.

Dr. Walter Lowrie, a clergyman in residence at the College of Preachers during July and the peracher for all Washington Cathedral services during the month, paid high tribute to Woodrow Wilson on July 27, his last Sunday at the Cathedral. Dr. Lowrie was formerly rector of the American Church in Rome.

"Wilson was born out of due time in an age contemptuous of his creed and incapable of recognizing a rationalist when they saw one," he said. "He was drawn to Jefferson, therefore, not merely by the similarity of their political doctrine, but by the identity of their heroic creed that what is ideally true will eventually be realized and that what is right must pervail."

Dr. Lowrie said it was in Wilson's character as a rationalist that he bent his whole mind persistently to the acquisition of clear ideas. "It was thoroughly in character for him to pursue unfalteringly to the death the ideal aim of the democracy of which he had a vision," he said.

M. M. W.

SOME ASPECTS OF THE DEPRESSION.

(Continued from page 24.)

best—without pursuing a considerate and liberal policy towards the rest of the world. This can be done while yet adhering to the sound principle of fair and adequate protection for our industry and labor.

It is as true of nations as it is of individuals that great power or conspicuous prosperity demands, not merely as an ethical precept but as a matter of enlightened self-interest, the exercise of self-restraint, liberality, forbearance, comity, and regard for others.

* * * *

(e) In the foregoing remarks, I would not wish to be understood as overestimating the degree of America's dependence on foreign purchasing power and inclination. Of course, the nations of the world are economically interdependent to an increasing extent, and a lasting state of comprehensive prosperity in our own country does require adequate trade with the rest of the world, which presupposes reciprocal

ability and willingness to engage in such trade. But, as a general proposition, I submit that America's purchasing power is of relatively greater importance to the prosperity of other nations than the purchasing power of other nations is to American prosperity. Notwithstanding what I consider the unwisdom and inauspicious effect of our recent tariff enactment, I believe that the sequence of events to come is likely to be that America's recovery will precede, and will tend to stimulate, that of other nations rather than that the course of American recovery will be determined by, and will have to wait for, that of other nations.

If one were attempting to gauge the circumstances of the more remote future, the factor of Russia's economic policy, and the attitude of America and the other leading nations of the world towards the questions involved could not be left out of consideration. However, this is much too complex a subject to be more than hinted at within the compass of this letter. I confine myself to putting down the word "Russia" and placing against it a query mark.

* * * *

(f) I have said that I intended to restrict my observations mainly to matters relating to America. But in a discussion involving the causes for the present "malaise" of the world, reference should not be omitted to the evil effects of the peace treaties of 1919 and 1920:

Some ten years ago a distinguished English economist, Mr. John Maynard Keynes, raised a note of warning in a remarkable book entitled "The Economic Consequences of the Peace." The glaring economic faultiness (not to mention the faultiness in other respects) of the peace treaties were certain to produce troublous results. Those chickens were bound to come home to roost, to the discomfiture and disturbance of the world.

To point out only one example: Before the war, Europe was divided mainly into a few great units, and the relatively small number of minor states fitted their economic policy more or less into the general picture. The peace treaties set up numerous new sovereignties within arbitrarily fixed frontiers, disregardful of the economic considerations involved, and without any provision or attempt to safeguard, let alone facilitate or broaden, the flow of trade of the world.

Practically every one of these newly created sovereign entities proceeded to indulge in a narrowly nationalistic economic policy. Illiberal and discriminatory regulations were enacted, rigid customs-barriers were multiplied, impediments were thrown across the great highways along which trade had moved for generations. The upshot of it all is that the winning of the World War by the forces whose spokesmen proclaimed an era of enlightened and reciprocally benevolent relations among the nations has led to a reign of intensified and aggressive economic selfishness and self-sufficiency, which has hampered and reduced trade by artificial and rancorous restrictions.

II.

Experience has shown again and again that those, who in times of stress keep calm and steady and retain their confidence in the boundless future of America, are rewarded liberally. I have no doubt that this experience will be repeated in the aftermath of the existing emergency.

* * * *

The basic fact remains that America s a nation of one hundred and twenty-ive million inhabitants, its vast territory stretching across an entire continent, the home of a hard-working, resourceful, enterprising race, a country endowed with natural advantages such as none other possesses or ever did possess. The talk, all too vociferous, that we are face to face with a "new era" which will spell a lasting and vital change for the worse in American conditions strikes me as not very dissimilar, in kind, to the equally prevalent talk a year ago that we were face to face with a "new era" under which there was to be no limit to fabulous and fantastic prosperity, and the trees of finance and industry were to grow right into the sky.

The two very worst counsellors in any situation are greed and fear. Too many of us, in the spring and summer of 1929, permitted ourselves to be swayed by the former. Too many of us, now, are being impelled by the latter. **The sooner we stop talking one another into a blue funk, spreading the contagion of exaggerated apprehensions, and thereby undermining confidence and laming enterprise, the sooner we shall pass out of the shadow of the present emergency.**

That does not mean inaugurating a sunshine movement or indulging in the futile pastime of whistling to keep up our courage. Neither does it mean shutting our eyes to the facts or beguiling ourselves, or permitting others to beguile us, with illusions or delusions. It means simply preserving our sense of proportion and maintaining steadiness of nerve as becomes a great people.

* * * *

Without underestimating or glossing over the inauspicious features of the present situation, attention may well be given on the other hand, to considerations such as the following:

1. Consumption and producing in many lines appear to be reaching a stage of reasonable equilibrium in our country. Indeed, authoritative statistics recently published seem to indicate that, for the time being, in some branches of trade, we find ourselves in a state of actual underproduction, i. e., producing less than we consume. To the extent that such a state of affairs does exist, it cannot continue for any great length of time and is apt to undergo a sudden change.
2. Some raw materials and some commodities are selling at or below the cost of production. That means that we are in the midst of a process which, by the workings of economic law, should prove effectively curative after a while, even though instances do come to mind where, owing to peculiar circumstances, production has gone on without profit, or even at a loss, for a prolonged period.
3. Money is abundant to an extent the like of which we have not experienced for many years. It is true that, not infrequently in the past, we have seen weak markets with easy money and "bull" markets with tight money, **but it is likewise true and of more profound significance that the driving power of abundant money, if continued for a sufficient length of time, is a strongly stimulating factor in its general effects, just as very tight money, if continued for a sufficient length of time, is an irresistibly depressing factor.** Of course, the boon of easy money can be overdone and lead to undesirable results, if artificially stimulated as was done a few years ago. It is to be hoped that the Federal Reserve Board while continuing to encourage easy money conditions will carefully refrain from action which might tend to overstimulate the supply of credit and of funds, and that it will exercise its influence rather in the direction of keeping such supply within well-judged bounds.
4. The world's gold supply has apparently passed its peak, as far as present known sources of production go, and seems likely to undergo some further diminution after the lapse of a few more years, unless new mines are methods are discovered. Some economists see in that situation a contributory cause of the existing world depression. If that is so, ought there not to be taken into consideration, on the other side, the important fact that, for the first time in the world's economic history, there has been created an internationally sanctioned agency with broadly conceived functions, i. e., the Bank for International Settlements, which was recently set up, with its domicile in Switzerland, under the provisions of the Young plan (officially known as the "New Plan")? When that organization will have got into its stride, it would seem reasonable to assume that, apart from other propitious potentialities, it should be fitted to exercise a considerable measure of useful influence in the field of the gold intercourse among the nations, and enable the world's business to be done with a lessened actual use of gold.
5. While emphasizing that I am indicating no opinion or advice as to the stock market, it may be appropriate to quote a recently reported remark of one of the ablest of British economists, Sir Josiah Stamp, in the course of an interview relating to conditions in America, to the effect that, in judging the value of a stock, the earnings of one particular year are of relatively small importance and that the basis for determining intrinsic values is the record of earnins over a series of years past, plus a soundly reasoned estimate of earnings fairly to be expected over a series of years to come.

   Another consideration too apt to be overlooked in times of depression is the elementary fact that, for every one who had to, or chose to, sell, there was some one who had the means and the faith to buy. It is a most impressive demonstration of the inherent strength, resisting power and financial capacity of America, that the huge outpouring of stocks which set in last October, and on a less vast scale has been repeated at intervals numerous times since, together with much other liquidation, has all been absorbed in an orderly and natural manner, except on a few days of simply overwhelming offerings.

* * * *

I will not venture upon an estimate as to the time when our present business depression will have completed its allotted course and the elements making for the return to normal conditions in America will have asserted themselves effectively. Meanwhile, it is well to recall that we have been through similar periods of test and trial before and that the best guide for forecasting America's future is America's past.

Faithfully yours,

(Signed) **Otto H. Kahn.**

"A WISE OLD OWL"

SOME ASPECTS OF THE DEPRESSION

A Letter by Otto H. Kahn

June 30, 1930.

Dear Sir:

A severe reduction has taken place in what for a time was, or was supposed to be, the purchasing power of the world. With the manifestation, or recognition, of that phenomenon, there has come a world-wide readjustment of values.

I.

To attempt anything like a comprehensive survey, such as your inquiry suggests, of the causes which have brought about that situation, would require not a letter but a lengthy treatise. Moreover, the subject has been so fully written about and discussed, and its principal elements have become so patent by this time, that I will confine myself to commenting on some only of the items and considerations (selected more or less arbitrarily) which enter into the causes of, or have intensified, the existing depression. I shall relate these comments chiefly to matters in our own country, though the main phenomena with which we are dealing are world-wide.

You will please understand that the views I am expressing in this statement are entirely personal, and that I am speaking for no one but myself.

* * * * *

(a) For a prolonged period prior to October, 1929, a very large proportion of our people, not excluding many in positions of responsibility and leadership, surrendered themselves to the "thick-coming fancies" of economic utopianism and to a speculative mania of unprecedented violence, which caused a far-reaching disturbance of economic "normalcy" both here and abroad. An unbearable strain was placed upon credit everywhere. That the reckoning would come, was a matter of absolute certainty—the only question being how long it would be delayed. That the reaction, when it did come, was characterized by an intensity corresponding to that of the upswing, was an inevitable demonstration of the old-established law of cause and effect.

* * * * *

(b) We had immensely stimulated both production and consumption (including the creation and placing of new securities). We had applied to production and distribution methods and policies which were novel and untried, and for which consequently we were without the guiding criterion of past experience.

After a while, it was found that the tremendous machinery which had been driving us forward, gaining power and speed as it went, was without a regulator. Modern processes enables and caused production to be intensified to an unprecedented degree, until, at last, the capabilities of the consumer, however stimulated, were unable to keep up the pace. Steadily, as time went on, the gap widened. In due course it became manifest, for all men to see, that supply had outrun demand (and, at least for the time being, consuming capacity) definitely and by a wide margin.

We had gone ahead blithely creating aggregations of capital, some of them of huge proportions, without sufficiently bearing in mind that the right handling of such aggregations requires, at the helm, men of exceptional ability and character, and that the supply of men thus qualified is exceedingly limited.

We had scrapped plants and equipment, and introduced labor-saving machinery, at breakneck pace. History has shown that to substitute machinery for man-power is desirable in the long run, both socially and economically. But progress, even in the best of causes, must be tempered by wise restraint and must be reasonable in its "tempo." I think we went too fast, with the result that, apart from other temporary maladjustments, we have caused, to a regrettable and troublesome extent, what is termed "technological unemployment." I believe this to be one of our most pressing and portentious problems, and that ways must and can be found to deal with it and with the general subject of unemployment.

* * * * *

(c) In the post-war state of the world's affairs, some of the most important questions with which government and legislation are called upon to deal have come increasingly to have an economic character. I wonder whether ways could be devised for "politics" to call to its aid in matters of that nature, effectually and in a formally sanctioned and non-partisan way, distinguished economic competence and practical expert knowledge. I know that is a counsel of perfection. However, in some European countries it is being done. There can be little doubt that, under existing world-conditions, there is special call and need for constructive statesmanship in economics and finance.

* * * * *

(d) I believe that the interminable discussion of the tariff bill in the Senate, and its ultimate enactment have tended, at least psychologically, to intensify depression.

It does not seem to me a question of whether the rates of the new tariff are, or are not, unduly high, and whether any excesses can be cured in due course of time through the operation of the "flexible" clause. It is a trite, but true, observation that sometimes it is as important *when* to do, or not to do, a thing as it is *what* to do or not to do; that sometimes the appearance and sentimental effect of an action are as important as the action itself.

In the midst of the difficult conditions which confronted our export trade, and taking within our purview the complexities and the psychology of the world situation, I feel—and I believe a great majority of the business community feel alike—that nothing should have been done which was liable to cause additional difficulty and to give to foreign nations a reason, or even the mere appearance or pretext of a reason, for harboring a just grievance towards America and for avoiding or opposing her export trade or resorting to retaliatory measures.

If Great Britain should conclude to follow the advice of those who are urging her to abandon her time-honored fiscal policy and to build a tariff wall around her shores, with special arrangements for trade within the Empire, it is by no means a far-fetched assumption that the latest American tariff bill will have had something to do with causing public opinion over there to be favorably disposed towards so momentous a course of action.

I have heard no convincing arguments to show that a *general* upward revision of our tariff was urgently needed, if it was needed at all, which personally I am not inclined to believe. If it is a fact, which I am not competent to dispute, that a very limited number of our industries were in immediate need of enhanced protection, that relief could have been given, very probably, without causing untoward effects in our own country and intense antagonism abroad.

Furthermore, if the farming community at large believed that increased rates of protection upon the products of their industry would aid them towards that prosperity to which, very naturally and properly, they considered themselves entitled, and which it is in the public interest they should have, such rates could promptly have been enacted for their benefit, without dragging in a general revision of the tariff. I believe that action to that effect and the motives actuating it would have been easily understood abroad and caused little, if any, resentment in most countries, because the plight of the farmer is a world problem, and all governments are attempting to relieve it in their respective countries. Personally, I can profess but little faith, under existing circumstances, that the experiment of very high protection for farming products will prove efficacious, but, in the course of the last campaign, the farmer had been promised very definitely that the experiment would be tried, and he was entitled to the prompt and complete fulfilment of that promise.

* * * * *

As a general observation, I believe that, with the profoundly changed conditions which have supervened in the last fifteen years, America, having become the world's greatest creditor nation, cannot expect to uphold her export trade—a difficult enough task, at

(Continued on page 23)

DESIGNED FOR THE PROMOTION OF PRACTICAL PIETY, THE DIFFUSION OF RELIGIOUS AND GENERAL INTELLIGENCE, AND THE MAINTENANCE OF THE PRINCIPLES OF THE PROTESTANT EPISCOPAL CHURCH

Southern Churchman

Vol. 95. RICHMOND, VA., AUGUST 30, 1930. No. 35.

IN THE CROSS OF CHRIST I GLORY

Read Colossians 2:13-15.

The Cross is an emblem of peace, of life, of love. "My peace I give," cried Jesus Christ, and then He died to give it. Can any peace equal that which flows from Calvary, drawing us and healing us and saving us from despair and wretchedness— "I, if I be lifted up, will draw all men unto me." Peace thus becomes a mighty and eternal power. Sin flies before it and sinks into darkness. Love sings an anthem about it as angels rejoice and the Cross is their theme. "Peace on earth" we sing at the holiest service, a perpetual hymn of the Incarnation, the Cross, and the Open Tomb. And oh, what a blessed peace it is! Life for a look at the Crucified! Comfort and rest which earthly trials cannot steal. And we kneel at the close of day and look into the blessed Father-face and hear the Christ say, "My peace I give unto you."

Read Revelation 1:4-6.

The word which will welcome us at last as we enter Heaven is "Peace": "Grace be unto you and peace." Rest for mind and soul after the earth-struggle. Safe home after a long and perilous journey. Seeing the face of Him whom we have loved, to whom we have prayed, who has led us all the way. "Knitting severed friendships up where partings are no more." A glimpse backward over the way we have come and marking with wonder its transfiguration. Quietness. Stillness. A time for thought. A great realization of longings and hopes. Heavenly love everywhere.

Can we have anything of this heavenly peace here— I think it. First in sure anticipation—it cannot fail. Next, in its power as it enters and becomes a part of worship: "Grant us Thy peace." Again, in the quiet patience of trust: "I know whom I have believed." Peace, perfect peace.

Dear Christ, as Thou didst say, "Peace be unto you," as in Thy risen glory Thou didst appear to Thy disciples, so speak Thou to me. Give me peace of mind and heart, peace with others, peace with Thee, my Redeemer and Friend. And at last welcome me to that home where there will be peace forevermore. Amen.—*Dr. Floyd W. Tompkins, in "The Living Church."*

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When each had numbered more than fourscore years."

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For the sweet, sunshiny hearts,
Always will the world have need;
And much happiness will grow
From their loving kindness seed.
True success will come to those
Who, a crown of love, will gain;
For it will be one that will,
Through eternity, remain.

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Thoughts For the Thoughtful

If we would lay hold of God in any vital way, it must be through life, and if we would possess Him, we must convey Him.—Rev. John S. Bunting.

He who begs timidly courts a refusal.—Selected.

Knowledge is essential to conqest; only according to our ignorance are we helpless. Thought creates character. Character can dominate conditions.

"I used to pray often, 'Lord, have compassion on a lost world'. At last He said to me: 'I have had compassion on it; it is now for you to have compassion—I gave my heart; give yours'."—Dr. A. J. Gordon.

A preacher once said: "An extemporaneous preacher, speaking with deep emotion, is in danger of making exaggerations: but when I try to preach on God's love to man I am never afraid of exaggerating."

"Prayer and pains, through faith in Jesus Christ, will accomplish everything," said John Eliot, the great Apostle to the North American Indians.

Solving problems, removing obstacles, overcoming difficulties—this sums up the day's work of a man who has determined that his life shall make some contribution to the world's progress.—F. G. R.

Only those who have taken upon them the yoke of Christ, who know how easy that yoke is, how free it is from all that galls and chafes the spirit; how easily it lies upon the shoulders by reason of its soft lining of love, and that it is only when we are under that yoke we can find rest.—The Rev. William Houghton, in the Keswick Calendar.

"The Neoplatonists said that there is a Divine element in man. The Christian philosophers assented fervently and raised the old disagreeable question, 'Is it in every man?—in the publicans and the harlots, as well as in the philosophers?' We say that it is."—Charles Kingsley.

The moment you accept God's ordering, that moment your work ceases to be a task and becomes your calling; you pass from bondage to freedom, from the shadow-land of life into life itself. —H. C. Trumbull.

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EDITORIALS

Vol. 95. RICHMOND, VA., AUGUST 30, 1930. No. 35.

A QUESTION OF AUTHORITY

The very prevalent idea that Natural Science is a greater authority than Religion ought not to be allowed to stand without correction.

Natural Science has for a long time been regarded as an interpretation of the world as we see it. But the Scientific point of view is not the only one. There are other points of view, such as the artistic, the poetic and the religious view points, which do not necessarily exclude one another, but may claim that no true interpretation of nature can exclude them. In so far as Natural Science ignores these other view points, it loses its right to claim that it covers the whole ground, and, therefore, its authority is diminished to that extent. But this encroachment on its authority is not nearly so serious as that which comes from within its own special domain.

Professor Eddington, in his book on "The Nature of the Physical World", in comparing the table at which he is accustomed to do his writing with the same table viewed from the standpoint of the New Physics, says: "There is a vast difference between my Scientific table with its substance (if any) thinly scattered in specks in a region mostly empty, and the table of every-day conception, which we regard as the type of solid reality."

And again: "I need not tell you that modern physics has by delicate test and remorseless logic assured me that my . . . Scientific table is the only one that is really there—wherever 'there' may be. On the other hand I need not tell you that modern physics will never succeed in exorcising that first table, strange compound of external nature, mental imagery, and inherited prejudice, which lies visible to my eyes, and tangible to my grasp. We must bid good-bye to it for the present, for we are about to turn from the familiar world to the Scientific world revealed by physics."

From this it would appear that after all Natural Science is not now concerned with the interpretation of the world as we see it. There are, he says, two worlds, the world familiar to us as we see it, and the Scientific world, and there is a "vast difference" between them.

Science, we are told, "aims at constructing a world which shall be symbolic of the world of commonplace experience." Science used to mean facts, now, according to Professor Eddington, it means merely symbols. It used to base its authority upon its ability to produce facts, proved facts: but now that it seems to have changed its ground one would suppose that its authority would suffer.

"The man in the street is always making this demand for concrete explanation of the things referred to in Science; but of necessity he must be disappointed." This is what we are told. The man in the street, however, is apt to lose his faith in Science if it questions the reality of the external world which he sees and is able to touch.

For this is what the teaching of the New Physics seems to amount to. The Professor says that his writing table which he can see and touch is "not there", though he goes on to say that it remains like a ghost which cannot be exorcised.

This ghostly table consists, he tells us, of a strange compound of external nature, mental imagery, and inherited prejudice. It would be interesting to know how much of each of these parts compose his table. One may suppose that in saying that the table is not there he means that it is not there as it seems to be to the eye and touch.

It may be interesting to go a little further into the subject of the "vast difference" between the Scientific world as it is now made known to us by the New Physics, and the world as we see it.

As an example: a geologist may show us a stone fossil which he tells us is a million years old. But looked at from the point of view of the New Physics we see something entirely different from what we would ordinarily see. That is to say, we see mostly empty space. Here and there sparsely scattered in that emptiness are numerous electric charges (or electrons) rushing about with great speed, but their combined bulk amounts to only an infinitesimal part of the space occupied by the stone, and if made to touch one another it would probably be necessary to use a magnifying glass to make it visible.

As we have seen, these electric charges, or electrons, are on the move all the time and there is no means of proving that the stone fossil is composed of the same electrons all the time. Instead of being a million years old it may be only a day old or less.

Professor Eddington calculates that only one billionth part of his table is matter, the other 999 million parts represent empty space, and it is probably the same with the stone just mentioned.

The man in the street who has been accustomed to associate reality with the solid earth under his feet and that which seems solid to his sense of touch, is likely not only to be disappointed but disillusioned.

It is probable that he will say that the Gospel miracles are mere child's play compared to these astonishing changes in what Science has to tell him.

He might well say, too, that if a man can believe that a table or chair is only one billionth part solid matter and the rest empty space, he ought to be able to believe anything.

Science has got to do a great deal of explaining before it can put these new ideas into such shape as to be understood by any one of ordinary intelligence, and until this is done, its authority will be seriously questioned, by the man in the street.

But, after all, the Christian explanation, which has come down to us from the beginning, is the best of any yet put forward. And that is that God is not only the Creator,

but the Preserver of the Universe, and all within it. He did not create things to be independent of Himself. He not only brought them into being, but keeps them in being, and if His upholding power were withdrawn for a moment the Universe would return to chaos.

We believe, as Christians, that moment by moment we receive our life in constant renewal from Him.

> New every morning is the love
> Our wakening and uprising prove;
> From sleep and darkness safely brought
> Restored to life and power and thought.

The Scientific world of electrons and protons simply reveals the method by which the Almighty Creator in whom we live and move and have our being, day by day, and moment by moment, makes all things new.

The New Physics gives us the best evidence of the truth of our religion that Science has so far afforded, since the wonders it reveals may well be classed as super-miracles, and therefore beyond the power of Nature to bring to pass and can only be attributed to the agency of Almighty God.

Frederick W. Neve.

Notes and Comments

Sin the Destroyer:

Sin destroys all that is best in human nature. It has been compared to leprosy, which gradually eats into the flesh, and destroys it. But sin is worse than leprosy, because while it often affects the health of the body, it reaches beyond the material point of man, and eats into the higher points of his nature, his soul and personality. Sin the most destructive of all fires, because it can wreck body and soul, and can spread its evil influence from one person to another.

Christs is the Supreme Benefactor of the human race, because by coming into this world and dying for us upon the cross, He became the universal Saviour from sin, capable of saving to the uttermost all those who come unto God by Him. Those, who are trying to shake the faith of men in Christ as the Saviour of the world, are doing deadly injury to the human race.

Doing Good:

The way to make life really worth while, is to consider a day lost, in which some good has not been done. St. Peter in one of his sermons, in speaking of His Master, said: "He went about doing good." His daily intercourse with Christ, as one of His disciples seemed to have left this as a vivid impression that His daily life was marked above all else, by going about doing good. "Doing good" is something within the reach of all. Some seem to associate it with giving away money, and think that if they had plenty of money they could do so much good with it. But since they have but little to spare, they imagine that they are debarred from the privelege of doing good. There could not be a greater mistake than this. There are innumerable ways of doing good, where the question of money does not enter at all. In fact, more real good is probably done, by those who have not the means to help in this way. It would be worth while to make a list of ways of doing good, without the use of money. It is probable that we would be surprised to see how many there are.

It is well to remember, however, that there are right and wrong ways of doing good. Some good people seem to unconsciously try to do good in a tactless manner which gives offense. It is well to think over a matter of this kind beforehand, so that the good deed may not be robbed of its usefulness, by lack of care and consideration.

Meditation:

In these days of coming and going, and little time for thought, the practice of meditation is being sadly neglected. It is of great importance that time should be made for it, because there is nothing which adds so much to the serenity of life as quiet meditation, upon the great realities of the Christian life. Without it the small and insignificant things of life, its minor worries and cares take on an apparent importance, which doesn't really belong to them.

Meditation, however, reduces them to their right proportion, in the scheme of life, and leaves the mind and soul serene in spite of them.

It was told of Catharine Tait, the wife of a former Archbishop of Canterbury, that whenever she was over-burdened, with the cares and anxieties of her busy life, she would go aside and slowly repeat over to herself the articles of the Apostles' Creed, and in the contemplation of the great foundation truths of the Christian Faith, she would find her mind and soul refreshed and strengthened for the duties of life.

F. W. N.

DROUGHT.

In Virginia, July, 1930.

A. M. Ewell.

The shrunken streams no longer flow,
But lie the willow roots below—
In pools that small and smaller grow;
O God send rain!

The grass upon the hills is sere,
Where cattle wander without cheer,
And yet 'tis grass-time o' the year;
O God, send rain!

The dry leaves crackle 'neath our feet,
Too short their dancing life so sweet,
Too long the blasting, searing heat;
O God, send rain!

My garden suffers day by day,
And I, too, suffer. Lord, I pray
This thirsty torture take away,
And give us rain!

My cornfield—Ah! I cannot look.
This—This is heartbreak. I mistook
That ever planted! 'Tis forsook,
Lost without rain!

Withered its blades, its tassels dry,
Barren it stands 'neath barren sky,
Shrunken and small, it seems to cry,
"Too late for rain!"

"Drinking my fill I had increased,
Stately and tall, to earage blest,
Plenteous with food for man and beast,
Made by the rain!"

"Now stunted, shamed, alas! I stand
With scarce an ear to bless the land,
Scarce worthy of the cutter's hand;
For lack of rain."

The sun was once a friend, but now
His beams are spears our hearts to cower,
They pierce to the roots of life, I vow;
Give death for rain.

Lord, there is too much light in Heaven,
We want it not. To us be given
The blessed darkness, storm-wind driven,
And sheeted rain.

If for our sins this plague is sent,
God help—forgive us—We repent!
Such woe as this we never meant;
Forgive—with rain.

FAVORITE SCRIPTURE VERSE.

(In this space each week will appear a favorite passage of Scripture as sent in by a different reader. Every one is, therefore, invited to send us their favorite verse. It is suggested all who can, join with the rest of us in committing to memory the verse which appears here each week, including its location in the Holy Book; and in due time your memory chest will be laden with choice, eternal treasures, indeed. "Thy word have I hid in my heart, that I might not sin against thee," Ps. 119:11.)

This week the following verse was submitted by

Mrs. L. H. Seeligson, Cuero, Texas:

God be merciful to me a sinner.—Luke 18:13.

Who will send one from far-away places as well as the near?

SERMON

"AS ONE HAVING AUTHORITY"—MATTHEW 7:29

By the Right Reverend James DeWolfe Perry, D. D.

Preached in Westminster Abbey, Sunday morning, August 10, at the closing service of the Lambeth Conference.

THE impression made by our Lord's first public utterance was of finality. Before the words that had been spoken could be comprehended, there was the recognition of the voice which spoke as "having authority and not as the Scribes." The question of authority was not unfamiliar to those whom He addressed. The credentials of the teacher then—as always—were found in the sources of his doctrine; and the Scribes of that and every age have been busy verifying the spoken word with chapter and verse. The world has its own treasure of authorities and its own judgment to pronounce on those who contravene them.

As it was in the beginning of the first century, so it is in the beginning of the twentieth; the minds and consciences of men become confused among the voices of the Scribes. Whether these voices are heard in the Temple and the Synagogue of Jerusalem and Galilee, or in the streets and universities of Europe and America, the result is the same. Beneath their spell the spirit of man despairs of knowing even the things of a man. There is, however, another Spirit in the human heart, born not of man but of God. By the power of the Spirit one heeds when one hears the word of the prophet: "Thus saith the Lord." He believes and worships when he hears from One greater than the prophet the words: "I say unto you." What happened in the recognition of Divine authority at the close of the Sermon on the Mount was the mergence of the spiritual sense as if some captive, winged thing had found release. It always happens, where the human soul is lifted in its flight beyond the shadows cast by distant intimations to the central source of light.

The most persistent of all human instincts is the search for truth. So much is an axiom, passing down from one age of speculation to another, leaving the minds of men in self-contemplation and despair. The prophet takes this quest and points it towards the goal: "To know thee, the only God." But the revelation is still incomplete, and the quest remains unsatisfied until the truth becomes Incarnate. "This is life eternal to know Thee—and Jesus Christ, Whom Thou hast sent."

To this supreme fulfilment of desire for assurance the world is looking now with universal aspiration; yet, for the most part, with a question rather than conviction in its heart. The vision of God is calling men to venture on many a spiritual pilgrimage, which stops short of its objective. Religion is conceived, by the modern mind, as an experiment in truth, which interpreted is experience unblessed by the revelation of truth. The men and women of our time, however, impatient of tradition, are possessed with the spirit of inquiry, more sensitive than ever in the past to the distinctions between true and false authority.

They can look back, with us, upon the stages of religious progress during the past centuries, and can see the successive levels on which Christendom has risen to higher and ever higher grounds of faith. But they, appear, no less, along the way the strongholds of refuge sought by timid and bewildered minds. The lure of infallible authorities has offered a temptation not confined to any period of history nor to any institution. It besets teacher and disciple in all fields of learning, but nowhere more insidiously than in the search for God. The cause of pure religion has suffered not the least from attempts to fortify the faith with the substitution of human standards for the judgments of God. So the written word has been accorded the authority due only to "the Word which was with God and was God"; so have legal precedents become confused with spiritual principles; so organizations, Christian in name yet secular in fact, have overshadowed the foundations which bear witness to the kingdom and the power and the glory of the Father. In such ways, the minds and wills of men have interposed their claims to infallibility, obscuring the revelations of truth and righteousness. They are defenses which, although built by believing hands, are yet the resort of fear rather than of faith. They are battlements that time will take away, for they are not the Lord's.

What then? Are we to say that the Christian religion is unpossessed of absolute sanctions, unable and unwilling to speak with a voice of final authority? God forbid! On the contrary, it is because the "faith which is of Christ" draws from an unfailing source that human prophecy shall fail, that official tongues shall cease and that knowledge, which is in part, shall be done away. These and all other means through which the divine purposes are manifested bear testimony, as they pass, to an eternal and an unchanging power, which is of God and not of man.

When, therefore, we declare the Christian Gospel to be the only system of truth in which ultimate authority is found, we identify the Gospel with Him who alone can say: "I am the Truth." For infallibility is a jealous attribute of God; it brooks no usurpation; it chooses human instruments, but leaves with none of them, whether written word or sacred office, the impress of finality. It speaks through human lips, but always as uttering the wisdom of the Spirit who both leads and certifies to all truth. The sure Word of God is not yours who speak—it is of the Holy Ghost who speaketh in you. It is with such faith in our Lord's supremacy that we accept the authority embodied, by His expressed intention, in the Church. The charge to His disciples that they should exercise His power and perform His acts was a commission to His ministers throughout the ages. The Church proves its authority to be the Body of our Lord on earth as it shows itself to be a spirit-bearing Body. In Him it holds and exercises a dominion which none other can gainsay or resist. Without Him it is impotent. There is no power of man that has the right to pronounce the words, "Take thou authority," except it be derived from Christ's ordaining words, "Receive the Holy Ghost." The priesthood of the Church, delegated to His ministers, has its validity, as it sets forth the priesthood of Christ Jesus. The prophecy we utter and the kingdom we proclaim are unanswerable, invincible, bearing witness to Him as Prophet and as King.

But there is more. The Lord of the whole earth requires the witness of a universal Church. The power of a faith that should overcome the world came to the Apostles with the command that sent them forth into all nations. The unity through which they dwelt in Him and He in them needs be manifested in a Communion which should gather into one the whole family of God. Of that power there was no other sign than the sacrament of Christ's presence and the word of His constraining love. Yet the authority of this twofold witness was the more infallible because invisible. As the Church has its sure foundations in the fellowship which bound the company of the Apostles together in common faith and loyalty to their Lord, so it was to find its ultimate credentials in those for whom He prayed, "Who should believe in Him through their word." It is the revelation in the spiritual world of the mystery beheld in God's creation from the beginning; the seed once planted coming to full flower that it may propagate itself beyond our power to estimate or understand, yet always obedient to the law by which the seed thus spreading draws its potential wealth of form and color in endless succession from the parent stock. So it is with the riches of the faith which is in Christ, making all men see the fellowship of the mystery which from the beginning of the world hath been hid in God who created all things by Jesus Christ.

Such is the fellowship committed unto us, the successors of those who first received it from our Lord. Like them we are sent forth, in separation, near or far, to make trial of our episcopate in loyalty and faith and service. Like them also we return to bear witness to the power of it in all the world, still more to learn the secret of it in the fellowship we have with Him.

The weeks of thought and prayer and conference shall have achieved their utmost purpose through the realization of that solidarity of faith and teaching in which the Church's integrity is secured and its authority is sealed. However significant may be the effect of the decisions reached and the pronouncements made, more important still will be the confidence with which we shall go forth from this company to exercise our ministry of speaking the things that we have seen and do know.

But this power shall be held not in the name of the ministry alone. It resides in the whole body. As the ordained servant of Christ speaks with authority, no less will each baptized and confirmed member of Christ conscious of the responsibility bestowed on him live as one having authority. Who that has knelt to receive, in the laying on of hands, the gifts of the Holy Spirit, can fail to realize the power imparted to him? He knows, in spite of human weakness, the ghostly strength, in the midst of which he meets the worldliness which surrounds him with the spirit of true godliness. It is this spiritual confidence which gives the Christian his part in modern life. There are voices, without number, raised in alarm

and in futile despair before the onslaughts of unbelief and lawlessness; there are a few who meet the sophistries of evil with the unwavering assertion of immutable Law. I have seen (who has not seen?) a whole community brought to its moral senses by the word of one citizen, whose courage of leadership was borne of unyielding conviction. The standards of purity and of integrity and honor shall no longer waver in uncertain hands when Christian men and women speak, with authoritative voice, the things they know to be pure and honest and lovely and of good report.

It is the affirmation of the Church having authority, that the world awaits—and, waiting, often wonders. The depths of faith and loyalty in the human heart have not yet been explored. While new spiritual desires, now rising in floodtide on all shores, are pouring into channels marked out by the hand of God, let them not encounter cross-currents of indecision and dissension. Hearts and minds are everywhere uniting in the demand for a way of life to guide them and the light of truth to reassure them. Here is singleness of need that will be satisfied only by the witness of a united voice. A divided Church can never give that reassurance. Authority and unity are inseparable attributes of God; inseparable, therefore, in the Body wherein He dwells and the Word through whcih He speaks. The Church of God is not divided. We have become conscious of that fact more truly today than ever in the past. Differences of opinion, of administration and expression are many, but are of men. These bear witness, in their several ways, to an eternal purpose, which fills while it transcends them. The union of the Church is found, not in an earthly fellowship alone, but in communion with its Head. "He is the Author; He the quickening power; He the substance of our Gospel that we preach . . . yet not we, but Christ, speaking in us. In the homes of men and at God's Altar we serve, yet not we, but Christ, who ministers through us. By the power of the Spirit we live, yet not we, but Christ liveth in us. In unity with Him is our authority, because therein is found the secret of God's purpose for mankind. 'As thou, Father, art in me and I in Thee'—that they may be one in us, that the world may believe—that the world may believe."

RESOLUTIONS OF THE LAMBETH CONFERENCE, 1930

The Christian Doctrine of God.

WE BELIEVE that the Christian Church is the repository and trustee of a Revelation of God, given by Himself, which all members of the Church are bound to transmit to others, and that every member of the Church both clerical and lay, is called to be a channel through which the Divine Life flows for the quicekning of all mankind.

1. We believe that, in view of the enlarged knowledge gained in modern times of God's ordering of the world and the clearer apprehension of the creative process by which He prepared the way for the coming of Jesus Christ, there is urgent need in the face of many erroneous conceptions for a fresh presentation of the Christian doctrine of God and commend the Report of our Committee to the Church in the hope that it may help towards meeting this need.

2. We affirm the supreme and unshaken authority of the Holy Scriptures as presenting the truth concerning God and the spiritual life in its historical setting and in its progressive revelation, both throughout the Old Testament and in the New. It is no part of the purpose of the Scriptures to give information on these themes which are the proper subject matter of scientific enquiry, nor is the Bible a collection of separate oracles, each containing a final declaration of truth. The doctrine of God is the centre of its teaching, set forth in its book "by divers portions and in divers manners". As Christ Jesus is the Crown, so also is He the criterion of all revelation. We would impress upon Christian people the necessity of banishing from their minds ideas concerning the character of God which are inconsistent with the character of Jesus Christ. We believe that the work of our Lord Jesus Christ is continued by the Holy Spirit, who not only interprets Him to the Apostles, but has in every generation been the source of truth and the guide of those who seek it.

2a. We recognize in the modern discoveries of science—whereby the boundaries of knowledge are extended, the needs of men are satisfied and their sufferings alleviated—veritable gifts of God, to be used with thankfulness to Him, and with that sense of responsibility which such thankfulness must create.

3. The Revelation of Christ was presented to the world under the forms of Jewish life and thought. It has found fuller expression, not without some admixture of misunderstanding, through the thought of Greece and Rome, and the sentiment of the Teutonic and Slavonic races. We anticipate that when this same revelation possesses the minds of the Asiatic and African races, these nations will still further enrich the Church of Christ by characteristic statements of the permanent Gospel, and by characteristic examples of Christian virture and types of Christian worship.

We welcome such unfolding of the truth of the Gospel as one of the ways by which the nations may bring their riches into the service of Christ and His Church.

4. For the reasons set forth in Resolutions 1 and 2, there is need for the Church to renew and redirect its teaching office:

(a) By a fresh insistence upon the duty of thinking and learning as essential elements in the Christian life;

(b) By recalling the clergy to one of their primary functions, namely, that of teacher, and, with a view to this function as well as for their own spirtiual growth, by encouraging among them individual and corporate study and prayer on subjects bearing directly on the self-revelation of God in Jesus Christ, and the manifestations of His Presence in the modern world:

(c) By the provision of similar opportunities for the laity; and

(d) By a new emphasis upon the appeal to the mind as well as to the heart in the preaching of the Word as an element in Christian worship.

5. We welcome an increased readiness in many educational quarters to accept the influence and assistance of the Church in its teaching capacity, and we urge that every effort should be made throughout the Church to seek more such opportunities and to use them with sympathy and discretion.

6. Believing as we do that it is through the devotional life that men have advanced in their knowledge of God's nature and may hope to penetrate further into His mysteries, we urge upon the Church the absolute obligation of Corporate worship; and we believe that a fuller study of the Christian Doctrine of God will both strengthen this obligation in the Church and also commend it to the world.

II.

THE CHRISTIAN COMMUNITY.

Marriage and Sex.

(1) The Conference believes that the conditions of modern life call for a fresh statement from the Christian Church on the subject of sex. It declares that the functions of sex as a God-given factor in human life are essentially noble and creative. Man's responsibility in regard to their right use needs the greater emphasis in view of widespread laxity of thought and conduct in all these matters.

(2) The Conference believes that in the exalted view of marriage taught by Our Lord is to be found the solution of the problems with which we are faced. His teaching is reinforced by certain elements, which have been found a new emphasis in modern life, particularly the sacredness of personality, the more equal partnership of men and women, and the biological importance of monogamy.

(3) The Conference believe that it is with this ideal in view that the Church must deal with questions of divorce and with whatever threatens the security of woman and the stability of the home. Mindful of our Lord's words, "What therefore God hath joined together, let not man put asunder," it reaffirms "as Our Lord's principle and standard of marriage, a life-long and indissoluble union, for better, for worse, of one man with one woman, to the exclusion of all others on either side, and calls on all Christian people to maintain and bear witness to this standard."

In cases of divorce the Conference, while passing no judgment on the practice of regional or national Churches within our Communion, recommends that the marriage of one, whose former partner is still living, should not be celebrated according to the rites of the Church.

Where an innocent person has remarried under civil sanction and desires to receive the Holy Communion, it recommends that the case should be referred for considera-

tion to the Bishop, subject to provincial regulations.

Finally, it would call attention to the Church's unceasing responsibility for the spiritual welfare of all her members who have come short of her standard in this as in any other respect, and to the fact that the Church's aim, individually and socially, is reconciliation to God and redemption from sin. It therefore urges all Bishops and Clergy to keep this aim before them.

(4) In all questions of marriage and sex the Conference emphasizes the need of education. It tis important that before the child's emotional reaction to sex is awakened, definite information should be given in an atmosphere of simplicity and beauty. The persons directly responsible for this are the parents, who in the exercise of this responsibility will themselves need the best guidance that the Church can supply.

(5) During childhood and youth the boy or the girl should thus be prepared for the responsibilities of adult life; but the Conference urges the need of some further preparation for those members of the Church who are about to marry.

(6) To this end the Conference is convinced that steps ought to be taken (1) to secure a better education for the clergy in moral theology; (2) to establish, where they do not exist, in the various branches of the Anglican Communion central councils which would study the problems of sex from the Christian standpoint and give advice to the responsible authorities in diocese or parish or theological college as to methods of approach and lines of instruction; (3) to review the available literature and to take steps for its improvement and its circulation.

(7) The Conference emphasizes the truth that the sexual instinct is a holy thing implanted by God in human nature. It acknowledges that intercourse between husband and wife as the consummation of marriage has a value of its own within that Sacrament, and that thereby married love is enhanced and its character strengthened. Further, seeing that the primary purpose for which marriage exists is the proceation of children, it believes that this purpose as well as the paramount importance in married life of deliberate and thoughtful self-control should be the governing considerations in that intercourse.

(8) The Conference affirms (1) the duty of parenthood as the glory of married life; (2) the benefit of a family as a joy in itself, as a vital contribution to the nation's welfare, and as a means of character-building for both parents and children; (3) the privilege of discipline and sacrifice to this end.

(9) Where there is a clearly felt moral obligation to limit or avoid parenthood, the method must be decided on Christian principles. The primary and obvious method is complete abstinence from intercourse as far as may be necessary in a life of discipline and self-control lived in the power of the Holy Spirit. Nevertheless in those cases where there is such a clearly-felt moral obligation, and where there is a morally sound reason for avoiding complete abstinence, the Conference agrees that other methods may be used, provided that this is done in the light of the same Christian principles. The Conference records its strong condemnation of the use of any methods of conception control from motives of selfishness, luxury, or mere convenience.

(10) While the Conference admits that economic conditions are a serious factor in the situation, it condemns the propaganda which treats conception control as a way of meeting those unsatisfactory social and economic conditions which ought to be changed by the influence of Christian public opinion.

(11) Sexual intercourse between persons who are not legally married is a grievous sin. The use of contraceptives does not remove the sin. In view of the widespread and increasing use of contraceptives among the unmarried and the extension of irregular unions owing to the diminution of any fear of "consequence", the Conference presses for legislation forbiding the exposure for sale and the unrestricted advertisement of contraceptives, and placing definite restrictions upon their purchase.

(12) Fear of consequences can never, for the Christian, be the ultimately effective motive for the maintenance of chastity before marriage. This can only be found in the love of God and reverence for His laws. The Conference emphasizes the need of strong and wise teaching to make clear the Christian standpoint in this matter. That standpoint is that all illicit and irregular unions are wrong in that they offend against the true nature of love, they compromise the future happiness of married life, are antagonistic to the welfare of the community and, above all, they are contrary to the revealed will of God.

(13) The Conference desires to express the debt which the Church owes to the devotion of those who in constantly changing conditions, and in the face of increasing difficulties have maintained and carried forward the Preventive and Rescue work of the Church. Such devotion calls for greatly increased interest and support from all the members of the Church.

The removal of the causes which lead to the necessity for such work must first and foremost be sought in the creation of that healthier atmosphere and the more thorough giving of sex instruction which are recommended in preceding resolutions. And this is recognized to the full by the leaders in the work. There is, however, at the present time urgent need for (1) much greater financial support, so that the workers may be adequately trained and adequately paid; (2) more regular interest on the part of Church people generally in them and in their work; (3) the help which the men of the Church can give in technical and legal matters, as also in personal service.

The Conference further desires in this connection to place on record its appreciation of the work done by Women Police in Great Britain in the British Dominions and in the United States of America, and by those many social workers, in different parts of the world, who give themselves to the same difficult task.

Race.

We affirm that the principle of Trusteeship as laid down by Article XXII of the League of Nations Covenant, cannot be duly applied in practice without full recognition of the fact that partnership must eventually follow as soon as two races can show an equal standard of civilization. Accordingly, we affirm that the ruling of one race by another can only be justified from the Christian standpoint when the highest welfare of the subject race is the constant aim of government, and when admission to an increasing share in the government of the country is an objective steadfastly pursued. To this end equal opportunity and impartial justice must be assured; equal opportunity of development will result where the nation faithfully discharges its responsibility for the education of all its citizens, in which the cooperation of both the Church and the family with the State is essential; and Christian principles demand that equal justice be assured to every member of every community both from the Government and in the courts of law.

The Conference affirms its conviction that all communicants without distinction of race or color should have access in any church to the Holy Temple of the Lord, and that no one should be excluded from worship in any church on account of color or race. Further, it urges that where, owing to diversity of language or custom Christians of different races normally worship apart, special occasions should be sought for united services and corporate communion in order to witness to the unity of the Body of Christ.

The Conference would remind all Christian people that the ministrations of the clergy should never be rejected on grounds of color or race, and in this connection it would state its opinion that in the interests of true unity it is undesirable that in any given area there should be two or more Bishops of the same communion exercising independent jurisdiction.

The Conference affirms that the guiding principle of race relations should be interdependence and not competition, though this interdependence does not of itself involve intermarriage; that the realization in practice of human brotherhood postulates courtesy on the part of all races towards each other, cooperation in the study of racial relations and values, and a complete avoidance of any exploitations of the weaker races, such as is exemplified in the liquor traffic among the natives of Africa and enforced labor for private profit. The Conference urges that the presence of Asiatic and African students at Western Universities affords an opportunity of promoting friendliness between different races, and asks that Christians should try to create such a public sentiment that these students may be received with sympathetic understanding and enabled to share in that which is best in Western social life.

(4) We would insist that the maintenance of the Christian obligation on the part of men to respect and honor womanhood involving the equally chivalrous treatment of the women of all races, is fundamental; and conversely the Christian obligation on the part of the women to maintain a high standard of morals and conduct, especially in their relations with men of a different color is equally fundamental.

II.

Peace and War.

We affirm that war as a method of settling international disputes is incompatible with the teaching and example of Our Lord Jesus Christ.

We welcome the agreement made by leading statesmen

of the world in the names of their respective peoples, in which they condemn recourse to war for the solution of international controversies, renounce it as an instrument of national policy in their relations with one another and agree that the settlement of all disputes which may arise among them shall never be sought except by pacific means; and we appeal to all Christian people to support this agreement to the utmost of their power and to help actively, by prayer and effort, agencies (such as the League of Nations Union and the World Alliance for Promoting International Friendship through the Churches), which are working to promote goodwill among the nations.

We hold that the Christian Church in every nation should refuse to countenance any war between nations solemnly bound by Treaty, Covenant or Pact for the pacific settlement of international disputes, in regard to which the government of its own country has not declared its willingness to submit the matter in dispute to arbitration or conciliation.

We believe that the existence of armaments on the present scale amongst the nations of the world endangers the maintenance of peace, and we appeal for a determined effort to secure further reduction by international agreement.

We believe that peace will never be achieved till international relations are controlled by religious and ethical standards, and that the moral judgment of humanity needs to be enlisted on the side of peace, and we therefore appeal to the religious leaders of all nations to give their support to the effort to promote those ideals of peace, brotherhood and justice for which the League of Nations stands.

Believing that peace within the nation and among the nations is bound up with the acceptance of Christian principles in the ordering of social and industrial life, we reaffirm the resolutions (73-80) of the Lambeth Conference of 1920, which deal with that subject. While there is in many countries an increasing desire for justice and therefore a growing will to peace, we are still faced with grave social and economic evils which are an offense to the Christian conscience, and a menace to the peace of the world. All these evils call for the best scientific treatment, on international lines, and also for a practical application of the principle of united service and self-sacrifice on the part of all Christian people.

We recognize with thankfulness the efforts made by the League of Nations to control the drug traffic, and call upon all Christian people to pray and to labor as they have opportunity that measures may soon be devised, both by national and international action, which will effectively limit the production, manufacture and sale of dangerous drugs, particularly opium, cocaine and their derivatives, to the amounts required for scientific and medical purposes.

III.

The Reunion of Christendom.

1. The Conference records, with deep thanks to Almighty God, the signs of a growing movement towards Christian unity in all parts of the world since the issue of the Appeal to All Christian People by the Lambeth Conference in 1920.

2. The Conference heartily endorses that Appeal and reaffirms the principles contained in it and in the Resolutions dealing with Reunion adopted by that Conference.

The Malines Conversations.

3. Believing that Our Lord's purpose for His Church will only be fulfilled when all the separated parts of His Body are united and that only by full discussion between the Churches can error and misunderstanding be removed and full spiritual unity attained the Conference expresses its appreciation of the courage and Christian charity of Cardinal Mercier in arranging the Malines Conversations, unofficial and not fully representatives of the Churches though they were, and its regret that by the Encyclical, Mortalium animos, members of the Roman Catholic Church are forbidden to take part in the Faith and Order and other Conferences.

The Eastern Orthodox Church.

(4) (a) The Conference heartily thanks the Ecumenical Patriarch for arranging in cooperation with the other Patriarchs and the Autocephalous Churches for the sending of an important Delegation of the Eastern Orthodox Church under the leadership of the Patriarch of Alexandria, and expresses its grateful appreciation of the help given to its Committee by the Delegation, as well as its sense of the value of the advance made through the joint meetings in the relations of the Orthodox Church with the Anglican Communion.

(b) The Conference requests the Archbishop of Canterbury to invite the Ecumenical Patriarch, in conjunction with himself, to appoint a Doctrinal Commission, representative of the Anglican Communion and of the Patriarchates and Autocephalous Churches of the East, which may, in correspondence and in consultation, prepare a joint statement on the theological points about which there is difference and agreement between the Anglican and the Eastern Churches.

(c) The Conference not having been summoned as a Synod to issue any statement professing to define doctrine, is therefore unable to issue such a formal statement on the subjects referred to in the Resume of the Discussions between the Patriarch of Alexandria with the other Orthodox Representatives and Bishops of the Anglican Communion, but records its acceptance of the statements of the Anglican Bishops contained therein as a sufficient account of the teaching and practice of the Church of England, and of the Churches in communion with it, in relation to those subjects.

5. We express our sympathy with the Church of Russia in its persecution and sufferings, and pray that God, in His own good time, may give liberty and prosperity once more to that Church, that it may again take its place with greater freedom and power of self-expression among the other great Churches of Christendom.

The Old Catholic Church.

6. (a) The Conference heartily thanks the Archbishop of Uetrecht and the Bishops of the Old Catholic Church associated with him for their mission to consult with its members on the development of closer relations between their Churches and the Anglican Communion, and expresses its sense of the importance of the step taken.

(b) The Conference requests the Archbishop of Canterbury to invite the Archbishop of Utrecht, in conjunction with himself, to appoint a Doctrinal Commission representative of the Anglican and Old Catholic Churches to discuss points of agreement and difference between them.

(c) The Conference agrees that there is nothing in the Declaration of Utrecht inconsistent with the teaching of the Church of England.

The Separated Eastern Churches.

(a) The Conference thanks Bishop Tourian for taking counsel with one of its committees on the relations between the Armenian Church and the Anglican Church, and assures him of its deep sympathy with the sufferings of his nation.

(b) The Conference expresses its deep sympathy with the Armenian, Assyrian and West Syrian (Jacobite) Christians in the hardship and suffering which they have endured since the war, and earnestly prays that they may be given strength and courage in their efforts for self-preservation, as well as that their rights may be fully secured as religious or racial minorities in the territories in which they live.

(c) The Conference welcomes the development of closer relations between the Anglican Church and the Separated Churches of the East which are recorded in its Committee's Report, and earnestly desires that these relations may be steadily strengthened, in consultation with the Orthodox Church, in the hope that in due course full intercommunion may be reached.

The Church of Sweden.

14. The Conference thanks the Church of Sweden for the visit of the Bishop of Lund and expresses its hope that the present friendly intercourse will be continued with that Church and that relations may also be strengthened with the other Scandinavian Churches with a view to promoting greater unity in the future.

The Church of Finland.

15. The Conference requests the Archbishop of Canterbury to appoint, as soon as seems advisable, a committee to investigate the position of the Church of Finland and its relations to the Church of England.

The Moravians (Unitas Fratinum).

16. The Conference is grateful to the Moravian Church for sending so important a body of representatives to confer with their committee, and respectfully requests the Archbishop of Canterbury to appoint a new committee to confer with a corresponding committee of the Moravian Church.

South India.

17. The Conference has heard with the deepest interest of the proposals for Church union in South India now

under consideration between the Church of India, Burma and Ceylon, the South India United Church and the Wesleyan Church of South India, and expresses its high appreciation of the spirit in which the representatives of these Churches have pursued the long and careful negotiations.

18. The Conference notes with warm sympathy that the project to which the Proposed Scheme for Church Union in South India bears witness is not the formation of any fresh Church or Province of the Anglican Communion under new conditions, but seeks rather to bring together the distinctive elements of different Christian Communions, and a basis of sound doctrine and episcopal order, in a distinct Province of the Universal Church, in such a way as to give the Indian expression of the spirit, the thought and the life of the Church Universal.

19. The Conference observes further, as a novel feature in the South Indian Scheme, that a complete agreement between the uniting Churches on certain points of doctrine and practice is not expected to be reached before the inauguration of the union, but the promoters of the scheme believe that unity will be reached gradually and more securely by the interacting of the different elements of the united Church upon one another. It is only when the unification resulting from that interaction is complete that a final judgment can be pronounced on the effect of the present proposals. Without attempting therefore to pronounce such judgment now, we express to our brethren in India our strong desire, that as soon as the negotiations are successfully completed, the venture should be made and the union inaugurated. We hope that it will lead to the emergence of a part of the Body of Christ which will possess a new combination of the riches that are His. In this hope we ask the Churches of our communion to stand by our brethren in India, while they make this experiment, with generous good will.

20. The Conference thinks it wise to point out that after the union in South India has been inaugurated both ministers and lay people of the United Church, when they are outside the jurisdiction of that Church, will be amenable to the regulations of the Province and Diocese in which they desire to officiate or to worship, and it must be assumed that those regulations will be applied to individuals in the same manner as they would now be applied to similarly circumstanced individuals, unless any Province takes formal action to change its regulations.

21. The Conference fully assured in the light of the Resolutions of the General Council of the Church of India, Burma and Ceylon adopted in February, 1930, that nothing will be done to break the fellowship of the Churches of the Anglican Communion, confidently leaves in the hands of the Bishops of that Church the task of working out in detail the principles which are embodied in the Proposed Scheme.

22. The Conference gives its general approval to the suggestions contained in the Report of its Committee with regard to the Proposed Scheme for Church Union in South India, and commends the Report to the attention of the Episcopal Synod and General Council of the Church of India, Burma and Ceylon.

The Church in Persia.

23. The Conference has heard with deep sympathy of the steps toward union which have been proposed in Persia; it desires to express its sincere appreciation of the missionary zeal of the Church in Persia, and it generally approves the sections in the Report of its Committee dealing with this subject.

Special Areas.

24. The Conference maintaining as a general principle that intercommunion should be the goal of, rather than a means to, the restoration of union, and bearing in mind the general rule of the Anglican Churches that "members of the Anglican Churches should receive the Holy Communion only from ministers of their own Church", holds nevertheless, that the administration of such a rule falls under the discretion of the Bishop, who should exercise his dispensing power in accordance with any principles that may be set forth by the national, regional or provincial authority of the Church in the area concerned. The Bishops of the Anglican Communion will not question the action of any Bishop who may, in his discretion so exercised, sanction an exception to the general rule in special areas, where the ministrations of an Anglican Church are not available for long periods of time or without traveling great distances, or may give permission that baptized communicant members of Churches not in communion with our own should be encouraged to communicate in Anglican Churches, when the ministrations of their own Church are not available, or in other special or temporary circumstances.

The Church of Scotland.

25. The Conference expresses its gratitude to the distinguished members of the Church of Scotland (the Rt. Rev. John White, D. D., and the Rt. Hon. the Lord Sands), who accepted the invitation to confer with its committee. It hopes that an invitation may soon be issued to the now happily united Church of Scotland to enter into free and unrestricted conference with representatives of the Anglican Communion on the basis of the Appeal to All Christian people issued in 1920.

Evangelical Free Churches.

26. The Conference cordially thanks the influential delegation from the Federal Council of the Evangelical Free Churches of England (the Rev. A. E. Garvie, D. D., the Rev. M. E. Aubrey, M. A., the Rev. J. T. Barkby, the Rev. S. M. Berry, D. D., the Rev. D. Brook, D. C. L., the Rev. Charles Brown, D. D., the Rev. J. Scott Lidgett, D. D., the Rev. W. L. Robertson, D. D., the Rev. P. Carnegie Simpson, D. D., the Rev. H. J. Taylor and Bishop Arthur Ward) for attending one of the Sessions of its Committee, and for the help of that delegation in defining the issues which have still to be resolved before further advance towards organic union is possible. The Conference notes with satisfaction and gratitude the great measures of agreement on matters of faith reached at the Conferences held from 1921 till 1925 between representatives of the Church of England and representatives of the Federal Council of Evangelical Free Churches, and hopes that at an early date such Conferences may be resumed with a view to ascertaining whether the Proposed Scheme of Union prepared for the Churches of South India, or other proposals which have been put forward, suggest lines on which further advance towards agreement on questions of order can be made, and that similar conferences may be held elsewhere.

Schemes of Reunion.

27. In view of the various schemes of Reunion and other projects and advances towards union and intercommunion which have been the subject of discussion or negotiation, the Conference reminds the Church that it is a paramount duty to seek unity among Christians in every direction and assures all who are working for this end of its cordial support in their endeavors; it also reminds the Church that until full and final schemes are set out and terms of intercommunion are definitely arranged, final judgments on individual schemes are premature.

Evangelism.

28. Meanwhile the Conference urges the desirability of organizing and participating in efforts of Evangelism in cooperation with Christians of other Communions, both as a means of bearing effective witness to the multitudes who are detached from all forms of organized Christianity, and as a means of expressing and strengthening that sense of unity in the Gospel which binds together in spiritual fellowship those who are separated from one another in Church allegiance.

Unity Among Anglicans.

29. The Conference calls upon all members of the Anglican Communion to promote the cause of union by fostering and deepening in all possible ways the fellowship of the Anglican Communion itself, so that by mutual understanding and appreciation all may come to a fuller apprehension of the truth as it is in Jesus, and more perfectly make manifest to the world the unity of the Spirit in and through the diversity of His gifts.

(To be continued.)

"MY MONTH AMONG SOUTHERN HIGHLANDERS."

Rev. J. J. Clopton.

It was the writer's great privilege to spend a month in Piedmont Parish, July, 1930. The parish is in upper Fauquier County and between the Bull Run and Blue Ridge Mountains in the beautiful Piedmont section of Virginia. There are the two parish churches at Marshall and near Delaplane, respectively, and the Mission of St. Andrew's, four miles from Marshall and the Mountain People so-called Southern Highlanders. About fifteen years since, a devoted communicant of Immanuel, Delaplane, started a mission about four miles from Marshall at the cross-roads at Ada, in an old building. St. Andrew's Mission is thus the result of Mrs. Eliza Mason's consecrated, humble work.

Nine years since the Rev. W. B. Everett, III., took charge of Piedmont Parish, and it is his devoted work which is responsible for the present splendid work being done at

St. Andrew's, and the competent, constructive, and cooperative labors of his sister, Miss Lelia Everett, who works without salary. She also is splendidly equipped for this work as she is both a devoted Church woman and trained nurse.

The Work.

The constructive work carried on at St. Andrew's is Evangelical, as well as practical. There is Divine service and Sunday school every Sunday. There is a branch of the Women's Auxiliary and a Junior branch of ten girls. There is a sewing school and a troop of Boy Scouts. There is training in domestic science, as two girls are always at the mission daily, and no one works over eight hours. These girls are trained in cooking, house-cleaning, and good manners by Miss Everett. Boys come daily and do various jobs. These are paid in money and clothes from the Mission Store, furnished by branches of the Women's Auxiliary and individual gifts. School books are also given for work. Connected with the Mission is a strip of land—part of the Mission farm—and this is known as the "Lord's Land". Boys donate their labors and the crop is sold for the Mission.

An annual fair is held in September and premiums are given for gardening, and domestic science work, and members of the Mission contribute home-made quilts, rugs, etc. The people call upon Miss Everett for treatment and medicine for minor ills, and she and her brother do all kinds of "Case Work". Tubercular patients are sent to Sanitaria, and the hospitals also treat some cases. I saw a dear little fellow in one of my visits, whose limbs had been straightened by hospital treatment. Thus all kinds of constructive work both for body and soul are done by Mr. Everett and his sister.

Equipment.

The equipment of the Mission consists of a commodious farmhouse used as rectory and mission house. The farm consists of about sixty acres of arable and wood land, and recently Mr. Everett has erected a commodious and modern barn, and all the timber was furnished from the Mission's wood land. The chapel is a cruciform frame structure, roomy and airy. Here all the religious services are held. It is equipped with electric lights, as is the Mission House, and is beautifully situated on an open knoll.

Needs.

There is a debt upon this valuable property of $3,000. Could the rector lift this debt, he would be able to do much additional constructive work. What more beautiful memorial than to aid this work. In my preaching services during the reecnt intense heat, my night and afternoon congregations were from seventy to one hundred, and most walked.

On my last Wednesday night service, I gave an instruction on the Catechism and Confirmation Office and I had about a hundred present, though it was a hot summer night, and most of the audience walked. St. Andrew's Mission is one of thirty in the bounds of the Archdeaconry of the Blue Ridge, covering a large area in the mountain and valley section of the Diocese of Virginia, which started in virgin soil and is an illustration of the adaptability of our branch of the Holy Catholic Church to all conditions of men.

ELEVENTH SUNDAY AFTER TRINITY.

There are few of the services which contain such a complete outline of the Christian Faith as is found in that of today, being the commencement of the great chapter on the Resurrection, described by Saint Paul as a "Gospel" on which we stand and upon which Salvation depends; it is well worthy of our closest attention and thought, that, if throughout the centuries that self-same "Gospel" has been the means of untold comfort and happiness to countless numbers, what can compare to it in the offerings of those calling themselves Christians who would minimize the great truths contained therein.

In the Collect we show our belief in the Fatherhood of God when we beseech Him for grace to obey His Commandments, not only that we may be partakers of heavenly treasures, in the future life, but that our earthly life may be an example to others.

The Gospel for today relates to us the story of the Pharisee and the Publican and teaches us that self-righteousness, the boasted merit of the Pharisee, is shown to be the reverse of acceptable to Almighty. The Publican might have said the same thing of himself, but he did not. The Pharisee confessed not only his own sins but also brought into his own confession his neighbor's sins also. The Publican on the other hand realized his own shortcomings and could only say, "Lord be merciful to me a sinner." If we would only realize our own shortcomings we would not be so ready to refer to the faults of others.

William E. Callender.

FROM THE RECORDS OF OLD SURRY COUNTY, VIRGINIA.

Report of John Cargill to the Bishop of London in 1724.

Southwark Parish in Surry County.

How long is it since you went over to the Plantations as a Missionary?

My Lord, on the first of August, it will be sixteen years.

Have you had any other church, before you came to that which you now possess; and if you have, what church was it, and how long have you been removed?

I have had no other church than that I now possess.

Have you been duly licensed by the Bishop of London to officiate as a missionary, in the Government where you now are?

I was duly licensed to officiate as a missionary in the Government I am now in

How long have you been inducted into your living?

I never was inducted.

Are you ordinarily resident in the parish to which you have been inducted?

I am ordinarily resident in my Parish.

Of what extent is your Parish and how many families are there in it?

The Parish is twenty miles broad and inhabited one hundred miles in length, being one of the Frontier Parishes, and has three hundred and ninety-four families in it.

Are there any infidels, bond or free, within your Parish; and what means are used for their conversion?

There is a town of Indians made up of the scattered remains of four or five towns seated on the forntiers of my Parish, where for some time there was a schoolmaster resided to teach them. But has now removed to the seat of the Government where he teaches Indian children from the several Nations in the Colony and has a salary out of Mr. Boyle's Legacy; his name is Charles Griffin. As to the Negro slaves there are some of their Masters on whom I do not prevail to have them baptised and taught but not many.

How oft is Divine Service performed in your church? And what proportion of the Parishioners attend it?

There are a Mother Church and two Chappels of ease in my Parish. At the Mother Church I preach two Sundays in three and at one of the Chappels every third Sunday, wheer the Congregation is very large, nearly three hundred, usually in good weather and sometimes more. At the other Chappel which is very remote, I preach once a month on a week-day, where the Congregation is also very large.

How oft is the Sacrament of the Lord's Supper administered? And what is the usual number of Communicants?

The Lord's Supper is administered at the Mother Church three times a year, and as often at one of the Chappels. The number of Communicants are from ten to seventy or eighty, according to the weather.

At what times do you Catechise the youth of your Parish?

The youth are Catechised in Lent.

Are all things duly disposed and provided in the Church for the decent and orderly performance of Divine Service?

Yes.

Of what value is your Living in Sterling Money and how does it arise?

My Salary is 16,000 lbs. of American Tobacco which sells now in my Parish at 5s Sterling per hundred. My salary is therefore now worth 40 pounds Sterling, though for many years it was not worth above 30 Pounds.

Have you a house and Glebe? Is your Glebe in lease or let by the year? Or is it occupied by yourself?

There is a house and Glebe where I lived until of late, but I still till the ground myself.

Is due care taken to preserve your house in good repair? And at whose expence is it done?

Due care is not taken to keep the house in repair. On the precarious terms I hold it, without induction I don't think it my business. Besides, the buildings are of wood and require such expence to keep them tenantable that my poor salary would be exhausted that way. And the Parish were unwilling to do it, so that I have been obliged to look out for a habitation elsewhere.

Have you more Cures than one? If you have, what are they? And in what manner served?

I have but one.

Have you in your Parish any Public School for the instruc-

tion of youth? If you have, is it endowed? And who is the Master?

There is no public school in my Parish.

Have you a Parochial Library? If you have, are the books preserved, and kept in good condition? Have you any particular rules and orders for the preserving of them? Are those rules and orders duly observed?

There is no Parochial Library. What few books I have are my own purchase. Your Lordship will be very naturally led to believe that I must labour under difficulties for want of Books when you observe that my salary is such a poor allowance for the maintenance of my family. If your Lordship would please to find out in your wisdom some way to extricate me out of these difficulties, and thereby enable me to be more serviceable in my functions, it shall, with the most grateful sence of obligation, be ever acknowledged, by him who now craves the blessing, and is in all duty,

Your Lordship's most obediant son and servant,

John Cargill, Minister.

June 24, 1724.

John Cargill left in 1732 two hundred and seventy-five bound books besides newspapers, pamphlets and books lent out.—Stanard's Colonial Virginia, p. 305.

CELEBRATION ON THE ANNIVERSARY OF THE DEATH OF GENERAL LEE AT STRATFORD.

Governor John Garland Pollard will be the guest of honor and will deliver an address at Stratford Hall the afternoon of October 12, when the Robert E. Lee Memorial Foundation holds the second annual celebration on the anniversary of the death of General Lee. In accepting the invitation, extended by Mrs. Charles D. Lanier, president of the Memorial Foundation and Mrs. Ambrose C. Ford of Clifton Forge, Virginia State Director, Governor Pollard wrote that it would give him pleasure to be present upon an occasion devoted to the memory of Lee.

Directors from twenty-five member states, and national officials and other prominent people, are expected to be present at the celebration, which will be held on the lawn in front of the mansion.

Dr. Henry Louis Smith, former President of Washington and Lee University, the office once held by General Lee, will deliver an address on General Lee's life and character. The Rev. Giles B. Cooke, ninety-two-year-old Civil War Veteran and last survivor of General Lee's staff, will have charge of the religious part of the program. Mrs. Charles D. Lanier will preside.

Stratford is situated on the Potomac River, sixty-six miles from Richmond, and forty-four miles from Fredericksburg, and is one of the oldest unaltered manor homes in America. It was built in 1729 and has never been remodeled. General Lee, son of Lighthorse Harry Lee of the Revolution, was born there in 1807. He died at Lexington, where he is buried, October 12, 1870.

The celebration on the anniversary of General Lee's death is one of four annual events held each year at Stratford Hall, which is being made a shrine by the Robert E. Lee Memorial Foundation.

Book Reviews

THE STORY OF ABSALOM JONES, THE PATHFINDER—By the Rev. George F. Bragg, D. D. Paper. Pp. 16. Published by St. James' First African Church, Baltimore, Maryland. Price, 25 cents.

CLINGING CHAINS, OR THE CRY OF THE SUFFERING SLAVE. Poems by Henry James Glanville. Paper Pp. 29. Publishers, Marshall, Morgan and Scott, Lt., London, England. Price 40 cents.

These two brochures, dealing with the problem of the Negro race are diverse in perspective, yet heart-warming in stimulus to love towards those who differing in color from ourselves are yet God's own.

Absalom Jones rises above his environment, and following adverse circumstances, bravely met and conquered, he merges from slavery into the sacred ministry, the first of the blacks to be ordained to the priesthood of the American Church, August 6, 1795. While he had imbibed the fervor of the Methodists under the influence of their teachings and fellowship, his admission into the Church qualifies him to combine the evangelical zeal to which he was devoted with the steady and sturdy elements of the new communion which he graced with such effective sobriety and soul-winning.

Mr. Glanville's poems were stimulated through an address by Lady Simon in behalf of the enslaved blacks, who on the other continent are still suffering the terrors of the white man's inhumanity. He enters deeply into the very spirit of the black man who has a heart as warm as our own and a spirit as responsive to God as ours; and we feel the bond of sympathy with these greatly wronged people, who are so worthy of the blessings of God. We, who here in this land appreciate the privileges to which the black race is entitled, are slow to think of the horrors of slavery in lands where this people is still in chains.

Kenneth Mackenzie.

THE RELIGIOUS EDUCATION OF ADULTS—By Leon C. Palmer. Paper. Pp. 115. Published by Morehouse Publishing Company, Milwaukee, Wisconsin. Price, 75 cents. Cloth, $1.25, postage, 10 cents extra.

Mr. Palmer's former volume, Church School Organization and Administration, presented such a winsome appeal, that we are certified of the cordial reception of the present volume. And the fact that in his very busy life, the late Presiding Bishop Murray could find the time and inclination to read every word of the advance sheets, leaves little to add in commendation.

We are first of all confronted by the stubborn fact that adults in the main do not relish being religiously educated. They are smugly content to pigeonhole the scanty material they gathered in childhood and let the matter rest there. Intellectual pursuits otherwise are alluring; lectures on travel, science, art, literature, history and biography present attractive features. But religion, alas, has no charm!

Yet the superficial Churchman or religious man otherwise has a treat in store for him if he will be honest with his soul and give it a chance to make its appeal to his conscience. The careful classification of Mr. Palmer's subjects, the brief and pointed presentations of method and spirit, the ardent atmosphere of the book will hold the sympathetic reader.

Of course, the man of all who will need this book is the pastor who regards the Holy Scriptures as the foundation of all truth. If he is a Bible teaching preacher, it will enable him to frame his plans for the fall work. If he has not thought much of adult education, should he be honest with his own heart, he will awaken to the possibilities of an enlarged and enriched ministry. For in every parish the Bible can become a living book if the pastor himself has found it so to be. He will be surprised when he inquires among his people to see that though there will not be many, the quality of those who respond to his invitation will compensate for lack of numbers. May this volume have a large circulation.

Kenneth Mackenzie.

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions

No "Letters to the Editor" will appear in our columns except those coming to us signed by writer

"HONOR YOUR FATHERS."

Mr. Editor:

After some years of absence from my native State, Virginia; it was my pleasure and privilege to visit a number of historic homes in the "Mother of Counties", as the Author of "Old Surry" calls this county. Surry; Home of the Harrisons, Ruffins, Rolfes, Allens, Swans, Edwards, Cocks, and others, too numerous to mention.

Far and wide the descendants of these early settlers—veritable land barons—are scattered through many states, but not one but cherishes the memory of some ancestor who was proud of his name and birthplace. Like homing pigeons they are winging their way back to the Mother of States—Virginia—and very many to this "Mother of Counties"—"Old Surry".

One-eighth of the counties of Virginia were formed from the territory which "Surry gave to the Old Dominion". Her records go back to 1652. Forty-five years after the first settlers set foot on Virginia soil. These records are splendidly preserved in the clerk's office of Surry County. On their yellowed pages are recorded the names of many heroes of the earliest Indian Wars, of the Revolution, and the War of States Rights. Burgesses, Councillors, Governors,

Generals, and the ancestors of two Presidents of the United States. Here lived the husband and son of Pocahontas—on the plantation known as the "King's Gift"—from Powhatan to Pocahontas' son. The house built by Rolfe still stands in an excellent state ofpreservation. On the Warren estate stands "Bacon's Castle", stronghold of the followers of Nathaniel Bacon, first of Virginia Rebels—on the Courthouse green stands the last of her Rebels—guarding the Rights for which Virginia Patriots ever contended.

Among the interesting "ancient plantations" visited under the guidance of Mr. Bohannon, author of a most instructive volume, "Old Surry", was "Wakefield", home of the first Harrisons, whence sprung two Presidents, one general of the Revolutionary War, a signer of the Declaration of Independence and a Governor of Virginia. Many members of the House of Burgesses and our great General Robert E. Lee, whose great-grandmother was Hannah Harrison, daughter of Nathaniel Harrison of "Wakefield", who married Philip Ludwell, father of the Governor of North Carolina, of the same name, from whom descended that illustrious line; Thomas Lee, President of the Council of Virginia; "Light Horse Harry" Lee, Richard Henry Lee, who proposed the "Resolutions of Independence" in the Continental Congress, and last, but not least, our beloved contender for States Rights, Robert E. Lee, General, C. S. A.

Mr. Bohannon showed me the bricks taken from the old Harrison home at "Wakefield" (not the station of that name on the Norfolk and Western Railroad), built into a barn on the old plantation, by the present owner; also the hearth stones used in the foundations of this barn. Next we went to the spot near "Sunken Meadow", where Nathaniel Harrison, I was buried. Here we forced our way through an almost impenetrable tangle of vines and underbrush, and at last stood beside the tomb of "Nathaniel Harrison, Esqr., son of Benjamin Harrison, Esqr. He was born in this Parish August 8, 1677. Died November 30, 1727. Appointed to Governor's Council to succeed his father—Benj. Harrison. Resided at "Wakefield. Married Mary Young, nee "Cary" (exact copy of inscription). This ancestor of the Lees of Arlington, and of all the Harrisons, lies under a broken slab, neglected and forgotten, while his descendants are "as the sands of the sea for multitudes". The tomb was a handsome one, but is broken by a fallen tree, the supports scattered around, and will, if not restored, soon be lost. Did each descendant of this ancestor of whom they have such cause to be proud, contribute to the restoration of this tomb, it would be preserved to a grateful posterity. Many of his descendants are Harrisons, Lees, Carters, Randolphs, and many, many more. The writer descended from his daughter, Elizabeth, who married the parish priest of Southwark, John Cargill.

Which reminds me that my intention, when I started this article, was to give a short sketch of the old churches of Southwark Parish, where my grandfather ministered from 1708 to 1732. During Governor Spottswood's administration he "visited and catechised the Indians in the Christina School" in company with the Governor, (see letter to Bishop of London, 1724). As a result of this letter the old "Glebe House", which stands (in an excellent state of preservation, having been "done over" by the present owner), near the Petersburg-Norfolk Highway, was built in 1724, no doubt through the influence of the Rev. Cargill's father-in-law, Nathaniel Harrison, in whose house the young priest and his bride were forced to reside, till a suitable residence was provided—the "old Glebe house being of wood", and uninhabitable at the time.

On the site of the old Southwark Church a monument has already been erected, and tablets will tell the passer-by that in 1673 it was already in use. The forest has swallowed up every trace of this old church, save the foundations, of these, brick and stone, the monument was erected largely by the efforts of the author of "Old Surry", not only to mark the site of the church, but in memory of the brave souls of the "first settlers" whose mortal remains rest in the old church yard, once walled in brick; now a wilderness.

Old Cabin Point Church was rebuilt and removed from the site of "the old chapel" referred to in the will of Benjamin Harrison, 1711. He gives "five acres of land" for a cemetery "where the old chapel stood", and was buried there, but all Harrison tombs have been removed from this churchyard to Brandon.

Of all the picturesque ruins here, old Lawn's Creek Church stands first; no description of mine could equal, in truth and beauty, that given in "Old Surry". We did not visit Cypress Church. The ivy-covered walls of the "Lower Church" near "Bacon's Castle" are still standing, but "the tooth of time" will soon demolish them unless steps are taken to support and strengthen them. Bronze tabelts with appropriate inscriptions should be placed on the brick monument already erected at "Old Southwark Church". And such monuments should be placed on the sites of Hog Island and Cabin Point Churches. For this purpose a fund is being raised. Those who may be interested in the preservation and protection of what is left of these old Colonial Churches, and those of their ancestors who rest in their "hallowed ground", can contribute to this fund through the warden of St. Paul's Church, Surry, Va., Mr. A. Wilson Bohannon, Surry, Va.

This letter is addressed to all whom it may concern. "Honor your fathers (fore-fathers) that your days may be long (remembered) in the Land which the Lord thy God hath given thee."

August, 1930. **Lucy Pegram Blow.**

Mr. Editor:

. . . . . How can you expect the Church of Christ to win the world for Him when the pulpit does not present the real Christ to the worshippers? A dilluted Gospel cannot satisfy hungry souls—whether sinners or saints. It does not "fill the hungry with good things", but it sends the hungry empty away. I long to hear sermons which would cause men to cry out: "What must we do to be saved?"—a message which would reveal to men the emptiness of their lives and the joys of unselfish service.

A Subscriber.

A PLEA FOR GOOD MUSIC.

Mr. Editor:

We do not all SEE alike, nor do we all HEAR alike, for some people listen to jazz, and others (including myself) prefer music.

It is a shame that the young people of today are so constantly in an atmosphere of jazz and crooning, through the medium of radio, sheet music, phonographs, etc., and that the lovely compositions of long ago are allowed to languish. I thoroughly believe that if the public were given more GOOD music they would soon lose their taste for jazz and its "complications".

Sterling Brannen.

Fredericton, New Brunswick, Canada.

Church Intelligence

Prayers For the Dead.

We take from The Record, a London Church paper, which seems to have had a discussion on the subject, the following comments:

I have to thank a large number of correspondents for their kindness in sending replies to the enquirers in regard to Prayers for the Dead and Eternal Punishment. I have also received a number of pamphlets and references to well-known authorities on the subjects. The great majority of those who wrote on Prayers for the Dead are not in favor of the practice. On sentimental grounds some admit that there is a feeling in favor of it, but on grounds of reason and Scriptural teaching they are opposed to them. The fact that there is no prohibition of these prayers in the New Testament, does not necessarily mean that omission implies permission. There is on the other hand no command to pray for the departed, and the whole trend of the teaching is against them. One correspondent makes the useful suggestion that the chapter on Prayers for the Dead in Dr. Griffith Thomas' "The Catholic Faith" should be consulted: It is a brief but clear statement of the teaching of the Church of England on the subject.

My correspondent summarizes it thus: "It begins by asking for clear thinking as to whether we propose to pray for the Christian dead or for the unconverted dead; then it examines the subject from the point of view of Scripture and of Church teaching in all ages and finally declares that the doctrine as taught by the Roman and Anglo-Catholics deals with justification and not sanctification, and hence ignores our Lord's work. There is no question that the Book of Homilies (Second Book. Seventh Homily) pronounces quite definitely on the needlessness of prayers for the dead. The completeness of Christ's Atonement for those who accept it is brought into question by those who pray for the faithful. There is the assurance for them:—"Blest are the dead which die in the Lord" (Rev. 14:13). As Dr. Griffith Thomas points out "the earliest form of the phrase indicated by R. I. P. was not "requiescat", but "re-

quescit", which states the fact "he rests in peace." The earliest inscriptions of the Catacombs, too, are "in peace", "in Christo," etc., without any prayer. The idea of praying for the progress of souls in a future state led on to the Roman Catholic teaching on Purgatory, which is far from the New Testament outlook.

News From the Front: China Bulletin No. 66.

To relatives and friends of missionaries in the Hankow District, and China missionaries on furlough in the United States:

Bishop Gilman cables the present location of members of the Hankow staff reported in Bulletin 64 as being in Kuling.

The Rev. Walworth Tyng and family are still in Kuling. They expect to go from there to Wuchang instead of returning to Changsha.

Bishop Gilman, Mr. E. P. Miller, Mr. R. A. Kemp, are in Wuchang.

Mrs. Kemp and the Kemp children are in Shanghai.

Mother Ursula Mary, Sister Anita, and the Rev. R. E. Wood are in Wuhu.

John W. Wood.

Miss Olive Meacham, of Bromley Hall, Monrovia, Liberia, who has been ill, but is convalescent, sailed from Monrovia on August 11, coming home on furlough, by way of England.

The Rev. C. L. Pickens and family of Ichang, China, sail August 29 on the President Lincoln from Shanghai, due in San Francisco September 17.

VIRGINIA'S OPEN-AIR CATHEDRAL.

A Shrine "for Such as Care to Attend".

Written on his vacation by the Rev. Thom Williamson, Jr., Rector of Trinity Parish, Pawtucket, Rhode Island.

An old definition of a shrine names it "a case for sacred relics". A relic is a memorial; hence a shrine is a place for sacred memorials. A memorial is a memory. What is remembered is important; but sometimes what one forgets in equally impressive.

At the Cathedral Shrine of the Transfiguration, at Orkney Springs, Virginia, what is forgotten is sectarianism, sectionalism and rancor; pride, vain-glory and hypocrisy. What is remembered is love, joy, peace; gentleness, courtesy, Christianity!

The mark of the Shrine is comprehensiveness—I had almost said comprehension, for are not the two closely related? The whole atmosphere of the Shrine is steeped, "shot through", permeated with religion and friendliness. Side by side worship men, women and children from almost every group in the Universal Church, and of every portion of our own Communion. All are received: all are welcome. It were almost a crime here even to utter words of sectionalism or party division. Rather, one looks to the largest word he can find, a word like comprehensiveness—yes, comprehension! And be it said, that this comprehensiveness is really such, and not deletion or negation.

At the Shrine the norm and apex of worship is the Prayer Book; but it is the Prayer Book in its widest application, its profoundest depths, its loftiest heights. The thought, "The Lord is in His holy Temple", becomes a reality, both as a conception of "His templed hills", and in the human soul as "the Temple of the Holy Spirit".

A Morning Prayer service at the Shrine is an inspiration; Evening Prayer is a benediction; the Holy Communion is a spiritual refreshment, a true uplift of the human soul from the depths of the valley unto the God in His Heaven high above the mountains. A "vacation" at the Shrine is a real "re-creation", a renewing of spiritual health.

The Shrine of the Transfiguration is Virginia's open-air Cathedral; and Shrine Mont belongs to all people, for in its conception it is as wide as the Church. It is Churchly, and definitely Christian. At the Shrine itself, we see the Altar and the Cross placed between the font—set in a triangular stone as a sybol of the Holy Trinity; and the pulpit, a boulder roughly in the shape of a human heart. At the Shrine one feels near to the heart of mankind, and very close to the Heart of God.

Out of the Cathedral Shrine has developed the associated ministrations of "Shrine Mont", which is the name for the site and the whole group of activities. Clergymen and their families come to the Mont for rest and re-creation, clergymen from anywhere in the whole Church.

Shrine Mont includes the Shrine, the cottages, a social hall, refectory, the use of a golf course, tennis court, swimming pool and bowling alley. It is the scene of Church conferences, retreats and schools of religion, for men and women, and for young people.

The rector of the Cathedral Shrine, the Rev. Edmund Lee Woodward, M. D., is also Director of Shrine Mont, both being under the Bishop of Virginia. Associated with the Bishop of Virginia on the Shrine Mont Council are other bishops and clergy and laity, widely representative of the Church at large.

The Shrine of the Transfiguration is held in trust, in perpetuity, as a consecrated place of open-air worship, "for such as care to attend". This is the reason for Shrine Mont, as given by its title deed:

PURPOSE
To voice the Master's call:
"Come ye apart and rest awhile."
To establish about
THE CATHEDRAL SHRINE OF THE TRANSFIGURATION
an enduring foundation as:
A Place apart—
for rest, devotion and fellowship;
A Place of charm
on a mount of vision;
A Place of communing
about the deep things of God,
the more abundant life,
the more fruitful ministry, and
the Unity and Mission of the Church;
A Place hallowed
in the fellowship of the saints,
where chosen witnesses,
delivered from the disquietude of this world,
may behold the King in His Beauty.

Well does the Shrine answer its Purpose; and well may we here, with all nature, with all the children of men, and with angels and archangels and all the company of Heaven, praise and magnify God's Name.

Copy of telegram of August 9 to Dr. Charles G. Trumbull, The Sunday School Times, Philadelphia, Pa.:

In the alarming drought throughout the nation God has laid His hand upon our people for discipline and, I fear, in judgment. His hand should be recognized by the nation, and I ask you seriously to consider the advisability of getting in touch at once with Christian leaders that by concerted action they may petition President Hoover to call a day of confession and prayer of all the people that God in His mercy will give that relief which He alone can give.

Signed,

J. D. Eggleston.

Message for Labor Sunday, August 31, From the Industrial Fellowship of the Episcopal Church.

In connection with plans for the observance of "Labor Sunday", August 31, a message has been released by the Industrial Fellowship of the Episcopal Church, a voluntary organization of men and women members of that Church who are interested in Labor, who aim to interpret to the Church the problems of Labor, and to interpret to Labor the principles and policies of the Church. The message follows:

A decade has elapsed since the Lambeth Conference declared that "the primary task of the Church is to witness to the principles of Christ and His Kingdom" and "that the Gospel of the Kingdom includes a Social Message". The Lambeth Conference that has just adjourned has made even more specific the duty of the Church in those areas of individual and social relations which are the concern of all men and vitally affect the character of our civilization.

With the Church's social responsibility thus made clear we turn again this year on Labor Sunday to consider the relation of the Church to the problems of industry. It should be a time for prayerful reflection. Twelve months ago we enjoyed a prosperity that, with few exceptions, was widely diffused. Today we are just emerging from an equally widespread economic depression. The turn of the cycle has brought a period of nation-wide distress.

But the most serious aspect of this depression has been the vast volume of unemployment which has rendered involuntarily idle upwards of four millions of our people. The existence of bread lines, family relief and other expedients has reflected the extent of the demoralizing effects of unemployment upon all the values of life. Such a condition is a reproach to our standards of industrial leadership and to our ideals of Christian brotherhood. Such a condition also makes it our sacred duty to urge our government, our industries and our organizations of labor to work

(Continued on page 22.)

Family Department

AUGUST.

1. Friday.
3. Seventh Sunday after Trinity.
6. Wednesday. Transfiguration.
10. Eighth Sunday after Trinity.
17. Ninth Sunday after Trinity.
24. S. Bartholomew. Tenth Sunday after Trinity.
31. Eleventh Sunday after Trinity.

COLLECT FOR ELEVENTH SUNDAY AFTER TRINITY.

O God, Who declarest Thy Almighty power chiefly in showing mercy and pity; Mercifully grant unto us such a measure of Thy grace that we running the way of Thy Commandments, may obtain Thy gracious promises, and be made partakers of Thy Heavenly treasure; through Jesus Christ Our Lord. Amen.

AN EVENING PRAYER.

O God, who never sleepest and art never weary,
Have mercy upon those who watch to-night;
On the sentry that he may be alert,
On those who command that they may be strengthened with counsel,
On the sick that they may obtain sleep,
On the wounded that they may obtain ease,
On the faint-hearted, that they may find hope again,
On the light-hearted, lest they forget Thee,
On the dying that they may find peace,
On the dead that they may have rest,
On the sinful that they may turn again,
And save them and us, O good Lord,
In Jesus' name. Amen.

—Selected.

A Present Day Parable.

There was once a woman who left a trunkful of belongings in the house of some relatives, and went away, leaving no address. And in the second spring after she did so, the house of those relatives was visited by a plague of moth. The relatives did everything they could to trace the plague to its source, and one day they found a moth in the very act of crawling out from beneath the lid of that locked trunk in the cellar.

Of course, it was necessary to break the trunk open; and there lay a mass of utterly ruined clothing, alive with moths. And in the midst of that scene of destruction there reposed a quantity of cedar chips, all neatly closed up in a tight pasteboard box. Had the chips been strewn among the clothing, instead of being shut up in the box, they might have saved everything in the trunk. But there they were, all neat and snug and perfectly useless.

This is a parable of a non-missionary church. There are such churches, strange as it may seem. The people who are their members know the story of the Christ. They listen weekly to the explanations of His teachings. They have His promise of power. They even join in the prayer, "Thy kingdom come." But they do nothing whatever about it. In the midst of a world that needs every atom of saving goodness and faith that can be applied to it, they sit in their box. It is a beautiful box, and they take great pride in it; but after all, as long as it keeps them in and keeps the rest of the world out, it is nothing, but a box, when all is said and done. If they would go out and spread the influence of their faith abroad in the world, they might save it from the crime and lawlessness and ignorance that they deplore, sitting safely boxed away from it all.

It is bad enough, when moth must corrupt and destroy; it is worse when the very thing that could have prevented the loss is there, but unused. It is bad enough, to think of a world without power to save itself; it is far worse, when those who might be the agents of its redemption are shut up in selfish isolation. Perhaps the cedar chips were even proud, and said, "What a horrible mess the moths are making out there. I'm glad we are safe in this nice, clean box, aren't you?" Or more probably, like the members of the non-missionary church, they did not even trouble themselves to learn what was going on outside.

Is your church a church, or is it only a box? Are its members going out to apply Christian influences to the world around? Do their lives and deeds bear witness to a real power, that can save men? Or do they sit indifferent, and let the forces of evil spread destruction broadcast? Does it make much difference that the chips in the box are clean and wholesome and have saving powers, as long as they stay in the box? What are they worth? We have the answer in the words of our Lord Himself, about the salt that had lost its savor, and they are solemn words:

"It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men."

The cedar chips could not break out of their box. They were not responsible for their uselessness; it was the fault of the one who placed them there. But Christians are responsible for boxing themselves up. They can go out, if they will. What are you doing?—Selected.

Christ, the Paramount Issue.

An able American Army officer, after returning from the World War, spoke to a company of friends of the terrible world conditions as he had discovered them. When he had finished one of the group remarked: "Well, Colonel, from what you say I judge you are absolutely hopeless of any solution." "No," he replied, "I will not say that. A year ago I would have said so, but not now. I am half ashamed to tell you why. When I went I had never read a word in the Bible, but towards the last I had a great deal of time on my hands and I came upon a Bible. I read it, and I read the Gospels over and over again. And now, if you ask me, I will say, Yes, there is one way out, and only one way. If we follow the way of Jesus we can get out of this, and if we will not follow it, we will never get out until the end of time." Colonel Henry Watterson, the famous editor, before his death, spoke the same words: "The future looks black enough, yet it holds one hope. One power, and one alone, can arrest the descent and save us. That is the Christian religion. Democracy is but a side issue. The paramount issue underlying the issue of democracy is the religion of Christ and Him crucified. If the world is to be saved from destruction, it will be saved alone by the Christian religion. That eliminated, leaves the world to eternal loss."—Robert E. Speer.

If We Confess.

Confession is a stepping-stone to the kingdom. The spirit which prompts it is one of the chief elements of Christian character. Only a weakling, or a person possessed wth a false conception of dignity or honor, will refuse to acknowledge his faults or confess his errors. No one will ever make wrongs right if he is unwilling to confess his own wrongs. No one will go forward unless he is willing to confess that he has not yet gone all the way. Plato reasoned that the essence of wisdom consists first of all in the consciousness of one's ignorance. Groping his way in the cold twilight of unguided reason, he beheld the dim outline of a great truth, spiritual as well as intellectual. Confession proceeds from a sense of need, of dependence, of sinfulness, and only in that state is the soul capable of receiving help.

"If we confess," God will forgive; not because our confession makes Him more willing to forgive, but because it opens the way for His grace to gain access to our hearts. There is a vital difference between confession and the mere acknowledgment of sin. Confession is the act of pouring out, of giving up the things which is wrong, just as the conquered soldier surrenders his arms to the conqueror. There can be no merit in acknowledging a wrong unless we intend to break with it forever. David acknowledged his sin, but the sin was as a stalking ghost in his thoughts, a hideous monster from which his soul shrank, until God's grace swept it out of his life.—Telescope.

For The Southern Churchman.

My Garden.

Julia Porcher Wickham.

An angel came to me once and asked, "How is your garden growing?"

"What garden?" was my surprised answer; "I have no garden."

"Do you not know," he replied, "that there is one plant which has its roots on earth, but blossoms in heaven? That is the plant of Good Deeds. Have you many of them growing in your garden?"

I thought for a moment and then answered dejectedly, "I do not seem to find many along my path. But what kind of good deeds must they be? I have planted many plants in my life time, for I have been very busy, but now that I look at them in the way you seem to make me do, they are withered; I do not think they could bear flowers in heaven."

"Look again," he said. "Search for them. You had good intentions in plenty—were they carried out? You meant, you remember, to send some money to various charities. Was it sent? You heard of various missions that seemed very deserving of aid; did you give it? That family of poor, neglected children that lived near you; did you ever brighten the lives of any of them, or go to see their poor, hard-working mother?"

"No," I faltered—"I—I was too busy, I had not time to go!"

"Too busy about what?" he asked relentlessly.

"I don't know, with the affairs of my daily life I suppose. I was never idle, and I was not working for myself, either. It seems to me, looking back, that I have worked quite hard, but now I feel that there is nothing to show for it."

"Yes," he said, "you have been constantly busy, but you contented yourself with only thinking of your good deeds instead of actually doing them—with being sympathetic and kind in your imagination, but not in action, and so have lost dozens of opportunities for cultivating Good Deeds. You have occupied yourself, and satisfied yourself with things which were only for the moment, and so when you are called to another world your hands will be empty of blossoms. A few more years remain to you. See that you begin at once to cultivate that plant in your garden which will bloom in your hands when your God calls you to Him."

And the angel vanished.

FROM NAZARETH.

Comes any good from Nazareth?
The scornful challenge as of old
Is flung on many a jeering breath
From cloistered cells and marts of gold

Comes any good from Nazareth?
Behold, the mighty Nazarene,
The Lord of life, the Lord of death,
Through warring ages walk serene.

One touch upon His garment's fringe
Still heals the hurt of bitter years,
Before Him yet the demons cringe,
He gives the wine of joy for tears.

Oh! city of the Carpenter,
Upon the hill slope old and gray,
The world amid its pain and stir
Turns yearning eyes on Thee today.

For He who dwelt in Nazareth,
And wrought with toil of hand and brain,
Alone gives victory to faith
Until the day He comes again.

—Margaret E. Sangster.

Jesus' Workshop.

Did you ever linger at the door of the carpenter shop of Jesus of Nazareth? Dr. Patterson Smyth says: "I like to think that children were not discouraged from coming into that workshop amongst the shavings. They liked Jesus. He was in favor with God and men, says the Gospel. We are sure He was in favor with children. We know that Jesus loved to have children about Him. Doubtless He had the habit of telling them stories, for He was always telling stories in His later life, and we can hardly believe that He never did it before. Surely the children learned from the stories in that shop more of God's love and care than from all the religious teaching of the synagogue school."—Exchange.

Casting the Net.

There is a most fascinating story told in the New Testament about the appearance of the risen Christ to a group of the disciples on the Sea of Tiberias. The group, at the suggestion of Simon Peter, had gone a-fishing. They had fished all night and had taken nothing. In the dim light of the morning they saw a figure on the shore. A voice came across the water, asking as to the success of their efforts. When they replied that they had taken nothing, they were directed to cast the net on the right side of the boat, and they took an unusual draft of fishes.

The fact is not without point that Jesus so frequently used the experiences and equipment of the fisherman to illustrate His teachings. Of course, He always used illustrations with which His hearers were familiar; but He also used those that had a direct application to the truth with which He was dealing. It is a fact that there is a direct analogy between the task of the fisherman and those who would win men for Christ and train them in the way of Christian living. The work of the Christian is that of a seeker. And we should remember that all of the fishing as pictured in the New Testament is fishing with a net. That means that the fisher of men is out to take all sorts and conditions of men for Christ.

One cannot but wonder what the Master would say if He were to walk among us today and observe the way in which the Church is taking scattering individuals here and there. In all probability, He would say as He did to the disciples there upon the Sea of Tiberias, "Cast the net upon the right side of the ship." For it is an obvious fact that the way the work of the Churches is being carried on today that the larger part of those whom we should be seeking is escaping our efforts.

It does not require any lengthy investigation to see how many of those whom the Master has commanded us to seek for Him are escaping us. Take any community or city, compare the number of children enrolled in the Sunday schools with the enrollment in the public schools, and it will be found that children are being passed by in scores and in hundreds. It is not unusual as the hour approaches for Sunday schools to assemble to find groups of children playing almost in the shadows of Churches. Just now, towns and counties are eagerly watching the census reports as to population. Take the total membership of the Churches within that area and see how many the Churches are failing to reach. Such comparisons will furnish much occasion for thought.

There is one form of Church union that might be had at once, and that is a united effort to reach all of the people within their environs. At the present, we are taking only those who are attracted by such bait as is attached to our individual lines, when we ought to be casting the net, that we might take large numbers for our Christ. There was a time when every community clamored for its individual public school. It may have been only a one-teacher school, but it was considered a necessity. Such schools have long since given place to the consolidated school, whose efficiency is far above that of the former little school which served the community. It was not without a fight that the more effective system of public education was introduced. But the results speak for themselves. It is high time that the Protestant Church, in all its various branches, realizes the necessity for a concerted effort to reach all the people with the teachings of the Christ.—S. C. Harrell, in Christian Sun.

Bunyan in Prison.

I have had sweet sights of the forgiveness of my sins in this place, and of my being with Jesus in another world.

O the Mount Zion, the Heavenly Jerusalem, the innumerable company of angels and God, the Judge of all, and the spirits of just men, men made perfect, and Jesus, have been sweet unto me in this place. I have seen that here which I am persuaded I shall never, while in this world, be able to express. I have been a truth in this Scripture: "Whom having not seen ye love; in whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory."

I never knew what it was for God to stand by me at all time and at every offer of Satan to afflict me, as I have found Him since I came hither; for, lo, as fears have presented themselves, so have supports and encouragements; yet, when I have started, even as it were at nothing else but my shadow, yet God, as being very tender to me, hath not suffered me to be molested, but would, with one Scripture or another, strengthen me against all; insomuch that I have often said, were it lawful, I could pray for greater trouble for the greater comfort's sake.—John Bunyan.

HYMN FOR A HOUSEHOLD.

Lord Christ, beneath Thy starry dome
We light this flickering lamp of home,
And where bewiledring shadows throng
Uplift our prayer and evensong.
Dost Thou, with heaven in Thy ken
Seek still a dwelling-place with men,
Wandering the world in ceaseless quest?
O Man of Nazareth, be our guest!

Lord Christ, the bird his nest has found,
The fox is sheltered in his ground,
But dost Thou still this dark earth tread
And have no place to lay Thy head?
Shepherd of mortals, here behold
A little flock, a wayside fold
That wait Thy presence to be blest—
O Man of Nazareth, be our guest!

—The Watchman-Examiner (N. Y.)

The Joy of Nearness.

One should bear in mind that one is not always seeking solutions of problems from a beloved friend. There are many, many times when we seek him just for pure enjoyment, or for just the pleasure that comes from a conscious seriousness of His presence, and when we go we say: "It has done me good just to be with you, to feel your strength, your loyalty, your steadiness."

When our spirit seeks the Spirit of God it effects a meeting with Him, who is Perfect Love, Perfect Strength, Perfect Loyalty; and surely to Him we should go, not only when difficulties beset us, for answers to our problems, but at other times for the very joy of going and for the reflected strength and happiness that brief and silent meeting produces.—Henry B. Wilson.

New Testament Synonyms.

Many teachers will be surprised to learned that in the King James version these words are all translations of one word in its various forms:

Communion
Partnership
Fellowship
Share
Collection
Partaker
Distribution
Communicate
Benefaction.

The basic meaning of communion is sharing, God sharing with us. The basic meaning of the collection is sharing, we sharing with the brethren. This is the true communion of the saints.

To be a Christian does mean duty, but also much more than that; sacrifice, but much else very different from that. To be a Christian means a personal relationship with the Lord Jesus Christ. And that means a newness of life in which personality is ennobled and enriched beyond comparison with anything suffered and sacrificed.

For the Young People

"CONSIDER THE LILIES OF THE FIELD."

Flowers preach to us if we will hear:
The rose saith in the dewy morn,
"I am most fair;
Yet all my loveliness is born
Upon a thorn."
The poppy saith amid the corn;
"Let but yet my scarlet head appear
And I am held in scorn;
Yet juice of subtle virtue lies
Within my cup of curious dyes."
The lilies say: "Behold, how we
Preach without words of purity."

The violets whisper from the shade
Which their own leaves have made:
"Men scent our fragrance on the air,
Yet take no heed
Of humble lessons we would read."
But not alone the fairest flowers:
The merest grass
Along the roadside where we pass,
Lichen and moss and sturdy weed,
Tell of His love who sends the dew,
The rain and sunshine, too,
To nourish one small seed.

—Christina Rossetti.

For The Southern Churchman.

A CHILD'S PRAYER AND THE ANSWER.

A True Story.

J. de Hart Bruen.

Sixty-seven years ago, as we entered Newport harbor, an old stone tower attracted my attention. It was evidently very old. No one about me could tell me what it was. After seeing the many beautiful things in Newport, my thought went back to the old tower and I concluded that I would like to explore it. I asked my father's permission to row about the harbor. (I was, I suppose, about fourteen.) My father consented. I hired a very small row boat, but at the opening of the inner harbor, I saw that the sea was quite rough, much too rough for my little boat. I gazed across the outer harbor at the mysterious tower, and reluctantly returned, and gave up the boat. My curiosity increased. The next day I again hired a boat, this time a larger one, an old bateau. When I reached Fort Adams and looked over the outer bay, I was delighted to see, that the sea was perfectly quiet. It was full flood tide. There was no wind. The call of mystery was irresistible. I had no difficulty in crossing to the old tower. I pulled my boat safely onto the shore and hurried up to the tower. Everywhere about were the evidences of age. The stones were moss covered. Wild bushes surrounded the tower, and stone steps led up to it. On the top was a stone floor surrounded by a low wall. There was evidence that at some time a fire had been used there. I concluded that the tower had been a primitive lighthouse. Then I suddenly noticed that the sun was low in the West, and I hurried back to my boat. The wind had risen. The ebb tide had set in. There was no time to be lost. The white caps appeared on the now rough sea. Had I told my father where I was going I might have stayed on the old stone tower and he would have sent a larger boat; but he had had no idea where I was going. I made the desperate resolve of attempting to row across the bay. I had gone but a few hundred yards, when the out-flowing tide struck me. It swept me toward the sea.. I attempted to regain the shore I had left, but I could not. It was all I could do to keep the boat from filling. On and on I was swept. The sun touched the horizon. The lights of Newport began to appear. Then they slowly grew dim in the distance, and the first stars appeared. Even if I could keep the boat from filling, I would be without food and without drinking water. I pictured my father waiting in vain for my return, and going back to New Jersey and telling my mother. I prayed as I had never prayed before—intensely—desperately.

Then I discovered in the fading twilight, a little sail coming in from the sea. As the sail boat approached I saw that there was but one man in it. I waved my hat frantically, but it was blowing a half gale and his sail boat required all his attention. He was passing without seeing me. I was in despair. Then he saw my signal and changed his course. As he shot by me he called, 'Can't stop. I will throw you a rope on the next tack." It was a dangerous thing to do, but he could not leave me to perish. Once more he swept past me, and as he did so, cast me a rope. It hissed through my hands, burning and skinning them, but I held on desperately. The speed of the sail boat dragged me forward. I fell full on my face, but my boat yielded to the force. I fastened the rope in the bow and crept back to the stern. Now the lights on the shore reappeared. On—on—we rushed. As we passed Fort Adams and entered the calm waters of the inner harbor, I threw off the rope, shouting my gratitude and resumed the oars. In a few minutes I was back with my father who was pacing up and down the shore and praying as earnestly as I had done at sea.

Cong-Sing's Bible.

A True Story.

Mee-Mee, which means "Small Sister" in Chinese, was a pupil in the "School of True Wisdom" in South China.

She was a bright, interesting scholar, and was always very keen on the Scripture lesson which she loved best of all. Some of the others said, "Mee-Mee will never come out top-side in her examinations, beeause she is more anxious to know her Bible than other subjects," but nevertheless she always managed to do well all round.

When she did, however, secure first prize for Scripture, her face was so radiantly happy that her teacher said:

"Well, Mee-Mee, you are evidently very pleased."

"My heart is ten parts joyful, Honorable One," she replied. "I wanted so much to excell in the Holy Book knowledge."

"That is wisdom, little sister. Store up the good words in the cupboard of thy mind, and then when needed they will help thee to be brave and strong."

Miss Wilson dismissed her pupil with a smile. She knew that Mee-Mee tried to follow Christ in her daily life and loved him with sincerity and loyalty of heart.

Some time after, Mee-Mee was to be baptized, and she was allowed to choose her own new name which she must try to imitate afterward. She much wanted to be Lu-teh ("Ruth") or Mo-li-o ("Mary"), but at last she decided upon Cong-Sing, which mans "True Heart".

"That is generally what a boy is called," said the matron. "Why not be called 'Pure Love' or 'Gentle Virtue', little sister? Such names are so suitable for Chinese girls."

But Mee-Mee had made her choice.

One day some months after her baptism a certain girl in her dormitory, who disliked her for no reason except that True Heart always kept the rules and set a good example, resolved to annoy her. She managed to take the little girl's Bible and hide it in a Chinese charcoal brazier. These are small round brass bowls, fitted with a tight lid pierced with many holes, and the girls, used them in the extremely cold weather for warming their hands and feet. The time had come for putting them away in the storeroom cupboard, so Cong-Sing's brazier would not be disturbed for months.

As soon as she discovered her loss, the little girl searched everywhere, but all in vain. The head girl over her dormitory also disliked Cong-Sing, because she was a Christian, so the matron and Miss Wilson were informed that the pupil, whom they thought so "number-one excellent", was untidy and careless about her things and could easily find the lost Bible if she chose.

It was most unlikely that any of the other girls would have taken the book, a copy of which every one of them possessed, and it was of no value for selling, and so the teachers were much perplexed. In spite of all their repeated commands Cong-Sing could not, or would not, produce the Bible, and so was in disgrace.

Fortunately indeed for her and surely as a direct answer to her many prayers, the school watch dog at last solved the mystery of the lost Bible.

In chasing a rat through the school cupboards, he overturned True Heart's brazier, and its strange contents fell out on the floor.

With what joy did the little girl seize her treasure, and the matron and Miss Wilson were convinced at once that a cruel trick had been played upon her. True Heart never uttered the least suspicion, though she had been told who had caused her loss, but, now that her beloved Bible was recovered, nothing else seemed to matter. She resolved never to let it out of her sight again, and night by night it was carefully placed under her pillow.

Dark days were, alas! quickly approaching for all Chinese Christians, young and old, and the need for "True Hearts" was soon to be shown everywhere.

When the summer holidays drew near, the school broke up early, as traveling had become dangerous because of robbers on the roads. True Heart's home was very distant, so she had to remain behind with the matron till somebody came to take her back. She quite happy helping in any way she could, and enjoyed herself in the empty school buildings.

One evening when it was getting dark, after "sunset rice", she was playing with Ah-Lee, the matron's little son, when a band of Anti-Christian students and others rushed in through the Compound gate. They seized all the religious books on the classroom shelves, looking about for every Bible, Testa-

ment, and Scripture picture they could find, with which they started a big fire in the outside yard.

"See See! What a blaze of all this foreign doctrine and evil teaching! Not one trace of it shall be left tonight."

The matron and True Heart stood helpless, for the students numbered at least fifty strong young men, and they were very determined.

The little girl had picked up her Bible from the kitchen table where she had put it just before beginning to play with Ah-Lee. Not knowing that she was holding it fast in her hands, she gazed spellbound as the fire flared up and revealed everything clearly. Suddenly a big tall student, who was a sort of boss of the others, caught sight of True Heart holding her precious Bible and rushed toward her. He tried to wrench it from her. The litle girl faced him, her eyes flashing, her small body tense, determined to fight to the last.

"You must burn me first," she said in a firm clear voice. "This book contains my Heavenly Father's words to me. Can I willingly let you burn such before the eyes of His child?"

The student paused, astonished at the little girl's grave attitude. And suddenly, for some unknown reason, his hands dropped and True Heart in a flash rushed swiftly out of a back door.

The others were about to follow her, but the student succeeded in preventing them.

"Let the small one be. She is only a foolish child. The book cannot hurt her yet. She has no more brains than a baby cow."

So True Heart made her escape, for God blessed her and delivered. She had indeed shown herself worth of her honorable name.

"Never, oh, never, will I part with my precious Holy Book," said True Heart later to herself. "God will always help me, I know, to protect it, and it shall be my constant companion all my life."

And this she is doing in far-away China today, and setting us all an example to follow in her step.—A. O. Stott, in S. S. Times.

Betty and "Midnight".

A little black dog in Duluth, Minnesota, has become a hero since he saved the life of his owner, three-year-old Betty Winters. "Midnight," the dog, is Betty's constant companion, and accompanied her as usual one day when she went to the grocery near her home with a penny clutched tightly in her chubby fist to buy a piece of candy.

That was ten o'clock in the morning. At noon Betty and Midnight had not returned, and Mrs. Winters was nearly frantic. Nobody in the neighborhood had seen the two playmates. With snow on the ground and near-zero temperature the situation looked serious. Radio broadcasting was resorted to, and hundreds joined in the search for Betty. Night was coming, and the heart-broken parents feared the worst. Then, just at the zero hour, when hope was nearly gone came the glad tidings that Betty was safe!

George Anderson declared that children always go west when lost, and made his search towards the Boulevard Drive, high above the western part of the city, overlooking Lake Superior. And there he found Betty asleep in the snow near a cedar hedge, guarded by the little black dog!

As Mr. Anderson approached the vicinity he noticed tracks which puzzled him. He began to whistle, and was answered by a dog's bark from a distance. Running in the direction of the barking, Anderson continued to whistle and the dog continued to answer, until they met. "Lead me to Betty," said Anderson, whereas Midnight turned back and ran to the cedar hedge, where he wakened the sleeping child by licking her face.

Benumbed by ten hours' exposure Betty was in a stupor, but kept repeating, "I sleep with my doggie—I sleep with my doggie," as Mr. Anderson wrapped his coat around her and carried her to the nearest house. Midnight was overjoyed, and barked his approval as he saw his little chum safe at home once more. That night a special bed was made for him next to the little mistress he had guarded so faithfully. Betty's parents think nothing is too good for Midnight.—Our Dumb Animals.

HOW FUNNY.

A match has a head, but no face.
A watch has a face, but no head.
A rooster has a comb, but no hair.
A river has a mouth, no tongue.
A wagon has a tongue, but no mouth.
An umbrella has ribs, no trunk.
A tree has a trunk, but no ribs.
A clock has hands, but no arms.
The sea has arms, but no hands.

A Bargain.

It was once proposed to the Duke of Wellington to purchase a farm in the neighborhood near to his estate, and therefore valuable. The duke assented. When the purchase was completed, the steward congratulated him upon having made such a bargain, as the seller was in difficulties and forced to part with it.

"What do you mean by a bargain?" said the duke.

HYMNALS

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The other replied: "It was valued at 1,100 pounds, and we have got it for 800 pounds."

"In that case," said the duke, "you will please to carry the extra 300 pounds to the late owner, and never talk to me of cheap land again."—Selected.

The Airplane Ride.

"There!" exclaimed Tom, as he wiped out the dishpan, hung it on its nail and threw the cloth over it with a gesture that expressed relief and disgust. "That's done! Greasy old dishes! Girl's work. I wish Millicent would stay home and wash 'em; it's her job."

"Tom" reminded his mother gently, "just remember that you didn't wash the dishes for Millicent; you did them for me. I have a lot of work to get through today and it has helped me a good deal. Thanks very much, my son."

The scowl left Tom's face. For her —well, that was different. Just the same, he hated washing dishes. Yes, worse than anything else in the world. He stuck his hands in his pockets and walked off whistling to find his chum, Bud Warren.

"Say, Bud," said he, "let's go over to the airport and take a look at the flying field. Maybe somebody'll be going up this afternoon."

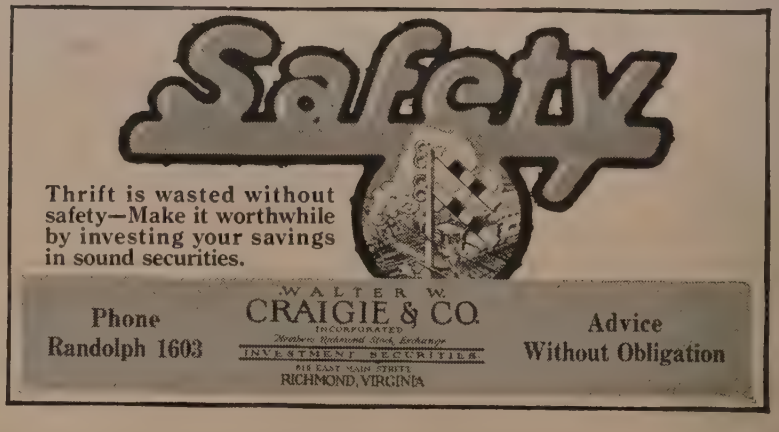
The two boys were keenly interested in airplanes and at present it was the dream of their young lives to actually go up with a pilot and ride in one. There had never yet been an accident at the city's airport and Tom's father had said, yes, he might go if he earned the money for the trip. Five dollars would take you up for fifteen minutes, away across the Lake, up the river and back again!

Tom had earned his carrying parcels for a store when the boy who belonged on the job had been sick, but Bud had no money at all. His mother was a widow, none too well off, and Bud knew she needed many things so every cent he earned he carried proudly to her. This afternoon there was a silver-winged avian skimming and hovering high over the water. Wasn't she a beauty though! Suppose a fellow were up there in the cock-pit soaring through the clouds upside down. Wouldn't he get a thrill? No more talking about it; he would have to do something to earn money for Bud. But what could it be? Perhaps some other store might want parcels carried.

Bud had to leave early because he was a newsboy and the paper came off the press at half past three. Tom went with him and, stopping at the upper end of the town began to look for a job.

"No, my lad, we don't need anybody," said the owner of a grocery store, the third place where Tom had applied. "But run across the street there to Lindsay's restaurant, I heard them say they wanted a dishwasher."

Tom groaned. Washing dishes! Yes, but after all, wouldn't he? Wouldn't he wash a whole stack of them to give Bud a trip up in a plane?



NOTICE

The Third Course in the series of **"The Church School in the Book of Common Prayer,"** composed by the late Bishop Beckwith, of Alabama, and which is now being revised to conform to the new Prayer Book in paging and arrangement, will be ready for distribution in September.

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He crossed the street and found the proprietor. "Yes, we need somebody during rush hours," said he in answer to Tom's inquiry. "You'll get fifteen cents an hour. Take off your coat, roll up your sleeves, pitch in. You'll find an apron in that cupboard drawer." Tom managed a grin and a very competent, "Yes, sir." He hung his coat and cap on the nail behind the door and, taking his place beside the two men at the sinks which ran across the back of the kitchen, pitched in manfully. It seemed to be the only job in town.

That night he went home with sixty cents in his pocket. It would take him a week at that rate but, never mind, he was beginning to get used to it.

He never really liked the job, though he grew not to mind it so much, but he stuck at it for Bud's sake, till he could generously count out five dollars.

"Now we'll go cloud chasing," he announced. "I'm going to ask Mother and Dad to come down and watch us. Get your mother to come, too."

Of course the trip was a great success. If you want to really enjoy something try working for it; or if you want to be happy yourself make somebody else happy. Tom certainly delighted in every minute of it. So did Bud.

They came down from the clouds in a graceful swoop and taxied along the ground, coming to a neat stop near where their parents were standing. The pilot shut off the engines and the boys climbed out. They paid their money over with an air of satisfaction and pride.

"That's what I'm going to do when I'm a man," declared Bud. "Be a pilot, and take passengers across the country—or build airplanes, I dunno which."

"Well, son, was it worth it?" asked Tom's mother, as they drove home in the car. She had secretly admired the way he stuck to the disliked dishwashing more than once.

"It sure was!" There was a satisfying degree of enthusiasm in her son's voice. "Did you see Bud's eyes shine? Now I know why the birds sing, Mother—it's because they fly!!"—Greta Gaskin Bidlake, in Exchange.

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Deaths

WASHINGTON: Died, August 5, 1930, in Fredericksburg, Virginia, CAROLINE H. WASHINGTON, youngest daughter of the late Virginia Grymes and Thacker Washington, of "Windsor", King George county, Va.

"The Lord, Himself is my keeper."

MRS. JOHN B. LIGHTFOOT.

In Memoriam.

At a Called Meeting of the Committee on Resolutions of the Board of Managers of the Retreat for the Sick, the following resolutions were adopted:

Resolved, That in the death of MRS. JOHN B. LIGHTFOOT, our honoured President, this institution has sustained a grievous loss.

Mrs. Lightfoot's active participations in the duties of this board began in 1882, since which date she has held the following offices: Secretary, Chairman of Finance Committee, Chairman of Executive Committees, Episcopal Vice-President, Chairman of Building Committee and finally President of the Board of Managers. The duties of each office, no matter how perplexing and exacting, she discharged with unfailing cheerfulness. Nor in all these years has her interest in this Hospital and devotion to all that concerns its welfare ever flagged.

Firm of purpose and resourceful, in times of discouragement, she was strong where others might despair, for she was one who "never doubted clouds would break". Her enthusiasm was contagious, and enabled her to triumph over many obstacles and succeed where others would have failed. She never visioned defeat.

She was the leading spirit in the erection of the new Hosptial and it was through her faith and courage that the work went forward.

We rejoice that her labors reaped a bounteous reward ere her hands were folded, that she lived to see a new Hospital, desirably located and accredited with the best in America.

In these last years, when sorrow and ill health were so often her portion, we stand amazed at the work she accomplished. Her activities in the King's Daughters Circle, her work at Jamestown and the Retreat for the Sick were known to all. The individuals unnumbered, who applied to her for healing of body or mind, are written in the Book of Life.

And in grateful memory, this Board desired to spread upon the records its appreciation of the services rendered by our late, beloved President. With sad hearts, we give thanks for every remembrance of her.

MRS. THOMAS McCABE, Chairman,
MISS ANNIE C. STEWART,
MRS. R. POWELL DUNN,
MRS. J. PRYOR DAVIS,
MRS. T. A. HARRELSON,
Acting President.

VIRGINIA PATTY DOUTHAT.

Entered into life eternal on August 10, at Danville, VIRGINIA PATTY DOUTHAT, daughter of Major Robert Douthat and Bettie Wade Douthat, of Weyanoke-on-the-James.

Miss Douthat was a devoted member of the Church from her early youth. Her life was a lesson in humble faithfulness to her Saviour and loving usefulness to her fellowmen. As she lived, so she died, with an unwavering confidence in the promises of the Gospel. She was lovely in person, noble in character, and gifted i nintellect.

To her parents she was beautiful in every service that love could prompt To her brothers and sisters, she was unselfish entering into and sharing all their joys ond sorrows To those with whom she came in contact in the business world she ever held out a helping hand and gave to them the high courage to work always toward the highest goal. She met all the trials and disappointments of life with marked cheerfulness and brightness. She believed that love, helpfulness, kindness and simple piety were worth all honor, place, tradition and background and she lived her belief from the beginning to end of her days. For those who love her, there is comfort in the sure thought that she walked into the Presence.

CHURCH INTELLIGENCE.

(Continued from page 15.)

without ceasing for some methods of collective action, such as the reduction in working hours, social insurance, regularized employment, or raising the school-leaving age, to bring greater security into the life of the worker and stability to the community.

The spectacle of unemployment not only at home but abroad has also revealed to us again in our common distress, our complete interdependence. None can suffer alone. When employers suffer, workers suffer also. When an industry stops running all who serve or are served by it suffer. And so with nations. Humanity is one! We are our brother's brother if we are not always willing to assume our responsibility as our brother's keeper. In the presence of such suffering, it is the Christian duty of the strong to help the weak.

The Church's concern furthermore for the more serious consequences of modern industrialism cannot fail to include consideration for the travail of the South land which is in the throes of a rapidly expanding industrialization. Already this section of our country has experienced some of the conflicts that follow in the train of so far-reaching a change in the economic life of a people. Yet the problem is not sectional but national. If the Church can make explicit the implications of the Gospel of Jesus in a changing social order it may be possible to avoid some of the strife which has characterized other sections of our country that have been industrialized.

The Church's message, then, upon Labor Sunday, to all who are engaged in industry, whether by hand or by brain, is an affirmation of the principles of Christ and His Kingdom—the principles of human brotherhood, of fellow service, of the sanctity of human personality, and the spiritual value of material things. Where these principles find application in industrial relations, there may we find an accommodation to the Mind of Christ. Our common distress and our demonstrated need for cooperative action make imperative the application of these principles for the realization of the Kingdom of God in industry.

EAST CAROLINA.

Rt. Rev. Thos. C. Darst, D. D., Bishop.

Medical Missionary to China Returning.

Dr. Lula M. Disosway, of New Bern, N. C., who has been working at St. Elizabeth's, Shanghai, China, for four years, left there on June 23 for a visit home. She returns by way of Europe, where she will see the Passion Play. visit Genoa, Paris, London, and other places of interest. She plans to sail from England August 30 and reach New York about September 6.

East Carolina is proud of her medical missionary, and we extend to her a warm and loving welcome back home.

Memorial to Virginia Dare and Manteo.

The dream of hundreds of Eastern Carolinians that some day there might be a beautiful park on the site of Fort Raleigh was revived on August 18, the three hundred and forty-third anniversary of the birth of Virginia Dare, when the Federal Government formally presented to the Roanoke Colony Memorial Association, two large pillars forming an enclosing gateway, one a memorial to Virginia Dare, the other to Manteo, the friendly Indian Chief.

The presentation was made on behalf of the Government by Captain W. H. Kindervater, Reserve Corps, U. S. A., and the acceptance was made by Miss Mabel Evans.

Captain Kindervater, who will supervise the construction of the Gateway, paid tribute to the work of Congressman Lindsay C. Warren, of Washington, N. C., who secured the federal appropriation for the Memorial.

Dr. Archibald Henderson, of the University of North Carolina, made the principle address.

The exercises were followed by a picnic lunch, hundreds of visitors taking part. The opening of the bridge across Currituck Sound and the completion of

the beach highway is expected to make the celebration next year something of a national event.

Rev. R. B. Drane, D. D., rector of St. Paul's, Edenton, and a venerable member of the Association, presided.

Convocation at Edenton.

The twenty-first annual meeting of the Convocation of Colored Church Workers was held recently in St. John-the-Evangelist, Edenton. The rector of this church, the Rev. S. S. Griffith, is also Dean of the Convocation.

Several of the white clergy of the diocese, including the Rev. R. B. Drane, D. D., rector of St. Paul's, Edenton; the Rev. W. R. Noe, Executive Secretary of the Diocese, and the Rev. A. C. D. Noe, rector of St. James, Ayden, showed their interest in the work by attending the meeting. They also made very interesting and helpful addresses.

The Sunday preachers were the Rev. O. J. McLeod, of Goldsboro, and the Rev. R. I. Johnson, of New Bern.

The Rev. J. W. Herritage, D. D., of Fayetteville, was leader of the Conference on Religious Education and the Rev. R. I. Johnson, of New Bern, of the one on Evangelism.

On the last day a meeting of the Woman's Auxiliary was held, with Mrs. R. I. Johnson, of New Bern, the President, in the Chair.

The next meeting will be held in St. Augustine's, Kinston, the Rev. J. E. Holder, minister-in-charge.

The Bishop of the Diocese, the Rt. Rev. Thomas C. Darst, D. D., who is living at Wrightsville Beach, during the summer, spent the first week in August on a motor trip to Western North Carolina, visiting our Conference Center at Lake Kanuga; Christ School, Arden; Valle Crucis School, Valle Crucis; Little Switzerland; Blowing Rock; Linville, Spruce Pine and other places of interest. He was accompanied by the Rev. W. R. Noe, Executive Secretary of the Diocese.

W. R. N.

NORTH TEXAS.

Rt. Rev. Eugene C. Seaman, D. D., Bishop.

Winslow Summer Conference.

The Winslow Summer Conference of the Federation of Episcopal Young People in the Province of the Southwest had its record attendance this year in the Ozark Mountains of Arkansas.

The Helen Dunlap School was crowded to its utmost capacity and applications of ten persons for registration in the second week had to be carried over to next year.

Six courses were offered and credits of the National Accredited Leaders' Association were sought by a large majority of the young people and their counselors. The faculty consisted of Bishop Seaman, of North Texas, Director; the Rev. H. A. Stowell, of Pine Bluff, Ark.; the Rev. D. R. Covell, of the Field Staff of the National Council; the Rev. Everett H. Jones, of Waco, Texas; Miss Esther Fifield, of the Girls' Friendly Society; Miss Lynette Giesecke, of Christ Church, Little Rock, Ark., and Miss Dorothy M. Fischer, Provincial Field Executive of the young people's work in the Southwest. Mrs. E. C. Seaman, of Amarillo, Texas, was Chief Counselor for girls.

The Rev. David R. Haupt, student pastor at the University of Missouri, was in charge of devotional addresses at vespers, and led a number of conferences for college students who were present in greater numbers than ever before.

On Thursday afternoon while funeral services were being conducted in Houston, Texas, for Robert Pilcher Quin, a memorial service was held in St. Stephen's Chapel, Winslow, for this greatly beloved member of two former conferences, honored for his own sterling Christian character as well as for the sake of Bishop and Mrs. Quin, who were in charge of the first two annual gatherings. The chapel was filled with members of the conference, summer visitors and presidents of the town.

At the annual meeting of the Federation of the Young People, the following officers were elected: President, Charles Rehkopf, of Topeka; Treasurer, Lucille Mosse, Jr., of Tulsa; Member of Advisory Committee, the Rev. R. M. Trelease, of Kansas City, Mo. Officers whose terms carry over for another year are: Vice-President, Almer Childers, Trinity Church, Houston, Texas; Secretary, Norwood Hilton, Pine Bluff, Ark. Advisory Committee members: Bishop Seaman of North Texas and the Rev. H. A. Stowell, of Pine Bluff; Miss Dorothy M. Fischer, Houston, Texas, as Provincial field executive for young people's work.

Motion pictures were taken of various phases on the conference and will be shown at the Provincial Synod at Little Rock in October.

At an early open-air Communion service the second Sunday morning, Miss Julia Harris, of Winslow, was confirmed. She has been for two successive conferences a member of the administrative staff and has shared the devotional and social life of the group.

The Rev. Bradner J. Moore, sometime student pastor at the University of Mississippi, on August 1 assumed his duties as minister-in-charge of St. Paul's-on-the-Plains, Lubbock, and student pastor at Texas Technologcal College in the District of North Texas.

The Rev. E. E. Madeira, M. A., will on September 15 become the minister-in-charge of St. Mark's, Plainview, in the Missionary District of North Texas, and serve also as student pastor at the West Texas State Teachers' College, Canyon.

The Mission Church of the Holy Spirit, Coleman, under the pastoral care of the Rev. A. B. Hanson, has just completed a parish house and has remodeled and enlarged the church building, the entire cost of the work being met out of funds locally contributed. A bequest of the late Alice Clowe, supplemented by popular subscription in the congregation, have made these improvements possible. Bishop Seaman will dedicate the parish house this fall and preach an eight-day mission in Coleman.

Aggressive Summer Work has been done in the District of North Texas by Warwick Aiken, P. Walter Hanckell and Arthur Pierpont, all candidates for the ministry.

Bishop Seaman will be one of the regular lecturers on September 3, at the Teachers' Institute at the West Texas State Teachers' College, Canyon, his topic being Christian Ethics and American Citizenship, and his audience being nearly a thousand public school teachers, chiefly for rural communities and small towns.

M. M. K.

VALLEY OPERATIONS 1864.

"City Point, Va., July 5, 1864.

"To Maj. Gen. Haleck:

" 'Make all of the Valley of Virginia south of the Baltimore and Ohio R. R. a desert as nigh as possible.'

"U. S. GRANT, Lieut. General."

"Headquarters in the Field,
"August 5, 1864.

"To Maj. Gen. D. Hunter:

'In pushing up the Shenandoah Valley it is desirable that nothing be left to invite the enemy to return. Take all provisions and stock wanted for use of your command. Such as cannot be consumed destroy.'

"U. S. GRANT, Lieut. General."

"August 16, 1864.

"To P. H. Sheridan, Maj. Gen.:

" 'When any of Mosby's men are caught hang them without trial.'

"U. S. GRANT, Lieut. General."

He caught six of Mosby's men and hung them at Front Royal, and Mosby caught six of Sheridan's and promptly hung them in retaliation.

"City Point, Va., Aug. 16, 1864.

"To Maj. Gen. P. H. Sheridan, Halltown, Va.:

" 'If the war is to last another year we want the Shenandoah Valley to remain a barren waste.'

"U. S. GRANT, Lieut. General."

"Harrisonburg, Va., Sept. 29, 1864.

"Lieut. Gen. Grant, City Point, Va.:

" 'Torbert (a calvary general) returned by way of Staunton, destroying according to your original instructions to me.'

"P. H. SHERIDAN, Maj. General."

On October 22, 1864, Mr. Lincoln telegraphed Sheridan from Washington as follows:

"Maj. Gen. Sheridan, with great pleasure I tender to you and your brave army the thanks of the nation and my own personal admiration and gratitude for the month's operations in the Shenandoah Valley, and especially for the splendid work of October 19, 1864.

Your obt. servant,
"ABRAHAM LINCOLN."

As to the operations of his "brave army", let Sheridan speak for himself in his own language.

Sheridan to Grant, page 30, October 7, 1864:

"I have destroyed over 2,000 barns filled with wheat, hay and farming implements, over 70 mills filled with flour and wheat."

On the same date he again telegraphed Grant as follows:

"October 7, 1864.

"When this is completed the Valley (of Virginia), from Winchester to Staunton, 92 miles, will have but little in it for man or beast.

"P. H. SHERIDAN."

On November 24, 1864, he made a fuller report of his "operations" in the Valley, which is too lengthy to copy here, but I will mention a few additional items:

Sheridan to Grant, page 57. Reports from August 10, 1864, to November 16, 1864:

"I have destroyed—435,802 bushels of wheat, 20,000 bushels of oats, 77,176 bushels of corn, 874 barrels of flour, 20,397 tons hay, 10,917 cattle, 12,000 sheep, 15,000 hogs, 12,000 pounds bacon and ham 7 iron furnaces, etc., etc."

LINCOLN AN ENEMY OF THE SOUTH

Shall Christian Churches be Permitted to Idolize A. Lincoln who was an Enemy of Christianity and a Reviler of Religion and a Follower of Tom Paine on his way to -------

(After General Beast Butler had "ordered" his troops to **criminally assault** the defenseless white women of New Orleans in 1862, the sponsor and backer of this degenerate Butler, Abraham Lincoln, selected the said Beast Butler as his running mate as Vice-President, but even the Republican party would not stand for this depraved selection of Abraham Lincoln and put up Andrew Johnson as Vice-President to help him steal the election from the great General McClellan.—*Langbourne M. Williams.*)

Headquarters, Department of the Gulf,
New Orleans, May 15, 1862.

General Orders No. 28:

As the officers and soldiers of the United States have been subject to repeated insults from the women calling themselves ladies of New Orleans, in return for the most scrupulous, non-interference and courtesy on our part, it is ordered that hereafter when any female shall, by word, gesture, or movement, insult or show contempt for any officer or soldier of the United States, she shall be regarded and held liable to be treated as a woman of the town plying her avocation

By command of Major General Butler.

(Signed) George C. Strong,
A. A. G., Chief of Staff.

Compared with original in possession of the Louisiana Historical Society.
(Signed) C. A. Chalaron, Secretary.
(Seal) Louisiana Historical Society.

A. Lincln and His Co-Mate in Crime, General "Beast" Butler, of Silver Spoons, Hill

By Dr. Landon Carter Bell

The attempt to pose Lincoln as a friend of the South is not only an attempt to falsify history, but tends to retard efforts to heal old wounds and make of the North and the South one common country, in sympathy, interest and mutual respect. The North professes, at least some at the North do, to desire a forgetting of former differences, and the bringing about an era of amity and good will. But the way the Northern writers, and most of the teachers and printing presses want to accomplish that, is for the Southerners abjectly to accept the version of things given to the world for seventy years by prejudiced propagandists and biased, partisan writers (and writers of historical fiction, intent on whitewashing crime).

Intelligent, informed Southerners will not do that.

An insistence by Southerners upon a correct version of things historically is not met by a discussion of the facts, but by denunciation for "attempting to fight the war over again," or indeed of being an "old unrepentant Rebel." The sectionalists at the North do not object to fighting the war all over again, so long as the versions of the fighting repeat the stereotyped falsehoods which have become their "history"—their "fictions agreed upon." And these have been and are repeated *ad infinitum* and *ad nauseam.*

Maybe it will some time occur to some at the North that a better approach to the era of good fellowship and understanding will be to frankly admit facts and face the truth, even if it does make so "many statues in public squares and parks seem a bit grotesque," and regardless of what statues may appear grotesque.

The South is as genuinely interested in bringing about a complete re-approachment as any section or people can be. It has everything to gain and nothing to lose by such a consummation, if it can be accomplished upon a basis of truth. That it would be better off materially and economically can scarcely admit of doubt—for in such an era it would, we may assume, be less the victim of a vindictiveness which has persisted to this day under the impulses of which the South has continued to be economically at least but "conquered provinces."

But to bring about that much-to-be-wished-for status upon the terms demanded by the North—the acceptance of and a failure to protest against an utterly false version of history—would make of the South historically a sorry spectacle. It would become a craven. It may be true there are some at the South who in effect say: "What do we care for history; what we want is the money. The Republican party is in control of things; the North is in the saddle; there never will be another President from the South; the course for us to pursue is the one that will enable us to get the most dollars. If by confessing our fathers were rebels and traitors, the South wrong, the North right, we can coax the North to feed us a little more generously with the crumbs from its table, why not do so? A few dollars in our pockets now is worth more to us than all the history in the world."

This is the language of some Southerners attributable to the demoralization produced by defeat, but there are many who do not speak that language, and thank God those who do are relatively but a few.

The South is a land of tradition; there are those who believe in blood, who have a pride in their progenitors, and who in the words of Daniel Webster believe that "a moral and philosophical respect for our ancestors . . . . elevates the character and improves the heart," and that "a consciousness of alliance with excellence which has departed" should "bear the stronger obligation on a liberal and enlightened mind" than any sense other than "religious duty and moral feeling."

Hence it is that there are those who spurn the suggestion of the inauguration of a "new era," which it is claimed would be a better era materially, if a condition of its coming into being is that the South shall accept historically a status of degradation and its lips be sealed against speaking the truth.

Attempts to pervert and falsify history, such as the effort to pose Lincoln as a friend of the South, will always be resisted by the informed and the spirited of that section. And these attempts will never succeed, unless, indeed, as the result of some cataclysmic happening which cannot by any stretch of the imagination be expected, and as a result of which history in fact becomes indeed nothing but a "fable agreed upon."

A student of history rich in years and in the accumulated store of information gained in the course of a long life recently said: "In my reading and research in history I have failed to find where President Lincoln in his long and varied life ever uttered a single word or wrote a single line of kindness and sympathy for the people of the South."

That statement of the case may stand, until and unless some one can successfully challenge General Goodwyn's statement.

While not professing to have read all that Lincoln wrote and spoke, well-known facts argue that the statement is correct, for did not Lincoln subscribe to a fund for John Brown? Did he not reject the Crittenden resolutions which would have prevented war? Did he not permit his armies to carry waste and havoc through the South after the fashion of the Goths and Vandals? And was not his emancipation proclamation such an outrageous thing that there was, as the historian McMaster points out, widespread opposition throughout the North to his nomination for a second term? Six days after its issuance he wrote to Hannibal Hamlin expressing his disappointment at its reception in the North and used this language: "It is known to some that while I hope something from the proclamation, my expectations are not as sanguine as are those of some friends. The time for its effect southward has not come, but northward its effect should be instantaneous." It appears that he was looking to some effect in the South. What "effect" could this have been, save a saturnalia of murder, arson, rape, and atrocities unspeakable? It should be remembered that ten days only before issuing his proclamation he declared to a committee of clergymen who visited him from Chicago that "the possible consequences of insurrection and massacre in the Southern States" would not deter him from the use of the emancipation policy, if military success made it necessary to resort to it. Talk about such a man as a friend of the South, when to win the war he would have consented to the entire demolition of the people of the South!

Lincoln clung to the villian Butler with a persistency which showed a real preference for him. When his utter incompetence as a general and his nakedness of all qualities of decency were so apparent as not to be denied, Lincoln nevertheless found a succession of high military posts for him.

(Continued next issue.)

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Southern Churchman

1835 NISI DOMINUS FRUSTRA

Vol. 95. RICHMOND, VA., SEPTEMBER 6, 1930. No. 36.

Rev E P Minor
326 Brandon Ave
June 31

THE FATHER'S WORDS

"There will always be something to do, my boy;
There will always be wrongs to right;
There will always be need for a manly breed
And men unafraid to fight.
There will always be honor to guard, my boy;
There will always be hills to climb;
And tasks to do and battles new,
From now till the end of time.

"There will always be dangers to face, my boy;
There will always be goals to take;
And men shall be tried when the roads divide,
And proved by the choice they make.
There will always be burdens to bear, my boy;
There will always be need to pray;
There will always be tears through the future years
As loved ones are borne away.

"There will always be God to serve, my boy,
And always the flag above;
They shall call to you until life is through
For courage and strength and love.
So these are the things I dream, my boy,
And have dreamed since your life began:
That whatever befalls, when the old world calls,
It shall find you a sturdy man."

—*Edgar A. Guest.*

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Thoughts For the Thoughtful

"Patience is love on the anvil."

"The tree with roots near the surface is easily blown down in the storm."

We live in God! If this is not our present experience it is nevertheless true, as true as the fact that a lad is the son of his father although he may have turned his back on his home.—Exchange.

The best fortification of the heart against evil is the indwelling Holy Spirit.

Every Christian should consider himself or herself called to be a missionary unless he or she has a distinct call to remain at home.

It is the strength of the soul that gives energy to the body; and for the soul there is no strength but in God.—Selected.

"We must not be afraid of the truth. First, let in the light; second, let in all the light; and third, let all the light all the way in."

If anything worth while is to be accomplished or joy is to be found in the Christian life, those who profess faith in Christ must be connected with some worthy undertaking and move forward with the conquering host of God.

Your normal, everyday life in Christ may now be better and higher than the best Bethel that your past has ever known. That is the power and will of our God.—Messages for the Morning Watch.

Hudson Taylor was to address a crowded meeting in Melbourne. The chairman, introducing him, referred to him as "our illustrious guest." Quietly Mr. Taylor stood for a moment, the light of God on his face, and then, in a way that won all hearts, he said, "Dear friends, I am the little servant of an illustrious Master."

Doing the will of God is the path to all blessedness in time and in eternity. But it is well to keep in mind that the will of God for the unsaved is not to try outward to imitate the example of Christ, but, first, through repentance and faith to secure the forgiveness of their sins.—Southern Methodist.

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EDITORIALS

Vol. 95. RICHMOND, VA., SEPTEMBER 6, 1930. No. 36.

THE SONS OF GOD

"As many as received Him, to them gave He power to become the Sons of God, even to them that believed in His Name."

How do the Sons of God differ from the sons of men? Evidently the Sons of God hold a higher position than the sons of men, because they are raised to this higher position by divine power; "to them gave He power, or authority, to become the Sons of God."

And it is faith in Him which brings that power into action. "Now are we the Sons of God," says St. John, in his first Epistle. But we become the Sons of God, in reality, by the exercises of a power given to us in response to, and as a reward for, our faith, and if it enables us to become the Sons of God, it must also enable us to use the power which belongs to the Sons of God.

St. John says that they are "born of God," and this makes them the Sons of God, but we must also believe that we are born of God, and with this belief comes the power to enter upon the life which belongs to the Sons of God.

And this, as we have seen, must be a higher kind of life than that of the sons of men.

As the Sons of God we enter upon a life in which all things are ours, that is to say, we are brought into alliance with God, and being joint heirs with Christ, the divine resources are available for our use in the service of God.

Our daily life, then, should be a progressive development of our capacity to utilize these resources for the benefit of our fellowmen, just as the scientists are developing the resources of Nature for the same purpose.

But the question comes, How can we utilize the divine resources? Are we not as out of touch with them as the fish, for instance, is with the atmosphere? Are we not in a different world and environment? So far as our earthly nature is concerned we are, but we belong to two different worlds, and as spiritual beings we are in close contact with the spiritual world. And by faith we can believe that the power will be given us to exert an influence upon the world around us which we would be utterly incapable of exerting if we were not linked up with these divine resources.

Then, too, our faith must manifest itself by expecting that God will do great things through us, and by waiting on Him for the fulfilment of His promises.

"For since the beginning of the world men have not heard nor perceived by the ear, neither hath the eye seen, O God, beside Thee, what He hath prepared for him that waiteth for Him." Faith proves its reality and value by waiting on God with the earnest expectation that one's hopes of being mightily used by Him will be bountifully fulfilled.

This reminds us of the last phrase of the Te Deum: "Lord, in Thee have I trusted, let me never be confounded," or put to shame.

The Liberty of the Sons of God.

What is this freedom or liberty? In the first place it means freedom from sin. Whilst one is living in sin there can be no liberty. The bondage of sin implies slavery, but it was to set us free from this bondage that Christ came and died for us upon the cross.

In delivering us from sin He sets us free to serve Him, which seems a contradiction, but is not really so, for the service of God is perfect freedom.

And this is so because in serving God our whole nature finds its freest and most glorious expression. The servant by the very act of serving realizes and rejoices in his sonship.

To be the Sons of God means freedom from fear, "Ye have not received the Spirit of bondage again to fear, but ye have received the Spirit of adoption whereby ye cry, Abba Father." Sonship should mean freedom from fear.

And this reminds us of the constant use of the word, "Fear not, by Christ to His disciples and others, and more especially His saying: Fear, not little flock, it is your Father's good pleasure to give you the Kingdom."

And in the gift of the Spirit comes the fulness of the freedom referred to above.

For the Holy Spirit sheds abroad the love of God in our hearts, and this love casts out fear.

And by the power of the Spirit the power of sin is kept from reasserting its influence over the soul, and at the same time Spiritual power is infused into the soul, which enables it to serve God. "For where the Spirit of the Lord is, there is liberty."

If we are Sons of God, then we should know
The freedom that is ours by right divine,
And not be chained by fetters here below,
But rise on wings of faith to heights sublime.

The angels are our comrades night and day,
They camp around us, though we see them not;
They are beside us on the heavenly way,
They seek to cheer us in our earthly lot.

And yet a service is to them denied
Which we alone can render, for we share
With Him a loftier name and are allied
To the divine and royal honors bear.

He doth entrust to us His kingly tasks,
He doth give power to us to master them,
That we should faithful be is all He asks,
And the reward—to share His diadem.

Frederick W. Neve.

" OUR BIBLE "

EVERY one who has a thorough knowledge of the Bible may be called educated; and no other learning or culture, no matter how extensive or elegant, among Europeans or Americans, can take its place. Western civilization is founded upon the Bible; our ideas, our wisdom, our philosophy, our literature, our art and ideals come more from the Bible than from all other books put together. It is a revelation of the divine and the human; it contains the loftiest religious aspiration along with a candid representation of all that is earthly, sensual and devilish. I thorough believe in a University education for both men and women; but I believe a knowledge of the Bible without a college course is more valuable than a college course without the Bible. For in the Bible we have the nature of boys and girls, of men and women, more accurately charted than in the works of any modern novelist or playwright. You can learn more human nature by reading your Bible than living in a great city like New York.—"Human Nature in the Bible," by William Lyons Phelps.

The doctrine that all Scripture is not inspired is a doctrine of the nineteenth century, and not of the first. It is the teaching of those who glory in being men of "modern thought," and whose chief business is to unfold novelties. In all this we see the fulfillment of prophecies of the first century, and find only the confirmation of our faith in the Word of God. Paul wrote: "The Spirit speaketh expressly, that in the latter times some shall depart from the faith," and again, "They shall turn away their ears from truth, and shall be turned into fables."

LESLIE'S FOUR MARKS.

An Unanswerable Proof of the Historical Truth of the Holy Scriptures.

Preface.

The following paper is an extract from Leslie's work named "A Short and Easy Method With the Deists."

The work originated as follows:

The Duke of Leeds of that day, with whom Mr. Leslie was acquainted, observed to him, in the course of conversation, that although he was a believer in the doctrine of Christ, he was not satisfied with the common method of proving it, that the argument was long and complicated, so that some had neither leisure nor patience to follow it and others were not able to comprehend it; that it was the nature of all truth to be plain and simple, if Christianity were a truth there must be some short way of showing it to be so and he wished Mr. Leslie would turn his attention to the subject. Such a hint to such a man produced, in the space of three days, a rough draft of the "Short and Easy Method with the Deists," which he presented to the Duke, who, on looking it over, expressed himself as very grateful to him for thus enlightening his mind as to the external evidences of the word, that he never afterwards met Mr. Leslie without asking his blessing. This interesting anecdote came from Captain Leslie, a son of the author, and we venture to say that every one who carefully and prayerfully studies his book will agree with the Duke in feeling grateful to him for supplying him with arguments so simple and clear and at the same time so pointed and cogent on a subject which is often made so perplexing and difficult.

It is also narrated that an infidel writer of that day named Middleton, feeling how necessary it was to his purpose that he should confute the argument, sought for some imposture to which the four marks might apply; this he did for twenty years without any success.

Sir: In answer to your letter of the third instant, I sympathize with you upon the unhappy circumstance of your being placed in such company, where, as you say, you continually hear the sacred Scriptures and the histories therein contained, particularly those of Moses and of Christ, and all revealed religion, turned into ridicule by men who set up for sense and reason; and who say that there is no more reason for believing in Christ than in Mahomet; that all these pretenses to revelation are cheats, and ever have been, among Pagans, Jews, Mahometans and Christians; that they are all alike impositions of cunning and designing men upon the credulity, at first, of simple unthinking people, till, their numbers increasing, their delusions grew popular, and they came at last to be established by laws; and that then the force of education and custom gave a bias to the judgments of after ages, till such deceptions came really to be believed, being received upon trust from the ages foregoing, without people examining into the origin and truth of them. This is what these modern men of sense (as they desire to be regarded) say they only do, that they only have their judgments freed from the slavish authority of precedents and laws in matters of truth, which, they say, ought only to be decided by reason.

Now, sir, you desire from me some short method, if such can be found, whereby, without running to authorities, and the intricate mazes of learning, which breed long disputes and which these men of reason deny by wholesale—though they can give no reason for it, only supposing that authors have imposed upon us, interpolated and corrupted, so that no stress can be laid upon them, though it cannot be shown wherein they are so corrupted; which in reason ought to lie upon them to prove who allege it; otherwise it is not only a precarious, but a guilty, plea; and the more that they refrain not from quoting books on their side, for whose authority there are no better, or not so good, grounds. However, you say, it makes your disputes endless, and they go away boasting that there is nothing, at least nothing certain, to be said on the Christian side. Therefore you are desirous to find some one reasonable argument which should demonstrate the truth of Christianity, and at the same time distinguish it from the impostures of Mahomet and of the whole Pagan world; that Deists may be brought to this test, and be either obliged to renounce their reasonings or submit to the clear proof of the truth of Christianity, which must be such proof that no imposture can pretend to and whether one single proof, to avoid confusion, is not to be found to accomplish this.

And you say that you cannot imagine but that, there must be such a proof, because every truth is in itself clear, and one; and therefore, that one reason for it, if it be the true reason, must be sufficient; and if sufficient, it is better than many; for multiplicity confounds, especially weak judgments.

Sir, you have imposed a hard task upon me; I wish I could perform it. For though every truth is one, yet our sight is so feeble that we cannot always come to it directly, but by many inferences, and laying of things together.

But I think that in the case before us there is such a proof as you require, and I will set it down as briefly and as plainly as I can.

First, then, I suppose that the truth of the doctrine of Christ will be sufficiently proven, if the matters of fact which are recorded of Him in the gospels be true; for His miracles, if true, do vouch the truth of what He delivered.

The same is to be said as to Moses. If he brought the Children of Israel through the Red Sea in that miraculous manner which is related in Exodus, and did such other wonderful things as are there told of him, it must necessarily follow that he was sent from God; these being the strongest proofs that we can desire, and which every Deist will acquiesce in, if he saw them with his eyes. Therefore the stress of this cause will depend upon the proof of these matters of fact.

And the method I will take is, First, to lay down such rules as to the truth of matters of fact in general, that where they all meet, such matters of fact cannot be false. And then, Secondly, to show that all these rules meet in the matters of fact of Moses and of Christ; and that they do not meet in the matters of fact of Mahomet, of the heathen Deities, nor can possibly meet in any imposture whatsoever.

The rules are these:—

1. That the matter of fact be such as that men's outward senses, their eyes and ears, may be judges of it.

2. That it may be done publicly in the face of the world.

3. That not only public monuments be kept up in memory of it, but some outward actions be performed.

4. That such monuments, and such actions or observances, be instituted, and do commence from the time that the matter of fact was done.

The first two rules make it impossible for any imposture to deceive men at the time it was said to be done, because every man's eyes and senses would contradict it. For example, suppose any man should pretend that yesterday he divided the Thames, in presence of all of the people of London, and carried the whole city, men, women and children, over to Southwark, on dry land, the waters

standing like walls on both sides. I say, it is morally impossible that he could persuade the people of London that it was true, when every man, woman and child could contradict him, and say that this was a notorious falsehod, for that they had not seen the Thames so divided, nor had gone over on dry land. Therefore I take it for granted (and I suppose, with the allowance of all Deists in the world) that no such imposition could be put upon men at a time when such was said to be done.

Therefore it only remains that such so-called matter of **face might be invented some time after,** when the men of that generation, wherein the thing was said to be done, are all dead and gone; and the credulity of after ages might be imposed upon and made to believe that things were done in former ages which were not.

And for this the last two rules secure us as much as the **first two** for whenever such an imposture came to be invented, if monuments were said to remain of it, and likewise that public actions and observances were constantly used ever since the imposture was said to be done, the deception must be detected by no such monuments appearing and by the experience of every man, woman and child who must know that no such actions or observances were ever used by them. For example: Suppose I should now invent a story of something done a thousand years ago. I might perhaps get some to believe it, but if I say that not only such a thing was done, but from that day to this every man, at the age of twelve years, had a joint of his little finger cut off; and that every man in the nation lacked a joint of such a finger, and that this institution was said **to be part of the imposture said to have been done so many years ago,** and vouched as a proof and confirmation of it, and as having descended without interruption, and been constantly practiced, in memory of such imposture, from the time such imposture was said to have been done; I say that it is impossible that I should be believed in such a case, because every one could contradict me as to the mark of cutting off a joint of the finger; **and that, being part of my original imposture, must demonstrate the whole to be false.**

Let us now come to the second point, to show that the matters of fact of Moses and of Christ have all these rules or marks before mentioned; and that neither the Imposture of Mahomet, nor what is reported of the heathen deities, have the like, and that no imposture can have them all.

As to Moses, I suppose it will be allowed me, that he could not have persuaded 600,000 men besides women and children, making a total of perhaps 3,000,000 of people, that he had brought them out of Egypt, through the Red Sea, fed them forty years, without bread, by miraculous manna, and the other matters of fact recorded in his books, if they had not been true. Because every man's senses that were then alive must have contradicted it. And, therefore, he must have imposed upon the sense of sight of all if he could have made them believe it, when it was false, and no such things done. So that there are the first and second of the above mentioned four marks.

For the same reason, it was equally impossible for him to have made them receive his five books as truth and not to have rejected them as a manifest imposture, which told of all of these things as done before their eyes, if they had not been so done. See how positively he speaks to them in Deuteronomy 11:2-7: "And know ye this day; for I speak not with your children which have not known, and which have not seen the chastisement of the Lord, your God, His greatness, His mighty hand, and His stretched out arm and His miracles, and His acts, which He did in the midst of Egypt unto Pharaoh the king of Egypt, and unto all his land; and what He did unto the army of Egypt, unto their horses, and to their chariots; how He made the water of the Red Sea to overflow them as they pursued after you, and how the Lord hath destroyed them unto this day; and what He did unto you in the wilderness, until ye came into this place; and what He did unto Dathan and Abiram, the sons of Eliab, the son of Reuben; how the earth opened her mouth, and swallowed them up, and their households, and their tents, and all the substance that was in their possession, in the midst of all Israel; but your eyes have seen all the great acts of the Lord which He did," etc.

From hence we must suppose it is impossible that these books of Moses, if an imposture, could have been invented and put upon the people who were then alive, when all these things were said to have been done.

The utmost, therefore, that even a supposition can stretch to, is that these books were written **in some age after Moses, and put out in his name.**

And to this I say that, if it was so, it was impossible that these books should have been received as the books of Moses, in that age where in they may have been supposed to have been first invented. Why? **Because they speak of themselves as delivered by Moses, and kept IN THE ARK from his time.** As it is written: "And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished, that Moses commanded the Levites, who bare the ark of the covenant of the Lord, saying, take this book of the law, and put it in the side of the ark of the covenant of the Lord your God, that it may be there for a witness against thee" (Deut. 31:24-26). And again, because there was a **copy of this book to be written by,** and IN POSSESSION OF, THE KING, whom the Lord in after times should choose for His people, as we read: "And it shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book out of that which is before the priests, the Levites; and it shall be with him, and he shall read therein all the days of his life; that he may learn to fear the Lord his God, to keep all the words of this law and these statutes, to do them; that his heart be not lifted up above his brethren, and that he turn not aside from the commandment, to the right hand, or to the left to the end that he may prolong his days in his kingdom, he and his children, in the midst of Israel" (Deut. 17:18-20).

Here you see that this book of the law speaks of itself, not only as a history or relation of what things were then done, but as the standing and municpal law and statutes of the nation of the Jews, binding the kings as well as people.

Now, in whatever age after Moses you will suppose this book to have been forged, it was impossible it could be received as truth; because it was not then to be found, **either in the ark, or with the king, or anywhere else;** for when first invented, everybody must know that they had never heard of it before. And therefore they could not by any possibility believe it to be the book of their statutes, and the standing law of the land, which they had all long received, and by which they had been governed.

Could any man now, at this day, invent a book of statutes or acts of parliament for England and make it pass upon the nation as the only book of statutes that ever they had known? As impossible was it for the books of Moses, as if they were invented, in any age after Moses, to have been received for what they decare themselves to be, namely, the statutes and municipal law of the nation of the Jews; and to have persuaded the Jews that they had owned and acknowledged these books all along from the day of Moses, to that day in which they were first invented; **that is, that they had owned them before they had ever so much as heard of them.** Nay, more, the whole nation must, in an instant, forget their former laws and government, if they could receive these books as being their former laws. **And they could not otherwise receive them, because they vouched themselves so to be.** Let me ask the Deists but one short question: Was there ever a book of sham laws, which were not the laws of the nation, palmed upon any people since the world began? If not, with what face can they say this of the book of laws of the Jews? Why will they say that of them, which they confess to be impossible in any nation, or among any people?

But they must be yet more unreasonable. For the books of Moses have a further demonstration of their truth than even the other law books have; for they not only contain the laws, but give an historical account of their institution, and the practice of them from that time; as of the Passover, in memory of the redemption from death of the first-born of Israel in Egypt (Exodus 12 21-30); of all their first-born both of man and beast, being by a perpetual law dedicated to God; and the Levites taken for all the first-born of the Children of Israel (Num. 8:17-18); of Aaron's rod, which budded, which was kept in the ark, in memory of the rebellion and wonderful destruction of Korah, Dathan and Abiram, and for the confirmation of the priesthood to the tribe of Levi (Num. 16, 17); of the Pot of Manna, in memory of their having been fed with it forty years in the wilderness (Exodus 16:32-36); of the Brazen Serpent, which was kept and remained to the days of Hezekiah (2 Kings 18:4), in memory of that wonderful deliverance by only looking upon it, from the biting of the Fiery serpents. (Num. 21:9).

And besides these remembrances of particular actions and occurrences, there were other solemn institutions in memory of their deliverance out of Egypt, in general, which included all the particulars. As of the Sabbath (Deut. 5: 15); **of their daily sacrifices, and yearly expiation, their new moons, and several feasts and fasts.** Also the Sabbatical year every seventh year, when the land was to be neither sown nor reaped, but to rest and keep Sabbath. And again there was to be kept the year of jubilee every fiftieth year. So that there were yearly, monthly, weekly, daily remembrances and recognitions of these things.

And not only so, but the books of the same Moses tell

us that the Tribe of Levi was chosen by God to serve in His Tabernacle, that His Priests belonged to this tribe, by whose hands, and none other, the sacrifices of the people were to be offered, and these solemn institutions to be celebrated. That it was death for any other to approach the altar. That their High Priest wore a glorious mitre and magnificent robes of God's own contrivance, with the miraculous Urim and Thummin in his breast-plate, whence the divine responses were given (Exodus 28:30; Num. 27: 21). That at his word the king and all the people were to go out and to come in. That these Levites were likewise the chief judges even in all civil cases and that it was death to resist their sentence (Deut. 17:8-13). Now whenever it can be supposed that these books of Moses were forged in some ages after Moses, it is impossible they could have been received as true, unless the forgers could have made the whole nation believe that they had received these books from their fathers, had been instructed in them when they were children, and had taught them to their children; moreover, that they had all been circumcised, and did circumcise their children, in pursuance of what was commanded in these books; that they had observed the fiftieth year jubilee, seventh year Sabbath for the land, yearly passover, the weekly Sabbath, the new moons, and all these several feasts, fasts, and ceremonies, commanded in these books; that they had never eaten any swine's flesh, or other meats prohibited in these books: that they had a magnificent tabernacle, with a visible priesthood to administer in it, which was confined to the tribe of Levi, over whom was placed a glorious High Priest, clothed with great and mighty prerogatives, whose death only could deliver those that fled to the cities of refuge (Num. 35:25-28); and that these priests were their ordinary judges, even in civil matters. I say, was it possible to have persuaded a whole nation of men that they had known and practiced all these things, if they had not done so? Or, secondly, to have received a book for truth, which said that they had practiced them, and appealed to that practice? So that here are the Third and Fourth of the Marks above mentioned.

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*The twelve stones set up at Gilgal, on the banks of the Jordan in the days of Joshua, the successor of Moses, were commemorative of Israel's crossing the river, and entering the land, in the same way that the passover and other Mosaic observances were memorials of their redemption and their wonderful exit from Egypt, as it is written, "And the people came up out of Jordan on the tenth day of the first month, and encamped in Gilgal, on the east border of Jericho; and those twelve stones which they took out of Jordan, did Joshua pitch in Gilgal. And he spake unto the children of Israel saying, When your children shall aks their fathers in time to come, saying, What mean these stones? Then ye shall let your children know, saying, Israel came over this Jordan on dry land. For the Lord your God dried up the waters of Jordan from before you, until ye were passed over, as the Lord your God did to the Red Sea, which he dried up from before us, until we were gone over that all the people of the earth might know the hand of the Lord, that it is mighty; that ye might fear the Lord your God forever." (Josh. 4: 19-24.)

Another parallel case is that of the deliverance of the Jews from their enemies, in the book of Esther, and the two days of Purim, kept through all succeeding generations in commemoration thereof, as it is written: "The Jews ordained and took upon them, and upon their seed, and upon all such as joined themselves unto them, so as it should not fail, that they would keep these two days according to their writing and according to their appointed time, every year; and that these days should be remembered and kept throughout every generation, every family, every province and every city, and that these days of Purim should not fail from among the Jews, nor the memorial of them perish from their seed (Esther 9:27-28).

(To be continued.)

RESOLUTIONS OF THE LAMBETH CONFERENCE, 1930

(Continued from last issue.)

IV.

THE ANGLICAN COMMUNION.

1. That this Conference affirms that the true constitution of the Catholic Church involves the principle of local autonomy based upon a common Faith and Order, and recommends to the faith those sections of the Report of Committee IV., which deal with the Ideal and Future of the Anglican Communion.

2. That this Conference approves the following statement of the nature and status of the Anglican Communion, as that term is used in its Resolutions:

The Anglican Communion is a fellowship, within the One Holy Catholic and Apostolic Church, of those duly constituted Dioceses, Provinces or Regional Churches in communion with the See of Canterbury, which have the following characteristics in common:

(a) They uphold and propagate the Catholic and Apostolic Faith and Order as they are generally set forth in the Book of Common Prayer as authorized in their several Churches;

(b) They are particular or national Churches, and, as such, promote within each of their territories a national expression of Christian truth, life and worship; and

(c) They are bound together not by a central legislative and executive authority, but by mutual loyalty sustained through the common counsel of the Bishops in conference.

The Conference makes this statement praying for and eagerly awaiting the time when the Churches of the present Anglican Communion will enter into communion with other parts of the Catholic Church not definable as Anglican in the above sense, as a step towards the ultimate reunion of all Christendom in one visibly united fellowship.

The Consultative Body.

3. (a) That this Conference re-affirms the opinion expressed in Resolution 44 of the Lambeth Conference of 1920, "that the Consultative Body is of the nature of a continuation committee of the Lambeth Conference, and neither possesses nor claims any executive or administrative power."

(b) That the Consultative Body should be prepared to advise on questions of faith, order, policy or administration, referred to it by any Bishop or group of Bishops, calling in expert advisers at its discretion, and reserving the right to decline to entertain any particular question.

Further and consequently, that the Committee of Students of Liturgical Questions recommended in Resolution 38 of the Lambeth Conference of 1920 should not be reappointed.

(c) That the usual duties of the Consultative Body of the Lambeth Conference should be:

(1) To carry on the work left to it by the preceding Conference.

(2) To assist the Archbishop of Canterbury in the preparation of the business of the ensuing Conference.

(3) To deal with matters referred to the Archbishop of Canterbury on which he requests its aid.

(4) To deal with matters referred to it by any Bishop or group of Bishops subject to any limitations upon such references which may be imposed by the regulations of local Churches.

(d) That this Conference recommends that hereafter the members of the Consultive Body should consist of not less than eighteen members, appointed to represent the Lambeth Conference by the Archbishop of Canterbury, with due regard to regional requirements, after consultation with the Metropolitans and Presiding Bishops: vacancies being filled in the same way. Further, that the first appointment should be made within eighteen months of this meeting of the Conference, the present Consultive Body continuing to function in the meantime, and that those then appointed should hold office until the next meeting of the Conference.

4. That this Conference, believing the formation of a central Appellate Tribunal to be inconsistent with the spirit of the Anglican Communion, holds that the establishment of final Courts of Appeal should be left to the decision of local and regional Churches.

Provincial Organization.

5. (a) That in view of the many advantages of the organization of Dioceses into Provinces and the corresponding difficulties and dangers of isolation, the formation of Provinces should everywhere be encouraged.

(b) That the minimum organization essential to provincial life is a College or Synod of Bishops which will act corporately in dealing with questions concerning the faith, order and discipline of the Church.

(c) That four is the minimum number of Dioceses suitable to form a Province.

(d) That the balance between provincial authority and diocesan autonomy may vary from province to province according to the constitutions agreed upon in each case.

6. Without prejudice to the provisions of any constitution adopted by any Province or Regional Church, the Conference advises that when the Bishops of a group of Dioceses under the oversight of the Archbishop of Canterbury or attached to some other Province have prepared and accepted a tentative constitution for a Province, they should notify this to the authorities under which they have hitherto worked, and request that the new Province be recognized as such and that they be released from obedience to other authority, as far as is necessary to enable them to subscribe to the constitution of the new Province, and (if so required) take the oath of canonical obedience to its Metropolitan. If this request be granted, the new Province may then be formally constituted by the procedure of the Bishops and clergy subscribing to its constitution and of the Bishops (if so required) taking the oath of canonical obedience to its Metropolitan; and the Metropolitan or Presiding Bishop should thereupon notify all Metropolitans and Presiding Bishops in the Anglican Communion of the formation of the Province.

7. That where the office of Metropolitan is attached to a particular See, the other Dioceses of the Province should have some effective voice in the election of a Bishop to that See.

8. (a) That the successive stages at which a newly-founded Diocese can be entrusted with greater responsibility, whether for legislation and general government, or for the election of its Bishop, should be determined by the provincial authorities or the Archbishop of Canterbury (as the case may be) in consultation with the Bishop.

(b) That where the appointment of a Bishop still remains with the provincial authorities or the Archbishop of Canterbury, it is generally desirable that the Diocese should in some way be consulted before such appointment is made.

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9. The Conference recognizes with thankfulness the provincial organization attained in Japan and China, whereby the Nippon Sei Kokwai and the Chung Hua Sheng Kung Hui have become constituent Churches of the Anglican Communion, and welcomes the Japanese and Chinese Bishops now present for the first time in the history of the Lambeth Conference.

10. The Conference welcomes the measure of progress already made towards the formation of a single Province in East Africa.

11. That, saving always the moral and spiritual independence of the Divine Society, the Conference approves the association of Dioceses or Provinces in the larger unity of a "national Church," with or without the formal recognition of the Civil Government, as serving to give spiritual expression to the distinctive genius of races and peoples, and thus to bring more effectually under the influence of Christ's Religion both the process of Government and the habit of society.

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12. That in view of differences of standard and qualification for Holy Orders demanded in the various provinces, the Conference considers the principle of discrimination involved in such regulations as the Colonial Clergy Act to be legitimate—not only in England, but in any Province which so desires.

13. That the Conference requests the Archbishop of Canterbury to appoint a Committee of persons representing each Church concerned to confer with the Church of England Pensions Board on the comprehensive scheme of reciprocal arrangements for Clergy pensions which has been submitted by the Board, so that such representatives may report thereon to their respective Churches.

V.

THE MINISTRY OF THE CHURCH.

The Sacred Ministry.

1. Inasmuch as the ministry is the gift of God through Christ and is essential not only to the being and well-being of His Church, but also to the extension of His Kingdom, and inasmuch as our Lord taught us to pray for its increase, this Conference expresses the hope that regular and earnest prayer for the ministry may be offered and teaching about vocation may be given throughout the whole Church, both at the Ember seasons and at other times.

2. The Conference is convinced not only that it is the duty of the Church to foster vocation to the ministry, but that it behooves every clergyman, schoolmaster, parent and indeed every Christian ma nand woman to seek qut and encourage signs of such vocation.

3. While recognizing with gratitude the support given in recent years to funds which assist the training of candidates for the ministry and while believing that those who had heard the call should exercise all possible self-help in responding to it, the Conference places on record its conviction that it is the privilege and duty of the Church to find when necessary the means for the training of those whom God has called.

4. In view of the rise in the standard of education and of the constantly increasing opportunities of University training, this Conference deems it important that candidates for Holy Orders should in most cases be graduates of a University as well as properly trained in the special studies which belong to their calling. In particular the Conferences expresses the hope that the Church will take every opportunity both for seeking and for training candidates in new Universities which have been established in great cities and elsewhere and with a view to promoting this logical study in these and other Universities, the Conference expresses the hope that the Church will take the Church should establish theological colleges in close connection with Universities, and should join with the representatives of other Churches in establishing theological faculties in them.

5. In the matter of special preparation of candidates for the ministry, the Conference regards a competent knowledge of the Bible, of Christian worship, history, theology and morals, and pastoral work, together wtih training in the devotional life, as of the first importance. To this should be added instruction in reading and preaching. Beyond this we are anxious not to overload the curriculum of our theological colleges, but we believe it to be advantageous that students should be given such elementary instruction in psychology, the art of teaching, social economics and other studies bearing upon their life-work as will encourage them to maintain their interest in these subjects after ordination. We express the hope that greater efforts will be made to stimulate the intellectual and spiritual life of the clergy especially in the earlier years of their service.

6. The Conference for reasons given in the Report of its Committee on the Ministry cannot recommend a widespread adoption of the proposal that men of mature age and assured position might be called by authority, and if willing, ordained to the priesthood without being required to give up their present occupation, but while declaring that ordination to the priesthood involves full and lifelong service, not to be made subservient to any other interests, it sees no insuperable objection to the ordination, with provincial sanction and under proper safeguards, where the need is great, of such auxiliary priests. Further, in order to meet the present pressing need, the Conference would not question the action of any Bishop who, with the sanction of the national, regional or provincial Church concerned, should authorize such licensed Lay Readers as he shall approve to administer the chalice at the request of the parish priest.

Deaconesses.

7. The Order of Deaconesses is for women the one and only Order of the ministry which we can recommend our branch of the Catholic Church to recognize and use.

8. The Ordination of a Deaconess should everywhere include Prayer by the Bishop and the Laying of on Hands, the delivery of the New Testament to the candidate, and a formula giving authority to execute the office of a Deaconess in the Church of God. Such ordination need not be at the Ember seasons and should not be combined with an ordination of Priests or Deacons, but should always be held in the face of the Church.

9. Under the Sanction of the Province, the Bishop may, on the request of the Parish Priest entrust the following functions to the ordained Deaconess:

(a) to assist the minister in the preparation of candidates for Baptism and Confirmation.

(b) to assist at the administration of Holy Baptism by virtue of her office.

(c) To baptize in church, and to officiate at the Churching of Women.

(d) in church to read Morning and Evening Prayer and the Litany, except such portions as are reserved to the Priest and to lead in prayer; with the license of the Bishop, to instruct and preach, except in the service of Holy Communion.

10. The Conference re-asserts the words of the Lambeth Conference, 1920, viz.: "The office of a Deaconess is primarily a ministry of succour, bodily and spiritual, especially to women, and should follow the lines of the primitive rather than of the modern Diaconate of men. It should be understood that the Deaconess dedicates her-

self to a life-long service, but no vow or implied promise of celibacy should be required as necessary for admission to the Order.

The Ministry of Women.

11. The Conference wishes to insist on the great importance of offering to women of ability and education, who have received adequate special training, posts which provide full scope for their powers and bring to them real partnership with those who direct the work of the Church, and genuine responsibility for their share of it, whether in parish or diocese; so that such women may find in the Church service a sphere for the exercises of their capacity. Women of special qualifications, whether Deaconesses or not, should be commissioned by the Bishop to speak at other than the regular services, or to conduct retreats, or to give spiritual counsel.

12. Every stipendiary woman-worker, whether parochial or other, should receive formal recognition from the Bishop, who should satisfy himself not only of her general fitness, but also that an adequate stipend is secured to her with provision for a pension, and that she works under a definite form of agreement.

The Ministry of Healing.

13. This Conference commends to the Church "The Ministry of Healing" (S. P. C. K., 1924), being the Report of a Committee set up in accordance with Resolution 62 of the Lambeth Conference of 1920.

14. Methods of Spiritual Healing, such as Unction or the Laying on of Hands, should be used only in close conjunction with prayer and spiritual preparation.

15. There is urgent need for cooperation between clergy and doctors since spiritual and physical treatment are complementary and equally necessary for true well-being.

16. Seeing that the ministry of the Church is a ministry for the whole man, it is of the utmost importance that the Clergy should equip themselves for a fuller understanding of the intimate connection between moral and spiritual disorders and mental and physical ills.

Religious Communities.

17. We recognize with thankfulness the growth of Religious Communities both of men and women in the Anglican Communion and the contribution which they have made to a deeper spiritual life in the Church and their notable services in the mission field, but advise the establishment, by Canon or other means, of closer cooperation between the Episcopate and the Communities on the general lines indicated in the Report of the Committee.

VI.

Youth and Its Vocation.

18. This Conference commends the Report of the Committee on Youth and its Vocation to the careful attention of the Church and hopes that in all parts of the Anglican Communion the Bishops, with the assistance of the Clergy and Laity, particularly of representatives of youth, will face the facts of the situation and the challenge which they constitute to the whole Christian Church: believing that the great tasks before the Church today call for a new measure of devotion to Christ and His Church on the part of all, both young and old.

TWELFTH SUNDAY AFTER TRINITY.

The Collect for today is an acknowledgment of our belief in the readiness of God to hear and answer our prayers, and not only to answer but to give much more freely than that we ask for. Realizing our dependence we come to Him in our weakness, knowing His power and that from the Giver of every good and perfect gift, and abundant outpouring will descend upon us. As we pray in the Name of Jesus Christ, being assured of His sufficiency and of our insufficiency as so well shown in the Epistle for today, where Saint Paul applies this principle to the case of the Christian ministry.

We find in the Gospel for today a beautiful illustration of the Collect in the story of the healing of the deaf and dumb; the friends of the afflicted one besought the Lord that He should lay His hands on the sufferer. This He does not do, but, instead, He touches the parts affected and utters the word of Power, "Ephhata," that is, be opened. We present in prayer our necessities, He supplies them how and when He sees best. "He that planted the ear, shall he not hear? He that formed the mouth, shall he not speak? He that unstopped the ear of the deaf and loosened the tongue or tongue of the dumb, is he not thereby proclaimed the Master of them?

William E. Callender.

MY WORDS.

A verse to memorize for every day of the year.

Give ear, O ye hearers, and I will speak; and hear, O earth, the words of my mouth.—Deut. 32:1.

THIRTY-FIFTH WEEK.

Riches.

He that maketh haste to be rich shall not be innocent.—Prov. 28:20.

The deceitfulness of riches choke the word.—Matt. 13:22

Jesus saith, "How hardly shall they that have riches enter into the kingdom of God!"—Mark 10:23.

They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition.

For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.—1 Tim. 6:9, 10.

Go to now, ye rich men, weep and howl for your miseries that shall come upon you.

Your riches are corrupted, your gold and silver is cankered; and the rust of them shall eat your flesh as it were fire.—James 5:1-3.

"The time is short": seek little here below;
Earth's goods would cumber thee and drag thee down;
Let daily food suffice; care not to know
Thought for tomorrow—it may never come.
Thou canst not perish, thy Lord is nigh,
And His own care with all thy need supply.

FAVORITE SCRIPTURE VERSE.

(In this space each week will appear a favorite passage of Scripture as sent in by a different reader. Every one is, therefore, invited to send us their favorite verse. It is suggested all who can, join with the rest of us in committing to memory the verse which appears here each week, including its location in the Holy Book; and in due time your memory chest will be laden with choice, eternal treasures, indeed. "Thy word have I hid in my heart, that I might not sin against thee," Ps. 119:11.)

This week the following verse was submitted by

Mrs. Leona Castlen, San Francisco, Cal.:

"Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the home of the Lord foverer.—Psalm 23:6.

Who will send one from the far-away places as well as the near?

A MODEL COMMANDER.

It is recorded that an American General was once asked who, in his opinion, was the most reliable of the corps commanders, and he unhesitatingly answered, General Hancock. He said: "If I wanted a man to stay where I put him, if I located him at night and wanted to find him right there in the morning, I'd select Hancock." And then, further, the General said:

"For genuine politeness and gentle regard for women Hancock was incomparable. If Mrs. Hancock came into his room twenty times in half an hour he would always stand up."

There is a compliment, indeed. The bravest commander was the most courteous to women, and, what was best of all, he included his own wife among the objects of his courtesy. That is something many men forget—they are courteous to all women except to their own wives.

"IN THIS SIGN CONQUER."

It is announced that the Royal Army Chaplains' Department has received permission from the King to adopt the motto, "In This Sign Conquer", and the words have been embodied in the badges and insignia of the department. Christianity will ever be associated with this motto, for it was adopted by Constantine prior to his great victory that did so much to spread the belief. As Constantine was marching against the forces of Maxentius, according to Eusebius, there appeared to him in the noonday sky the vision of a flaming cross and the legend, "By This Conquer". According to other accounts, Constantine saw the sign in a dream. He embraced Christianity, and, defeating Maxentius in 312, became undisputed master of Rome and the West, and Christianity, though not accepted as the official religion, was tolerated throughout the Empire.—The Church of England Newspapers.

COMMENTS FROM THE BRITISH PRESS

WE QUOTE from The Church of England Newspaper, The Record, and The Guardian, published in London, the first reactions to the outcome of the Lambeth Conference.

A RETROSPECT OF LAMBETH 1930."

By the Bishop of Ripon.

A man's first Lambeth Conference is a fascinating and bewildering experience: by turns inspiring and depressing, but, above all, exhausting to body, mind and spirit at once. Moreover, the whole process and technique are such that those who have, for over five weeks, been immersed in it are perhaps least of all capable of at once assessing the results achieved, or seeing how they will strike an outside eye. At least it is certain that no single Bishop is entirely satisfied with these results any more than he is with the documents in which they are presented. So my first appeal to those who study the Report would be to try to picture the conditions under which it had to be produced. Especially does this apply to things said, or not said, which disappoint expectations, even though those behind the scenes are forbidden to reveal the happenings which help to account for, if not always to justify, the resolutions reached.

Thus, pages which to the outside reader look like smooth coherent reading-matter will, for some time at least, remind their framers of the battle areas in France. A single phrase will represent the shattered remnant of a bulwark: a specially big shell-hole, here and there, will mark where some cherished paragraph or resolution has disappeared without a trace.

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Another necessary reminder is that it is a tradition of the Conference to sacrifice almost anything for the nearest possible approach to unanimity. By this method striking results were, time and again, achieved. But it involves the risk of rating the shadow higher than the substance, and forgetting that even unity comes second to truth. In the 1920 "Appeal to all Christian People" much store was set by the proposal for "Exchange of Commissions" as a way of bringing different ministries within one Order. But the unreality of this expedient soon appeared, and this year it has been quietly buried. It remains to be seen whether, in the same quest of unanimity, we of 1930 have not here and there courted similar disappointments. **Still, the outstanding fact remains that at the very point where splits and breakdowns were most freely prophesied, there the Conference achieved a series of unanimous resolutions, the results of which may well be epoch-making.** I refer, of course, to the "South India Scheme."

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I am not myself convinced as yet that this was the most important bit of the Conference's many-sided work, nor yet that its results will necessarily be beneficent. Much depends on the reactions of the next few weeks: even more on steps that will probably not come to be taken for many years. But it is the section of our Report which will most interest at any rate the ecclesiastical world, so, at the cost of turning away from other topics of immense importance, I must try to bring out the rather complicated "inwardness" of the solution which found such unanimous support.

At this point the Report on "Unity" (No. 3) interlocks with that on the Anglican Communion (No. 4), which should be taken with it. And here, too, to my own mind, appears most clearly the characteristic strength and weakness of our work this year. Long sight has been given to our leaders, with power to envisage clearly the ultimate working out of tendencies in the Anglican Communion to which this Conference has given at once an impetus and an endorsement. But have we helped to lift the mists from the valley pathway of the nex decade, or have we made it more difficult to find and follow? That the next few weeks will do much to reveal.

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Briefly, the Conference has been led to recognize that, in proportion as the 1920 Appeal succeeds, the Anglican Communion will have reached a point at which the word "Anglican" is a misnomer; and component parts of it which, like the four South Indian dioceses, seek to act upon that Appeal will have to fulfil their destiny in partial detachment from us. The new united Church of South India, when it comes, will be "a distinct province of the Universal Church, with a rule and character of its own." Its communion with Churches of the present Anglican Communion, while "very real," will not be "full," in the technical sense, till its ministry has become homogeneously episcopal. Even then it will not be an "Anglican" Church in the now accepted sense, viz., that its Bishops are, as such, entitled to sit and vote in the Lambeth Conference.

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Now the hope of the whole Indian Episcopate is that, before very long, the rest of the present "Anglican" Province will be able to rejoin their temporarily separated brethren in a great Church of India on what we now call "South India" lines. If, as is hoped, the same model is followed in China, Persia, Japan, etc., there will, in each case, be at some stage a partial loss of full communion with the Church of England, and a detachment from the Anglican Communion of whole limbs of its present body which, even when "full" Communion is re-achieved, will not be parts of the Anglican Communion, but "distinct provinces of the Universal Church." This, from one point of view, is natural and logical. It corresponds with the growth of nationalism everywhere, and the reluctance of "native" Churches in other lands to be permanently labelled "Made in England." Though, incidentally, it has made it easier for the Anglo-Catholic opposition to accept the South India Scheme, it is really a concession to the non-Episcopal partners in that scheme, who did not wish to be "absorbed" in the "Anglican" Communion.

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But, for all that, it represents a serious risk. It threatens at least the geographical catholicity of the Anglican Communion, that reward of missionary expansion in the last hundred years or so which has given the Lambeth Conference itself its ecumenical character and weigh. Without this, Anglicanism, as a definite theological and ecclesiastical tradition, represented roughly by the Book of Common Prayer, stands to be weakened in its witness just when that witness needs to be strengthened more than ever. The new "distinct Provinces of the Universal Church" may remain broadly Anglican in this sense, or again they may not. They will (as at present envisaged) lie outside the sphere of influence of the Lambeth Conference; and our relations with them may be no closer than our relations with the Orthodox and the old Catholic Churches will be, if and when we reach full communion with them. If all goes on according to plan, and fulfills the hopes of "Lambeth 1930," **Anglicanism will indeed gain its life by losing it in the greater, more many-sided unity which it will have done so much to achieve.** But that is a big "if," and must be faced: and some of us could face it with fuller confidence if, with so much clear prevision of a distant future in far-off places, there had been less mistiness and hesitation about next steps in the at least equally urgent task tion 24) where we pleaded for a door ajar.

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It is here, I am afraid, that the great majority of English Church-people, outside Anglo-Catholic circles, will be most disappointed with the "Unity" Report, to say nothing of what the non-Episcopal Churches may feel. Many of us hoped that the recognition, in 1920, of the "spiritual reality" of certain non-Episcopal Ministries would have lead in 1930 to some such limited sanction of occasional intercommunion as (in our belief) would best prepare the way for organic unity later on. But all we could get was what might be called a barbed-wire loop-hole (cf. Resolution 24) where pleaded for a door ajar.

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We have, however, instead (in Resolution 28) what may prove more practically useful, and more appropriate at this difficult stage in the movement for unity: a unanimous appeal for joint action in evangelising those in our own countries who are outside all the Churches, as a means, incidentally, of "expressing and strengthening that sense of unity in the Gospel which binds together in spiritual fellowship those who are separated from one another in Church allegiance." Here, at any rate, is a sign-post to advance at home; and there are others for those who have eyes to see. And, quite apart from the Unity Report, there is abundant evidence in the other five that the Anglican Communion is facing and (however cautiously) moving forward. It is for those of us who want to be "progressives" to press for progress in all these indicated directions, rather than dwell on those moves which, as yet, we cannot make. After all, the action most urgently demanded may well be in the moral rather than the ecclesiastical region: for it is in the moral region that the mists which hinder ecclesiastical progress mostly rise.

From The Guardian the following broad view:

The fact that is now fully grasped is the new relation between the Church of England and the Church overseas. The

outlook of the Anglican Communion is no longer insular; today it is ecumenical, world-wide. The change is due to the growth of that Communion and to the increased efficiency and vitality of its more distant parts. This is a change to which Churchmen in England must learn to accustom themselves. But is it a change entirely congenial to the free and elastic spirit of Anglicanism, and one that is full of hope for the future? In the first four Conferences the English bishops dominated the scene. In the fifth and sixth, the bishops from the Dominions, the United States, and the mission fields, played an increasingly important part. In the recent Conference the last vestige of English control disappeared. The English bishops have a great and invaluable contribution to make—a contribution that arises in part from their close connection with the ancient seats of learning that have done so much to enrich Anglicanism—and they are making it. But the problems that arise overseas in new and growing countries and through contact with ancient but changing civilizations must find their solution in the places where they belong. It is not the case that the home Church—so to call it—is failing of power. One of the gains of the Conference has been the proof that it is not. More than one of the overseas bishops have borne testimony of their delight in finding signs of growth and freshness of outlook and development that were not present in 1920. In the intervening years the Church in England has made steady progress along the lines of self-development and self-control. What is happening is that a juster equilibrium is being established, and a greater mutual respect and understanding. There is a sense in which England must always remain the centre. The presence in the midst of the metropolitical throne of Canterbury alone would be a guarantee of that. The prestige of that see is indeed enhanced the wider that Anglicanism flings its influence.

It is too early to assess at their full value the conclusions that have been reached. The report deserves wide study and careful pondering. It should be in the hands of everybody who cares about the influence of the Christian faith. But there are certain elements in it that demand early attention. First among these comes that which stands first in the report. The Christian Doctrine of God is the Church's primary care. The need for its reassertion in living terms is manifest. The utterance on this subject is a massive piece of work. It is in touch with modern thought; but it avoids the snare of identifying the Christian teaching with any passing philosophy, however popular or attractive.

Noticeable among the resolutions is one that reaffirms, in impressive terms, the place that Scripture must occupy in Christian faith. Next in importance undoubtedly are the reports and conclusions on Christian Unity. At one time it was thought that the Conference might here be compelled merely to mark time. The appeal of 1920 had led to much exploration of difficulties, but not much headway seemed to have been made towards their resolution. The abrupt refusal of Rome to welcome any advances, and the small response made by the Free Churches in England—apart from certain distinguished leaders—supported such a view. But the Conference has shewn that outside England things are very different. The Orthodox Churches sent to Lambeth the most distinguished and representative body of delegates that have visited any Western Church for centuries; the results in mutual understanding and fraternity are not the least remarkable result of the Conference. Never before has so authoritative a delegation of the Old Catholics conferred with the Anglican bishops of Lambeth. Three of the four inheritors of the great Catholic and episcopal tradition have come into close relation. At the same time in the South Indian scheme a new and original experience which may ultimately bear fruit throughout the Protestant world has received the unanimous blessing of the Anglican bishops. Under the heading of Christian Witness a more distinct lead has been given, in regard to peace and marriage questions, than ever before. The immediate duty of Christian people is to read, mark and learn, with all thanksgiving, the notable conclusions reached by representatives of the Anglican Communion throughout the world.

The Record feels compelled in the interest of Truth to voice some criticism. We quote:

We rejoice at the breadth of outlook with which many controversial questions are treated, and with the spirit of real Catholic Christianity that underlies the whole document. We expected nothing less and could wish for nothing better. "As Jesus Christ is the Crown, so also is He the criterion of all revelation. We would impress upon Christian people the necessity of banishing from their minds ideas concerning the character of God, which are inconsistent with the character of Jesus Christ. We believe that the work of our Lord Jesus Christ is continued by the Holy Spirit, who not only interpreted Him to the Apostles, but has in every generation inspired and guided those who seek truth." And we hold with a conviction that cannot be shaken, that all attempts to interpret the Mind of God as revealed in His Divine Son must be brought to the test of the New Testament. Every other authority is secondary, and it is not in the power of any development of ecclesiasticism to expound Truth in a manner opposed to that found in the Gospel. Truth is unfolded, and in its evolution before our eyes carries its lesson, so long as Christian doctrine is in accord with the teaching of our Lord. When once that which claims to be Church doctrine clashes with what is revealed as His mind and thought, it has to be rejected, no matter how imposing authority may seem.

Written all over the Report of the Committee, that considered the Unity of the Church, is the notion of Economy—"a technical term representing administrative action to meet a temporary situation without prejudice to any principle of ecclesiastical order." Here and there we seem to discover another "Economy"—viz., the acceptance of that which the Church of England has rejected in her Articles for the sake of Union. At Lausanne the influence of the Greeks caused the separation of the Anglicans as a body from conclusions that otherwise would have been more definite. At Lambeth the presence of Greeks and Old Catholics was the underlying reason for pronouncements in the Report of the Unity Committee, which are not, we are thankful to say, found in the Resolutions. We have in the Report quotations from Catechism and Articles which omit the sentence: "And the means whereby the Body of Christ is received and eaten is faith." And we are also told that "after Communion, the consecrated elements remaining, are regarded as the Sacrament of the Body and Blood of Christ, and thus having the same efficacy as before the administration." Whether so intended or not, this is a plain defence of Reservation, and is it unkind to say—having in view what we know to be the practice of Greek and Anglo-Catholic Churches during the service—of adoration also? Then again, in the Resolution concerning the Declaration of Utrecht, we are told that there is nothing inconsistent with the teaching of the Church of England. But is there anything inconsistent with the teaching of other Churches of the Communion, e.g., Ireland and Canada, when we read in the Declaration of Utrecht the words: "We maintain with perfect fidelity the ancient Catholic doctrine concerning the Sacrament of the Altar, by believing that we receive the Body and the Blood of our Saviour Jesus Christ under the species of Bread and Wine." Utrecht uses the Mass in Latin and communicates in one kind, but any communicant can receive both species if he make the request. On reading the Report on the Eastern and Old Catholic Churches, we are reminded of the aspiration of Archbishop Germanos: "Why should we not think that a time is coming when the Catholic nucleus which always existed in the Anglican Church should not prevail over the whole body, so that it should appear in that form which would make reunion with our Orthodox Church possible?" We fear there exists in the minds of a number of those, who are responsible for the Report, an Economy of the Protestant and Reformed character of our Church. And we ask, with all respect, how many of the assembled Bishops have a knowledge that can be called competent of the Eastern and Old Catholic Churches? We find the Moravian Church described as a "very small body." Is it as small as the Old Catholic Church? It is small in England, but it cannot be called so in the Mission Field and elsewhere.

Having been compelled, in the interest of what we believe to be truth, to say so much in criticism of one aspect of the approach to Reunion, we rejoice to say that there is no going back on the principles enunciated in 1920. We find no hard and fast dogma of Apostolic Succession. We have an interpretation of the Historic Episcopate with which most historians will agree, and the references to intercommunion, although not what we should have written, have a breadth of vision which, we are convinced, is inspired by Christian love and not by "economy," which has been well put as "the exception which strengthens the rule." We have more than once said that the South India Scheme is the acid test of the Lambeth Conference. And the Conference has taken the right line in connection with the divinely-guided movement in that portion of the Kingdom of God. We have always realized that the South India Church would be a Church of a national character, in communion with the Anglican Communion, but not, of necessity, a constituent part of the Communion in the sense that the Church in Scotland is. How can it be, when the Church will be in communion to the same extent as the Anglican Communion with the Wesleyan and Presbyterian Churches? The Conference was in possession of all the facts, the Missionary Bishop from the most outlying diocese knew, in principle, what was under discussion, as well as the best home expert, and the Conference in its

Encyclical puts clearly the situation, and adds: "We rejoice that one part of the Anglican Communion should be found ready to make this venture for a corporate union with certain non-Episcopal Churches. We feel that in a sense our brethren are making this experiment on behalf of the whole body of Anglican Churches. They are our pioneers in the direction of the movement for unity. The whole Communion will surely stand by them with earest prayer and generous loyalty. But we are well aware that the constituency which we represent is not universally convinced about all the provisions of the Scheme, and wishes to see how it works out, before committing itself to definite approval. To meet this situation we have recommended to the Churches concerned certain arrangements which we desire to explain to our people in the clearest terms." And no Evangelical can take exception to the explanations given considering the character of the Anglican Communion, with its groups of self-governing Churches.

In the Report we find the paragraph: "We approve the method by which it is sought to commend the use of Confirmation; we assent to the provision that the acceptance of Confirmation should not be insisted on as a pre-requisite term of Union; but we most earnestly commend the use of it, both because of its association from the time of the Apostles with the gift of the Holy Spirit, and also because of the benefit which it has bestowed on individual members of our Church, and the enrichment which it brings to the pastoral ministry of the Bishop." This judicious utterance is wisely phrased, and will do much to remove misapprehensions. We conclude by expressing our gratitude to God for His guidance of the Conference in the great subject of practical ecclesiastical importance in which we and our non-Episcopal brethren are keenly interested and closely associated, and we pray that its counsels may be used by God to bring together in South India in one visible Communion those who are already one in Christ Jesus our Lord.

At Westminster Abbey, Canon Lewis Donaldson declared that the encyclical as a whole "will rank high among kindred proclamations made by the Church at intervals during many years if not altogether the highest since the Reformation."

The Times says the resolutions as a whole show the conference was strikingly successful in its labours and should stimulate the Church to fresh activities and a loftier vision.

The Morning Post finds the resolutions one of the most important developments in the history of the Church during the last century.

The News Chronicle congratulates the prelates for the real courage exhibited in their conclusions.

The Daily Express, however, finds the resolutions inadequate and lacking vital power. "The Church," declared The Express, "when it has failed to fire the souls of men with a passionate faith cannot hope to control men's conduct by debated measures conceived in fear and born in compromise."

THE LORD PLANTED A GARDEN.

By Irwin St. John Tucker.

Church papers are full of pictures and stories of how this or that congregation built a new church, installed a new organ, dedicated a gorgeously carved reredos and presented the rector with a new set of vestments. Such stories fill the little parishes and missions which compose the overwhelming majority of our strongholds with a sort of hopeless feeling that the pace is too swift for them. For most, it is all they can do to buy coal in winter and pay the diocesan apportionment.

But there is one form of church decoration, far more to the liking of Our Lord than carven or painted splendor, in which the country mission has it all over the city church. That is the Lord's garden.

Labor expended thereon is productive of more joy, pleasure, fellowship and spiritual benefit than a million-dollar cathedral.

Let me tell you about the Garden of Memory at St. Stephen's, Chicago. Three years ago the little mission was surrounded by a plot of ground upkempt and discouraged. Small boys rollicked through it; passers-by tossed bottles and tin cans into it. The few parishioners struggled to keep it presentable, but they had a tough time to keep going.

This summer—three years later—pilgrimages are made to it from all over Chicago. Choral clubs ask for the privilege of singing there. World famous artists and sculptors offer literally priceless gifts to be placed in the church; and from as far off as Maine and California artists and poets send their work to be hung on the walls of the little structure, which is still the same wooden country church built out on the prairies twenty-five years ago.

All this came about through the establishment of the Garden of Memory. Trees in the garden are dedicated to great poets, artists and musicians. Every year the artists of Chicago and vicinity join in a memorial service for American artists who have passed away within the year. Friends and relatives of the deceased offer paintings and etchings, sculptures and carvings, to be permanent memorials. And after the service we march out under the arch of memory, along the rough flagstone walk, to the clump of linden trees which keep green the names of the servants of beauty.

In like manner, musicians gather to pay homage to the memory of great musicians; and lovers of poetry to salute the memory of poets. When we dedicated a poplar tree in memory of Longfellow, Indians living in Chicago, of whom there are many, came in their tribal costumes to help. Most of them were Chippewas-Objibways, of the very tribe of Hiawatha.

But besides the trees, the Garden blazes with flowers all summer long. Every flower is planted or named in memory of something or somebody. It may be a birthday, or a wedding anniversary, or a recovery from sickness. It may be just a happy impulse to plant a flower in a garden, springs up in the breast of a flat dweller who has no garden.

On Sexagesima Sunday, when the Gospel is on the sowing of good seed, we bless grass, clover or flower seeds on the children's altar; and then the children go out, singing "All things bright and beautiful", scattering the seed in spots that seem to need it. On Rogation Sunday we march through the garden again, blessing the flowers.

As a result, all the neighbors vie in helping tend the blessed plot. They bring lilies of the valley, peonies, pansies, forget me nots, sweet william, iris, dahlias—anything they have—and share with us. All around the neighborhood there is great excitement when the first tulips bloom. From then on the blaze of color changes hue, but does not die until the snows cover all with white.

Irises, purple and yellow; tiger lilies, flaming orange and red; poppies; pansies; buttercups, lilacs, larkspur, asters, and regiments of roses; white and red clover; violets; primroses; four o'clocks; Canterbury bells; gladiolus—each of these adds depth to its color and fragrance to its perfume by the knowledge that some one's memories bloom with them.

Now, why could not every little mission church specialize in the ministry of flowers? If any one is sick, a flower from the church gardens brings a blessing. If one dies, or is married, or if there is a baptism, a flower from God's garden brings comfort to the bereaved and increases the joy of the joyful.

Nowhere is it written that the heart of Jesus was moved with elation by piles of stone, stained glass, intricate carving or elaborately woven robes. Rather the contrary. But he did draw, from His deep rooted love of flowers, one of His most powerful appeals. "Consider the lilies of the field."

No longer do we bury the dead around the church. But we can hallow their memories by a rosebush in God's garden, which shall yield, year after year, fragrance and beauty to deck His altar and to bless His sick.—The Witness.

"MAN AND BEAST THOU WILT PRESERVE, O LORD."

Those who read the Times newspaper will know that for some years now that paper has published each Saturday an article dealing with some theological or religious subject. Some while ago the article was on the immortality of animals. It was shown that this has been a vexed question among the theologians and Christian thinkers. Some have held that God will raise the higher animals to immortality; others have vehemently opposed the idea. I was told the other day that Mr. John Oxenham, in a book I have not read, has a beautiful fancy touching a dog who belonged to the Boy Jesus; and when He rose in thinking of this matter that love and self-sacrifice are triumphant, He remembered that little soul and raised him to rejoin his Master and ours. It appears to me in thinking of this matter, that love and self-sacrifice are the immortal things; hate and selfishness cannot be immortal; they are of the very nature of death. Now love and sacrifice of self are found in animals. A bird who (I refuse to write "which"), overcoming the terror of fire, drops into a burning tree to shelter her nestlings with her wings, and dies with them; the well-known elephant "Jumbo" interposing his huge body between a little companion he loved and an express train and so dying; was there not there something immortal, something which could humbly share in the Passion of their Maker? I heard of a monkey who, his mate being shot, approached her murderers wailing and begging for the body; which, when given him in some shame, he clasped in his arms, and carried away, moaning. There was a dog who, his

master having gone abroad, would not eat, and would have died if he had not had food poured down his throat. Here, surely, was love like human love. I knew an Airedale terrier, the property of some people who had one child, a little girl with a weak spine, and slightly weak in brain. The dog loved her with what we call human love. He guarded her in the street from the danger of carts (it was before the days of motors); he hated a particular kind of cake; but, to please the child, would eat it from her hand, and pretend to pick up crumbs when it was gone. And when she had been away and returned, he sprang up at her in his joy, and knocked her down; she cried, and his horror was unbounded. Never again when she returned from an absence did he spring up, even though he might be beside himself. He remembered he had hurt his beloved. Years ago on a ranch in California I knew a dog. He was a huge strong beast; he was rather surly; it was dangerous to strike him; once when another dog was beaten for eating eggs he seemed to go mad; he groaned and roared and tore up the ground with his paws. He admitted me to an undemonstrative friendship; once he let me box his ears, and did not resent it. A man shot him with his revolver one night, and he hid himself away by some water to die. I found him there at last. He was practically dead, just drawing his last breath, flat on his side, his eyes closed. I called his name; and he gave one faint flicker of the end of his tail to say: "I hear you," and then died.

Now what was that in the almost dead body that could hear a friend's voice? Has it passed into nothingness? I think I shall meet him again; and in a better world he will have a better temper. I think he had been ill-used in his youth, and as his strength grew and he could resent injustice he did so by making himself a power to be feared. Men did not strike him; they knew he would fly at them. The man who killed him took an unfair advantage of him; he had a revolver; and he shot him because he barked at him in defence, as he thought, of the ranch where he lived. I think all this was human in the dog. Human too, was his excitement when he heard, as he believed, one of his race suffering at the hands of a tyrant. Perhaps he let me box his ears because he knew we were friends. Yes; I think there was that in him which has not died.—The Healing Church.

Book Reviews

THE STONE: OR MARRIED TO ANOTHER: By Lucy Gertrude Mason. Cloth. Pp. 94. Published by Marshall, Morgan and Scott, Ltd., London, England. Price, $1.

A reverent tracing of the preparation for, and the fulfilment of the Son of God as "The Stone." The loyal attitude of the writer to the Holy Scriptures as they are written and her keen insight into their deeper meaning charm one who reads.

If we may, we should like to correct her (the popular) impression that the anointing in Bethany was by the woman that was a sinner. It were well worthwhile to disentangle this false concept. Mary, the sister of Lazarus, was the one as recorded in John 12:1-3. The woman in Luke 7:37, 38, did anoint His feet, but the event was in the early part of our Lord's life.

Having traveled in the Holy Land, our author is able to depict the scenes and circumstances with fidelity and appreciation.

Kenneth Mackenzie.

ARTHUR JAMES GAMMACK, Priest, Preacher and Pastor. Paper. Pp. 26. Published by Church Missions Publishing Company, Hartford, Conn. Price, 25c.

This admirable accession to the Soldier and Servant Series, issued by the above company, commends the wisdom of the editors. Those who knew this devoted servant of God will treasure the testimony to his faithful life herein presented.

It was not so much the amount of work that he did and the wonderful initiative and executive he manifested; but the charm of his life lay in what he was. For as a lover of souls, the light of soul-winning shone from his face. And no man can be that who is not deeply immersed in the life and love of his Lord.

His tragic death though calling him immediately into the presence of the Lord Jesus, with no warning, fell heavily upon his dear ones, into whose lives the cruel dispensation of sorrow invaded. For him, ready as he always was for his passing on, the joy of escape from physical suffering ere the bonds of the flesh should be severed, was a boon we might crave. But for all who were bereft of his ministry and fellowship the blow was stunning.

In the prime of life with an engaging mission before him and the erection of an enlarged parish church into which undertaking he threw himself with unsparing zeal, the loss to his people as well as to his family was most grievous.

The son of a sturdy Scotch father, also a priest in the Church, his devotion to the truth and his firmness of conviction were a sequence we all observed with happy approval. And yet his buoyancy counteracted any sour tendencies, such as mark those who take their religion seriously. For on one occasion, expressing his readiness at any time to die, he declared, "I should feel that I had joy enough. My life has been such a happy one."

Kenneth Mackenzie.

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letters to the Editor" will appear in our columns except those coming to us signed by writer.

A SELFISH NATION.

Mr. Editor:

It would certainly be illuminating if the Church pulpits and press could prayerfully consider the question: "What is the meaning of this devastating drought?"

Has God forgotten to be gracious? Never. Rather it is conceivable that He is mercifully punishing a selfish nation.

When we have too much wheat, we refuse to share it with the starving Chinese. We persist in our over-weening imperialism, our hostility-provoking tariffs. And the country is dotted all over with glaring sins of officialdom against justice and mercy.

But the public officials are not the only sinners. We, the people, are guilty as long as we make no effectual protest against the inhumanity of our Government.

James L. Smiley.

Annapolis, Maryland.

Mr. Editor:

Will you kindly let me know where I can get a copy of Cumberland Parish, Lunenburg County, Virginia, by Landon C. Bell. I see it advertised in Southern Churchman of June 7. And I must take this opportunity of telling you how much I enjoy the Churchman, especially your editorials and the stand you take for the Bible.

A Subscriber.

Norfolk, Virginia.

LEAGUE OF NATIONS.

Mr. Editor:

The eleventh meeting of the Assembly of the League of Nations opens on September 10. May I suggest that this is an occasion upon which all clergymen who have the cause of world peace at heart should ask their people to pray for the guidance of the Holy Spirit upon its deliberations? The annual meeting of the Assembly affords an opportunity to bring before our people the spiritual significance of the League and the need for more active support of its work by all Christian people.

A Whole-hearted Advocate of the League of Nations.

SHOULD ESTABLISH INTER-DIOCESAN MISSIONARY DISTRICT.

Mr. Editor:

The late Lambeth Conference gave forth the expressed conviction, "that all communicants, without distinction of race, or color, should have access to any Church, to the Holy Table of the Lord, and that nobody should be excluded from worship in any church on account of color or race."

Without sacrificing our ideal, the point is to win as many of the Colored People to the Church as possible.

Admitting that such will be received in every parish church, but very few would thereby be reached. My own idea is that this responsibility resting upon the parish church can best be discharged by the people of that parish providing a well-equipped church building, and contributing towards the support of a colored clergyman to carry on such work. Such provision in nowise inhibits those who may desire from being communicants of and attending the parish church; but I dare say 98 per cent of the colored people would elect the particular assembly in which their gifts could be utilized. The point I wish to make is, the responsibility is upon the local white congregation to provide such a place of worship, and not upon the colored people themselves. The recognition of this responsibility is the most practical step in improving racial relations.

We desire a certain thing, at the same time we should avoid legislating on the color-line. In keeping with this, and in thorough accord with the feelings of colored people, the General Convention should so amend its Constitution as to authorize the House of Bishops to establish Inter-Diocesan Missionary Districts, embracing ONLY such congregations as are NOT in union with any Diocesan Convention.

George F. Bragg, Jr.

Baltimore, Maryland.

Church Intelligence

CHURCH OF ENGLAND NOTES.

By Special Correspondent to S. C.

The first reading of the Lambeth Encyclical and Resolutions did not bestir any enthusiasm; the second reading, after an interval, left one cold, and oppressed with the thought that on no one of these subjects dealt with can the Lambeth statement be neutral in its influence. Judged by these documents the Lambeth Conference of 1930 comes short of its predecessors. The hope, however, is permissible even if it cannot easily be justfied, that the effect in days to come may be greater and better than on the face of it appears likely. The question seems inevitable to arise whether the agenda was not far too long and the number of the Bishops present far too large for a well thought out and satisfactory series of so many resolutions to be produced in the space of six weeks. It cannot be said that the Bishops, though meeting together for so long and away from their dioceses, were altogether without other thoughts or free from other interests. Six weeks under such circumstances with so many minds at work and views to be expressed is not long in which to frame pronouncements of interest and importance to Christian people the world over. It is true, as we are so often reminded, that the Lambeth Conference carries no legal authority, but the deliberate judgment of three hundred Bishops, cannot be without effect for good or for evil. It is claimed by the Bishop of Ripon in the Church of England Newspaper that "Longsight has been given to our leaders, with power to envisage clearly the ultimate working out of tendencies in the Anglican Communion." This cannot be contradicted, at any rate not yet. Time alone can show. But there is no obvious sign of it. When the Prayer Book controversy was on us in England, "leaders" certainly misjudged the working out of tendencies"; they altogether miscalculated the mind of the Church and the course of events. It may be questioned whether this is not the case now.

To most people who are interested in the building up of a real and great Catholic Church, the question relating to South India and the main proposals is the one to which they first turn. They will turn from it with a muttered "It might have been worse," and thank God at least for that, and ask that in the subsequent stage the Churches in India may be told to go forward and may be guided in their going.

Accurately to guage the Lambeth opinion of the proposed scheme or indeed that of the Church in Persia, consideration must be given to the resolutions on the Anglican Communion as well as those under the headings of South India and Persia. The Bishops were probably wise to express their views thus, but it makes the matter less simple for the man in the pew to understand.

There may be, and probably will be, deep and sincere regret that the South India Church (and the whole Indian Church if, as may be hoped, it follows suit) will not be in full communion with the Anglican Church, and that its Bishops will not be invited to future Lambeth Conferences. That it may well be, indeed, that this may be a great step forward towards universal evangelization. It is too early now to tell, or even to foretell, but there may be here the seed of a mighty development, the seed, indeed, of a tree to which in due course will come all the birds of the air to lodge in the branches thereof. Here seems to be the one point on which there is perhaps any likelihood that posterity will adjudge the Lambeth Conference of 1930 to have made its mark for good. Whether it will think likewise on some others, and notably on its resolutions on birth control, is another matter.

H. W. Hinde.

Provincial Conference.

The Provincial Conference of Church Workers Among Colored People in the Province of Washington, will meet at St. Barnabas' Church, Germantown, Pa., the Rev. E. Sydnor Thomas, rector, on Tuesday evening, October 7, at 8 P. M., terminating on Thursday evening, the ninth instant. The Rev. George F. Bragg, Jr., D. D., rector of St. James' Church, Baltimore, Md., will be the special preacher at the opening service.

St. Stephen's College Receives Legacy.

By the will of the late Richard Delafield, President of the National City Bank of New York, the Trustees of St. Stephen's College received $25,000 to be a permanent fund as a memorial to the family of the late John Bard, founder of the college. Mr. Delafield was a descendant of the Bards. The income from this fund is to be used toward the educational purposes of the college.

In addition, Mr. Delafield left $5,000 to have painted in oil a portrait of John Bard to be presented to the college, and $500 for a memorial tablet to be erected to the memory of the Bard family.

Prayer for the Industrial Fellowship of the Episcopal Church:

O Lord Jesus Christ, who didst glorify labor by Thy life of toil, bless, we beseech Thee, the efforts of this Fellowship, that we may rejoice to work with Thee, and may also strive to open to all our brothers and sisters the way to honest labor, and secure for them the fruits of their toil: and, further, we beseech Thee, that employers of labor may fashion their dealings with their employees, according to justice, thus leading us all to Thy Kingdom, toward which Thou hast pointed us, through Jesus Christ our Lord. Amen.

Prayer for Those in Industry:

O Lord, Who in the gift of Thine only Son hast encouraged struggling mankind, grant that the labor movement may be wisely guided into a greater vision of usefulness, that employers of labor may fashion their dealings according to justice, and that the way of those in industry may lead to that Kingdom toward which Thou hast pointed us, through Jesus Christ our Lord. Amen.

Executive Committee, Fellowship of the Industrial Church:

Myles S. Warfield, president. President, Order of Sleeping-Car Conductors, Kansas City, Mo.

Leon Worthall, Secretary. Editor, The Journeyman Barber.

Alfred Coulton, Textile Worker, Lawrence, Mass.

Matilda Lindsay, National Federation of Federal Employees, Washington, D. C., Vice-President National Women's Trade Union League.

Samuel F. Elliott, United Carpenters and Joiners of America, Brooklyn, N. Y.

Spencer Miller, Jr., Consultant Division of Industrial Relations, Department of Christian Social Service, National Council, Episcopal Church.

VIRGINIA.

Rt. Rev. H. St. George Tucker, Bishop

Centennial of Old St. Paul's Church, Haymarket.

One of the most interesting events in our diocese this past summer was the celebraton of the Centennial of St. Paul's Church, Haymarket.

It began on Sunday, the first day of June, and continued with special services each Sunday of that month, most interesting to all who took part in them.

On "Memorial Sunday," June 1, there were two memorials presented. A third had been delayed, but came afterwards. A processional cross in memory of Robert Ambler Meade, long a faithful member and vestryman of St. Paul's, was given at the early morning service, and added beauty to all later services. It had long been wished for, and is much appreciated. The Rev. Edwin S. Jinks, of Casanover, an old friend to St. Paul's and its people, preached at eleven o'clock to a large congregation and administered Holy Communion. At 3 P. M. came the unveiling of a memorial tablet to the Confederate dead, especially those interred in the churchyard. Of this see more further on.

(Continued on page 22.)

Family Department

SEPTEMBER.

1. Monday.
7. Twelfth Sunday after Trinity.
14. Thirteenth Sunday after Trinity.
17, 19, 20. Ember Days.
21. S. Matthew. Fourteenth Sunday after Trinity.
28. Fifteenth Sunday after Trinity.
29. Monday. S. Michael and All Angels.
30. Tuesday.

COLLECT FOR TWELFTH SUNDAY AFTER TRINITY.

Almighty and Everlasting God, Who art always more ready to hear than we to pray, and art wont to give more than either we desire or deserve; Pour down upon us the abundance of Thy mercy; forgiving us those things whereof our conscience is afraid, and giving us those good things which we are not worthy to ask, but through the merits and mediation of Jesus Christ, Thy Son, our Lord. Amen.

For The Southern Churchman.

THE DYNAMIC OF CHRISTIANITY.

"Jesus Christ is the dynamic of Christianity."—Extract.
William Olney.

Faith sees Thee on the Throne, and hears Thy Call,
Lord Jesus Christ
The Word, the Strength, Thy servants need—for **all**
Thou hast sufficed.

Thou giv'st the Errand, but Thou comest too,
Almighty God!
Thy presence doth with power from Heaven endue
The Saving Word.

Thou art the Theme, Thy Grace the Strength bestows
For witnessing:
Success is work, throughout the Church she owes
To Heaven's King.

Therefore, my Master, be Thou at my side
Through Life's short hour:
My Wisdom and my Strength, with me abide—
Thyself my Power.

The Crowning Facts of Christianity.

A recent writer, giving some reasons for his belief in an impending revival of religion, based his optimism on the fact that the faith of the Church is becoming Christo-centric. The New Testament of course has never been anything else. We are learning to say with Paul, "Christ is all." Why do we worship Jesus? Why is He the essence of Eternal Reality for the mind?

First, because of the Incarnation. Paul uses no meta-physical arguments to support his conception of Christ at this point. "The form of God" means the "nature" of God, and John 1:14 says, "He became flesh and dwelt among us." Paul would affirm the divine origin of Jesus from the impression that the Lord made upon Him. There was in Him all the difference between God and man. Paul found in Jesus all that the religious mind means by God. Today we would say that Christ is the manifestation of the moral quality of Reality or that He is the moral absolute. But even these phrases cannot sound the depth of the Incarnation. Let us say, "God was in Christ." Man's life is a candle: Christ's the glorious sunlight. The divine in man is like a little tiny inlet along the short; but Christ is the wide extending ocean.

Secondly, because of the Crucifixion. From the day of Christ's death blood sacrifice ceased for His followers. It was not long till the temple was no more. The value of the Cross to the Christian lay in the Person who suffered there. It registers God's judgment upon sin and His love for the sinner. Therefore, have men and women sought refuge in the Cross in all ages. There is forgiveness, there is salvation and there the power of the new life. The authority of the Cross lies in its conquest first in the individual soul that learns to suffer with Christ and secondly in the life of society where the Spirit of Christ makes sacrifice the highest expression of mortal striving.

Thirdly, because of the Resurrection. Something happened in that garden that changed the history of the world. God raised up Jesus. It was a supernatural event, the dawn of a new creation Christ lives—conqueror over sin and death and only a living experience of His saving power can sufficiently demonstrate the reality of this claim. Christianity is a religion of facts, not of ideas; of deeds, not of ethics; of power, not of mystery, and of fellowship, not of contemplation. We worship the living Jesus.—Presbyterian Banner.

A Missionary Engineer.

The parents of Alexander Mackay intended him for the ministry, and were disappointed that he cared more for machinery than for theology. He offered himself as a missionary, but the proposition met with little favor, for how, it was asked, could he combine missions and engineering? He wrote: "I hope to connect Christianity with modern civilization, . . . I expect to execute public works, as railways, mines, etc. . . . It is more to help the missionaries already there that I go, than to supplant them; also to prepare the way by which others more readily can go there and stay." When the King of Uganda wanted a flagstaff, Mackay set it up. "I have no wish to spend time over such baubles, but when work of this kind helps, in ever so small a degree, to remove prejudice and promote good feeling toward the mission, I do not regard the time as lost. All our feeble powers can be turned to account in the Master's work." He lived to see Uganda evangelized, largely the result of his labors. His last message to England was an appeal to prepare the way of the Lord in Africa by the building of railroads, and others means of transportation.—F. M. T. Critchlow.

Care of Canaries.

I know of nothing that brings more life and cheer into the home than a singing canary bird. They always seem so happy, no matter whether they have seed or not, or whether they lack sand or cuttlebone; their little hearts always seem full of music.

But how much better it is to care for them and, after you have done all you can for them, to be sure to spend a little time talking to them! They love attention and like to be played with.

It may seem trite to mention some of the things that ought to be done for pet canaries, but as some people neglect them from ignorance, I am going to mention some things I do for my bird. I often tell him that I doubt if there is a better chambermaid in town than I am, and as I hold my face close to the cage, he pecks me on the nose in affectionate accord with my remarks, for he and I are mighty good friends.

I always keep a nice big piece of cuttlebone for him to use in sharpening his bill, for he has no teeth and his bill must have sharp edges to crack his seeds and remove the outer shell.

He should have fresh sand in the bottom of his cage frequently, not any sort of sand, but prepared sand, free from lime or grit, or other foreign substances which would be injurious, such as is sold in the stores.

Give him fresh drinking water every morning, also fresh seed, and do not give him hemp seed, for it makes him fat, and he will not sing. The best seed is a good variety of mixed seed, from reliable dealers.

Occasionally give him a piece of apple, or of orange, but not too frequently. In the summer time he likes fresh grass seeds.

Let him have more than one perch. He really ought to have at least two, one directly under the other, and one crossways and, of course, one swinging one, for he delights in a swing, and often sleeps in it. Do not have all the perches the same size. Have some large, some small, and let one of them be a twig off a cherry tree. Then watch him strip off all the bark. Have one perch slanting, like the limbs in a tree. Give him a variety as he has so little room in which to jump around.

Do not put him out on the porch. There are drafts and cats and, besides, he gets all the fresh air he needs in the summer time with the doors all open. Keep him out of drafts. If he once catches a bad cold, he may never sing again, as his little vocal organs are very sensitive.

Be sure to give him a bath as frequently as he wants it, oftener in summer than in winter.

When he begins to molt, feed him bitters in his water and other stimulants which bird dealers sell. They are all good, and if you give him good care he will sing all through the molting season. The losing of his feathers and the growing of new ones make him weak. During that season he should have better care than at any other time.

Occasionally put a very little vaseline on his perches to keep his feet soft. If you notice him pecking at his feet, you will know that they itch or pain him. Take him out and rub just a little vaseline on his claws and legs—it will bring relief. In case his claws grow very long, they need to be trimmed with a sharp pair of scissors, but never cut beyond the point where you see the blood in his nails.

Canary birds well cared for will live for many years, and many times repay one for all the trouble of good care and loving attention.—Henry A. Pershing.

Abiding By Consequences.

Edith L. Reid.

"Mother, I can't be in the pageant because I was late to practice today and missed one rehearsal last week?" cried Elizabeth, who had rushed into the house and now burst into tears.

"Who said so?" Mrs. Tilton inquired.

"Miss Merton. She said—it—was—the rule," sobbed Elizabeth.

"What made you late today?" her mother asked.

"I stopped—to look—at Lucy's new tricycle—and I was riding it—and forgot—to go—to the church."

As the discussion went on, Mrs. Tilton recalled that Lucy had chosen last week to go on an all-day picnic, knowing she would miss the rehearsal. "Didn't you know about the rule for those in the pageant?" she asked.

"Yes," Lucy acknowledged, "but I thought I would only miss rehearsal; I didn't know I'd be late afterwards—but—I was!"

"And I have your costume more than half done. I was talking to Patsy's mother this morning, and we thought we would finish the costumes for you girls tonight."

"Patsy'll be in it and I won't," was Elizabeth's next thought, followed by, "Oh, Mother—do something—go and coax Miss Merton to let me be in the pageant anyway! Please do, Mother."

Mrs. Tilton looked very serious. The pageant was an important annual affair. All the lovely and specially talented little girls were to appear. She had felt proud to have her own little daughter chosen. But Elizabeth was of a careless disposition, and needed to be taught the meaning of consequences.

"No, I don't think I shall speak to Miss Merton about this. You see, if a pageant is to be a success it takes much time and effort, and the teachers and leaders must know which girls are dependable. There must be fixed rules to govern such undertakings."

At this decision the wails broke forth anew and lasted far past supper time. Elizabeth sulked for a day or two, but her mother, true to her convictions, finished the costume and presented it to Miss Merton for the use of the little girl who was to take Elizabeth's place.

The mother knew that there was a principle involved that was wider in scope than might appear on the surface. The great and relentless law of consequeices dominated the situation. Since consequences are on hand to be reckoned with in all of life's activities, the wise course was to give a lesson in results although it was temporarily not pleasant.

Several months later, when two of Elizabeth's teachers told Mrs. Tilton that Elizabeth was much more prompt to act and more considerate of rules and suggestions than she had been in the past, and inquired about the course of discipline she had been following, the mother felt that she had won a worth while victory. Yet how many parents would have her courage? An excuse, a patched-up plausible explanation of why Elizabeth had to miss rehearsal or be tardy, would have won a pardon in the case of as influential a family as hers, but how great would have been the loss to Elizabeth!

For The Southern Churchman.

"Funny People."

Beatrice Curl.

A little boy came into the kitchen where his mother was busy. There was a serious look on his chubby face.

"Mummie, those new people must be funny people."

His mother studied her little boy's face for a moment.

"Funny people; how do you mean? You were telling me what lovely furniture they had."

"They must be funny, 'cause they swept the dirt and leaves on Mr. Benson's sidewalk. I saw her do it yesterday, and the day before," Morrie answered.

Swept the leaves on to Mr. Benson's sidewalk?" Mrs. Fuller asked.

"Yes, when she swept her sidewalk," Morrie replied. He had his own ideals of the new neighbors; they had such lovely furniture, such lovely curtains. But it was all swept away like a flash, because they had swept their rubbish on to the neighbor's sidewalk, instead of on to the road.

So this was a little six-year-old opinion of such a trick. If a little boy has such an opinion of neighbors when they thoughtlessly throw their rubbish on to another's walk, what will the world say?

It is the most convenient thing to just shove the things that are objectionable on to somebody else's shoulders. To sweep our rubbish and dead leaves on to the other person's walk, saves gathering it up and disposing it elsewhere. It would probably make our back ache to bend over it, but it does not matter about the other person so much.

We find such people no matter where we are, for these people who sweep their rubbish aside are very numerous, indeed. They are the kind that likes to take the money at the doors of the concerts, but they cannot be bothered to do any work.

They just sweep that on to their neighbors' shoulders. What would those people say if they knew that their little neighbor had noticed and classed them as funny people?

The little boy called them funny people, but they were shirkers of the meanest kind. They simply play havoc with the world, in the church and in the Sunday school.

Are we "funny people"?

TWO PRAYERS.

Last night my little boy confessed to me
Some childish wrong;
And kneeling at my knee
He prayed with tears:
"Dear God, make me a man,
Like Daddy—wise and strong;
I know You can."

Then while he slept
I knelt beside his bed,
Confessed my sins,
And prayed with low bowed head:
"O God, make me a child
Like my child here—
Pure, guileless,
Trusting Thee with faith sincere."

Andrew Gillies.

Why Did Christ Heal the Sick?

In the course of His public ministry—a ministry so brief and hazardous that we must regard everything in it as authoritative and significant—our Lord never wrought a miracle merely in order that men might believe in Him. He wrought many miracles, indeed, in the open view of men, healing the body of its ailments and the mind of its maladies. And those who stood by were not forbidden to look on and draw their own conclusions from what was happening before their eyes. But Jesus never once wrought a miracle with the deliberate purpose of bringing men over to His side. When men asked Him to show them a sign, to perform some strange work so that they might be over-powered and convinced, He always refused. He gladly and eagerly used His power to help men, but never to astonish them or merely to satisfy their love of the marvellous. For He came to the world, not to astonish men, or to please men, but to do them good, to bring them to God."—The British Weekly.

Living by Heaven's Time.

God's time-piece for men is the sun, and it is more accurate than man-made time-pieces. Men have always set their clocks and watches by the sun, but there was difficulty in keeping them accurate after they were set. Now, among the wonders of human invention that God's grace has made possible, comes the electric clock, and it is an impressive parable of spiritual truth. There are various electric clocks, and a circular of the Telechron, made by the Revere Clock Company, has this interesting statement: "Accuracy from beginning to end! First the Observatory: exacting instruments and exacting men—scientific, accurate. There Time is computed from the eternal stars. On radio waves the findings are broadcast to Power Stations—your power station. Accuracy again! Daily, continuously, there the Master Clerk is brought in time with the Observatory and the stars. The Master Clock commands the generators. The huge generators turn at a speed which is exactly and accurately controlled. Regularly, precisely, the electric pulsations are transmitted to—the marvelous little motor—the 'Telechron'. This Telechron motor is the heart of the Revere Clock. Its power directly drives the hands. With accurate precision, the Telechron synchonizes with the generators controlled by the Master Clock which, in turn, corresponds exactly with Observatory computations." The result is a clock in home or office or shop which will, without the touch of human hands, run from year to year without the variation of more than a few seconds from the sun's time in the heavens. It is a parable of the way in which God would have the lives of His children on earth controlled by His heavenly will. We pray, "Thy will be done in earth, as it is in heaven". He will do it if we will let Him. We need but to keep in touch, moment by moment, with the heavenly power of our Lord Jesus Christ to know continually by faith the experience of the Psalmist, "My times are in thy hand".—S. S. Times.

So oftentimes we find our progress stayed
By stones that bar the steeps we fain had trod;
Whereat we murmur with a sense of wrong,
Unmindful that by means like this is made
That sea of glass where stand the saints of God
To sing the new and everlasting song.

There is now every reason for believing that the ultimate reality is not matter but spirit, and that spirit in man is but the reflection and earnest of the spirit of God of whose power, wisdom and love of the whole universe is the witness.—Dr. W. B. Selbie.

Had He not turned us in His hand, and thrust
Our high things low, and shook our hills as dust,
We had not been this splendor, nor our wrong
An everlasting music.

—Euripides.

For the Young People

"I'M SORRY; I WAS WRONG."

There may be virtue in the man
  Who's always sure he's right,
Who'll never hear another's plan
  And seek no further light;
But I like more the chap who sings
  A somewhat different song;
Who says, when he has messed up things,
  "I'm sorry; I was wrong."

It's hard for any one to say
  That failure's due to him—
That he has lost the fight or way
  Because his lights burned dim.
It takes a man aside to throw
  The vanity that's strong,
Confessing, "'Twas my fault, I know,
  "I'm sorry; I was wrong."

And so, I figure, those who use
  This honest, manly phrase,
Hate it too much their way to lose
  On many future days.
They'll keep the path and make the fight,
  Because they do not long
To have to say—when they're not right—
  "I'm sorry; I was wrong."

—Chicago Post.

Helping.

"No, I won't go." Gladys Harle looked at the dainty little letter in her hand. It was delicately tinted, and the paper was of the expensive kind. "Just another appeal for services—unpaid services at that." Her blue eyes frowned. "I—I'm tired of being a sort of serve-all for my friends," she repeated. "It's a one-sided affair; that's all.

"There's Jasmine always sending for me whenever she gives one of her 'delightful' parties. That's the way the newspapers report it. I would like to know what is delightful about serving twenty-five cups of tea and as many sandwiches, and washing cups and trays, while the others are listening to music. And Elsie inviting me over every time she wants to go shopping." Of course, she says she depends on my judgment, but what she really wants is some one to help carry all the parcels.

"But Eleanor is the worst of all." She glanced down at the sheet in her hand. "Will you please run down for the rest of the week, dear? I simply can't leave Junior with any one else, and I've got to go up to the city on business." Well, if it wasn't business, it was shopping, or a concert.

No, she would stop it right now. They could call their requests what they wished. It was nothing but plain, unvarnished imposition. Nobody else would stand for it, and neither would she. They were all better off than she. They could hire some one to help them. Eleanor had a wonderful home; Jasmine was teaching in the local grammar school; Elise was private secretary in the bank. They had all their chances. They were successful. And she—she had scraped and squeezed to get the education she had obtained, but the family resources had not been sufficient to send her to the city to finish the art course she had started.

She liked the work, but she was still an amateur, and, although she worked industriously, orders were few. The girls praised her work, and said they were simply delighted with the little gifts Gladys gave them. But Gladys wished she could afford "boughten" ones.

The telephone jingled. It was Jasmine.

"Oh, my dear, will you be busy Tuesday next week? Yes," with a thrilling little laugh, "you guessed it. It's a party. And I simply couldn't get along without my old standby. Oh, just a few this time. You can come? That's fine. It was darliig of you to help me out last time. I—"

Gladys debated with herself. Another request—within ten minutes. Just because she was at home and did not have regular hours, she could be a perfect servant to her friends. Ten minutes more, and probably Elise would get in a request.

And still—suddenly she flushed. Was she so small that she couldn't do a favor—a favor for her best friends?"

"Why, yes, I'll be glad to help," she offered.

She thought she heard a faint little ripple of laughter on the other end of the line.

"Oh, I didn't mean—" but evidently Jasmine changed her mind, for she hurriedly said good-bye.

A little later Gladys resolutely sat down before the writing desk in her room, and penned a note to Eleanor. She breathed a little sigh of relief as she stamped and sealed the envelope, and ran down to put it in the mail box. . . .

The three days in the suburban home were really very pleasant ones. Junior was a darling. It was fun playing at housework in Eleanor's immaculate house. Breakfast, lunch, dinner for just two—she had long hours with Junior in the park walking and plenty of time to devote to her drawing in Eleanor's cozy little sunroom.

She noticed with a feeling of chagrin that her latest gift had disappeared from its place of honor in the living room. It was the picture of a tiny boy not unlike Junior who was standing beneath a huge maple tree looking thoughtfully down the field, and she had called it "Meditation". She had really put a great amount of work on it. Perhaps Eleanor had moved it to Junior's playroom. But no, it was not there. Put carefully away in her dresser drawer, she supposed. Oh, well, she simply must stop giving them pictures. No wonder if they grew tired of them.

The days went by swiftly, peacefully and Friday brought a bright-eyed, rosy-cheeked Eleanor home. She greeted Gladys and Junior with a big, impulsive hug.

"You old dears! How did you get along? But I needn't ask, Gladys Dependability!"

"I—I didn't go to anything," she half apologized, her eyes still bright. "I was too busy," then she stopped short and changed the topic.

The next morning Eleanor kissed her good-bye at the station.

"Thanks—so much," she said affectionately as the train drew in. Then her eyes sparkled. "We'll see you at Jasmine's party," and, with a wave of her hand from the window, Gladys was off.

When she reached home, her mother said a package had been delivered for her. It was in the dining room, and Gladys cut the string. Whoever could it be from? It was the name, all right, and post-marked from the city. As she unwrapped layers of soft, white tissue, a lovely, shimmering piece of golden crepe came into view. There were only four words: "For the party—Elise."

"Why, I didn't even know she had been up to the city," Gladys said in surprise.

There followed delightful days till the dress was completed, and Gladys surveyed it with happy eyes.

Tuesday evening she went early. It seemed a shame to wear the lovely dress. Jasmine would undoubtedly need help in the kitchen. Gladys tucked in a pretty cretonne apron which would completely cover it, and made her way in the direction of the large house. But—why, her clock must have been wrong—there were cars before the house; lights flared from the windows. She was late! Well, she would slip out to the kitchen as soon as she had spoken a word with the hostess.

In answer to her ring, Jasmine opened the door.

"I'm sorry I'm late," Gladys began. "I meant to get here in time to help. I—"

"Who said help?" Jasmine laughed a ringing little laugh. "I'd like to know if you can't come to a party once in a while without helping."

As Jasmine led her in to the assembled group they came forward with enthusiastic greetings, but it was not that which left Gladys bewildered. It was her little picture, "Meditation," holding the place of honor on the wide mantle, a conspicuous piece of blue ribbon at one side. And then it was Elise who came forward, dimpling and smiling-eyed, with a tiny, blue envelope.

"The prize in the Gordon Art Exhibit," she said simply, and Gladys could scarcely grasp the fact that inside lay a $20 bill.

"And that's not all." Eleanor was as bubbly as any one could wish. "Oh, let me tell her girls. Dear, you're actually employed by the Art Company to open up a little art shop in one of the city suburbs. You see, Elise has a brother-in-law in the company, and she happened to show him one of your drawings several months ago; he wrote down just last week that there was an opening for you, and for us to come up and help fix up the shop. It's the darlingest plan. I know you'll just adore it."

"But—I— didn't enter anything in the contest." Gladys was bewildered.

"I did for you!" Eleanor said triumphantly. "'Meditation.' Didn't you notice it was gone?"

Gladys eyes slowly began to glow.

"Why, the beauty of friendship was giving—helping."

"You see," Jasmine was going on; "we all depend on you so, I'm afraid we've rather overdone it. Sometimes you think you do too much for us."

Gladys' flushed face was a study.

"Oh, no!" she said a little breathlessly. "Oh, no—why, I just love it!"—L. E. Flack in the Sunday School Messenger.

The Pioneers.

"P-I-O-N-E-E-R." Ruth spelled the word slowly. "What is a pioneer, John?"

"A pioneer is a brave man who goes out into the wild country and cuts down trees and make farms and towns. I'd like to be a pioneer.

"So would I," said little Ruth.

"But you couldn't be," scoffed John. Because you are only a girl.

"Only a girl!" exclaimed grandmother, who sat knitting near the window. "Only a girl! And does my big boy think that girls cannot be brave as well as boys?"

"Well," said John, "they are always afraid of things in the woods."

"Perhaps so," said grandmother, "and then again, perhaps not. Did I ever tell you about my mother, and her sister and their mother—when they were pioneers in Tennessee?"

The children ran to grandmother's side.

"No, grandmother, please tell us."

"Why, grandfather died soon after he took his wife and three children into the new country—the wild country, you call it, John. So, my grandmother was left to take care of herself and her children, with very little help. She taught the two little girls to cook and care for the house, while she worked with her young son out in the forest, just as a man would have done.

"One day, the boy went to a mill, some miles away, and when he did not come home before sunset, my grandmother became alarmed. She called the two little girls to her, and told them that she must go look for him. She told them to keep a fire burning in the yard, so that she could find her way back home, if night should overtake her. Then she knelt with them and asked our Heavenly Father to watch over them and bring them all safely together once more. Then she kissed them, and went out to seek her son.

"When night came the little girls kept the fire burning and watched and listened through the long hours. Sometimes they heard strange noises in the darkness, and often their hearts beat very fast. But they remembered their mother's prayer, and did not lose their courage.

"It was almost midnight when they heard their mother's voice, and they ran very joyfully to meet her. Their brother had fallen and injured his leg and their mother had carried him part of the way on her back, just as daddy rides baby. He was not a very large boy, it was a heavy load for a woman to bear and she stopped often on the way to rest. And she could never have found the way home if it had not been for the beacon fire the little girls kept burning."

"Now, John, do you say girls cannot be brave pioneers, as well as boys?"

"No, grandmother, I take it all back. I guess no boy could be braver than those two girls, and their mother," John replied.

"Did the little boy get well?" asked Ruth.

"Yes, darling," said grandmother, "and he lived to make his brave mother proud of him. And he said he owed everything to his mother."

John drew a deep breath. "I am glad," he said, "that your grandmother was a pioneer."—By Alberta Orell Smith.

For The Southern Churchman.

The Answering Call.

William Allen Ward.

The coyote turned his thin nose to the pale winter moon and stabbed the black silence of the arroyo with his weird call. The coyote was lonely. For hours he had followed the meat trail without success. The cotton tails were securely hidden in the chapparrel, for well did the little rabbits of the Texas plain know the danger of sleeping in the open. When twilight crept across the wasteland, the voice of prehistory whispered to the rabbit and told him the lesson learned by myriad generations of other rabbits that lived in the red dawn of life—told him that the fang of the coyote was sharp and that wise rabbits sought shelter when night came.

The norther tripping on icy toes, sounded its blue whistle. Above, the sky was like the silken gown of a princess studded with white gems. The half-moon, wan and forlorn, was a pirate ship sailing in search of god. Far to the north, faint lights glimmered on the distant horizon, like the dim rays of a gigantic searchlight.

The coyote, smitten with a deep and brooding melancholy, again pointed his slender nose to the lonely stars that peeped down from remote corners of space, and broke the stillness of the night with sharp splinters of sound. For a moment he listened. Then, across the nude butte that brooded in silence on the desert like an Indian warrior, came a faint reply. In a distant canyon another coyote also was lonely for the companionship of its kin!

For a fragment of time the coyote in the arroyo was silent. Then he again looked toward the gem-studded sky and answered that melancholy call from over the butte. A moment later the coyote, gaunt with a deep and somber melancholy, trotted away in the direction of the answering call.

As midnight walked on ghost feet across the plains and through the hidden valleys of the Texas prairie the coyote entered a box canyon beyond the butte and found there his mate. It was late winter and despite the fact that the norther still sang as it raced across the prairie and through the canyon, there was a touch of spring in the air. The red buds on the banks of the neighboring arroyo said it was springtime and the mocking-birds in the gnarled old mesquite that crouched by the creek half hidden in shadows, at dawn murmured about spring and mating season.

The coyote, very hungry and tired, drew near the creature that, in plaintive notes, and pierced the brooding silence of the Texas plains with the answering call. She also was glad, for the loneliness of the desolate wastelands often goes through the bones of the creatures of the wild and they cry out as if their lives were crushed by the stark somberness of the vast silence.

In a mud-hole only a short distance away a long-horn steer, once king of the Texas cattle trail has died a victim to the drought as the norther played a doleful funeral dirge through the chaperral and past the mesquite. The coyote pair stood beside the bank of the mud-hole for several minutes, waiting for the majestice creature that once lorded the Texas cow trail, to pass on. Then, very cautious of the mud, they leaped to the carcass of the steer and ate their fill of the meat—steer meat, delicious food that is always welcome to the wolf and the panther.

After the coyotes had satisfied their hunger on the meat, they trotted away over the barren shoulders of the silent butte. As dawn, riding a fiery steed, galloped over the foothills on the eastern horizons the pair found their home in a dark retreat of a deep ravine that emptied into the Brazos.

Winter passed. Spring came, clothed in the green raiment of a Texas wild flower. The mesquite by the ravine cast off its somber clothes of December and wore the gay garments of a gypsy.

When the moon climbed the distant range of foothills and the western night watched with a million silver eyes, the coyote climbed to the highest peak and split the silence with his call. A moment passed. Then from the dark caravan in the wall of the hidden ravine the mother wolf nosed her whelps, then turned her head to the pale sky and sounded the answering call.

The Fuzzy Hat.

One day I was walking along a meadow path which skirted some woods, when I came upon a flock of warblers, and near them were a pair of tanagers. I stopped to look at them, and I soon found that the tanagers were as interested in me as I was in them.

They began to circle around my head, and their cries were shrill, almost like scolding.

"I am sorry that I have disturbed

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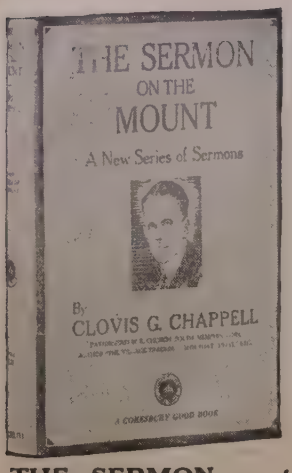

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you, you pretty things," I said. "I'll just go on."

But as I walked along, they followed me, flying low about my head, then away, then back again. I began to wonder if there was something about me which was rousing their enmity. Then I thought of my hat. I had on a furry, black one, and I took it off and tucked it under my arm.

The scolding stopped, but the tanagers still flew after me, as if curious, and scarcely believing that the queer object was gone. Next, I put on the hat again, and the shrill cries started up at once.

"Well, well, so you think that the fuzzy hat is some kind of an animal, probably a cat," said I. So I sat down on a rock, and put the hat entirely out of sight. In a few minutes the tanagers flew away, apparently satisfied.—Ruth Cairns, in Our Dumb Animals.

Protection For All.

There is a Persian fable which tells of a young prince who brought to his father a nutshell, which, opening with a spring, contained a little tent of such ingenious construction that when opened in the nursery the children could play under its folds; when spread in the Council Chamber the King and his Council could sit beneath its canopy; when placed in the courtyard the family and all the servants could gather in its shade; when pitched on the plain where the soldiers were encamped the whole army could gather within its enclosure; it possessed a quality of boundless adaptability and expansiveness. Such is the love of God.

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GREEN LICHTS AHEAD

By George Woodruff

Chairman, National Bank of the Republic of Chicago.

During the present century American business men have been called upon to face the uncertainties of a considerable number of periods of readjustment. During these troublesome times business sentiment has naturally taken a somewhat pessimistic turn but in every instance this pessimism has given way to typical American optimism as soon as business activity has shown signs of revival, and it is interesting to note that in no case has business revival failed to show its face within a period of one year.

Since the beginning of this century the slowest recovery that has taken place after a major readjustment was in 1921 and in many respects the conditions at that time are comparable with those with which we are called upon to contend at the present time. In 1920 the culmination of the tremendous inflation in commodity prices resulted in the greatest commodity price decline in history, carrying down the price of stocks and bringing down the business activity of the country to the lowest point in many years.

Notwithstanding the enormous losses of 1920 there was a feeling at the beginning of 1921 that improvement during the spring months would be substantial and that a rebound from the low points reached at the end of the preceding year could be looked for without undue delay. The stock market responded to this feeling of hopefulness and the recovery during the spring months dispelled a part of the prevailing gloom.

However, the commodity price index continued to fall and by June of 1921 the stock market slumped to a lower point than had been reached at the end of 1920. The months of June, July and August brought forth feelings of the most extreme pessimism, many well-informed people believing that a period of several years' depression was upon the country and the excesses of the war were now to be thoroughly liquidated. Business activity had increased but slightly during the first six months of the year. Many concerns all over the country were in the hands of receivers, the general liquidation was world-wide in extent, every banker of prominence was serving on numerous creditors' committees. corporations were loaded up with large inventories that had a market value of only a fraction of their cost, the banks of the nation were filled with frozen assets, and the depressed mental attitude of business leaders was perhaps the worst feature of the entire situation.

A birdseye view of the summer of 1921 can perhaps be obtained by a perusal of a few of the items that appeared in the newspapers of that time.

Chicago Tribune—Jun 2, 1921,

Sears Roebuck Sales Drop

1921	Sales in Millions of Dollars	Decrease per cent
January	$15.6	47.11
February	14.0	50.35
March	20.1	26.83
April	16.4	24.97
May	12.2	30.87
Total	$78.3	37.19

* * *

Commercial and Financial Chronicle—June 18, 1921

World-Wide Depression

Lewis G. Harriman, Vice-President of Fidelity Trust Company of Buffalo, made the assertion that "We are in the depths of a major business depression, perhaps in some respects the worst since the Napoleonic Wars, and it is world-wide in scope."

* * *

Chicago Daily News—June 16, 1921

Bear Raiding Boldest in Years

To-day's bear raiding was one of the most daring and flagrant pieces of speculation for the decline that the street has seen in recent years. It was flushed with success, carried on with the same reckless audacity that bull operations were in the autumn of 1919.

* * *

Chicago Tribune—June 27, 1921

Rate Reductions Ignored

In ordinary times last Thursday's reduction of the Bank of England rate following the similar reduction of the preceding week by our Federal Reserve Bank would be accepted as a highly favorable sign, but in Wall Street's present mood it was mostly ignored.

* * *

Chicago Daily News—June 25, 1921

Rumors Unfounded

Persons who bought standard stocks during the spring, believing that the bottom had been reached, have seen the market value of their holdings shrink in deplorable fashion. A natural wonderment sprang up as to whether some big hidden financial trouble existed. Such a background has made operations easy for the short interests.

* * *

Wall Street Journal—July 7, 1921

U. S. Steel Corporation Cuts Prices and Wages

Eliminates basic 8-hour day with saving in wages of from 8½ per cent to 14 per cent.

* * *

Chicago Daily Journal—July 7, 1921

Bear Propaganda

Banking reports coming out as of the end of June show that some leading New York institutions have written off heavy losses since January first, but compared with their record earnings during the boom period of the war the losses are small and unimportant. The report sets at rest a lot of vicious rumors that have been afloat a year now concerning certain New York institutions and ought to satisfy even the most critical.

* * *

Chicago Daily Journal—July 8, 1921

Bankers Object to New Tariff

Bankers as a general thing do not think much of the proposed tariff Congress is planning to put through. The point is made by a prominent financial authority that to boost the tariff will tend to affect adversely our already slumping foreign trade.

* * *

Wall Street Journal—July 8, 1921

Demand for Steel Probably at Minimum

Pittsburg: Buying of steel products seems now to have reached the lowest minimum possible, which is in the neighborhood of 20 per cent of capacity, while the theory before the war, confirmed by actual experience, was that buying could not go below about 50 per cent. However, there is this difference—that in recent weeks a considerable volume of business that would normally go to the mills has been blocked by consumers selling their stocks. Consumers who normally carry hundreds or thousands of tons do not wish to have a single ton now.

* * *

Commercial and Financial Chronicle—June 25, 1921

Buyers Strike

In an address before the American Institute of Banking at Minneapolis on June 16th, Francis H. Sisson, Vice-President of the Guaranty Trust Company of New York, stated that 'Notwithstanding that there is still considerable frozen credit in this country, the principal economic problem is not the credit situation. The chief obstacle to the general revival of business is the difficulty of developing an adequate demand for goods."

* * *

Wall Street Journal—July 8, 1921

Thinks Automobile Industry is Inflated

F. R. Pleasanton says, "Distribution has been forced and persons with under $2,000 income should not operate a car."

The market for passenger cars on a volume basis is limited to approximately the 2,000,000 individuals having incomes between $2,000 and $5,000 a year. This would mean a sound replacement demand of approximately 400,000 cars a year.

* * *

New York Times—August 1, 1921

Import and Export Figures

June, 1921—Import, $198,000,000—a decline of 64 per cent from June, 1920.

June, 1921—Export, $340,000,000—a drop of 46 per cent from June, 1920.

* * *

Chicago Daily News—August 2, 1921

Winter of Suffering Is Seen for Many

"Illinois will have to make jobs for the jobless next winter or support the unemployed in prisons which they will certainly fill unless provided with an opportunity of honestly earning their daily bread," State Employment Director Boyd said today.

* * *

New York Times—August 1, 1921

Stock Market Psychology

As late in the season as last September both railway and industrial stocks were advancing and Wall Street was hopeful.

As events turned out no expectations could have been more unwarranted. We can see now that Wall Street ought to have read the future not in the light of a midsummer stock market or of its own conjectures, but of tightening money rates. With call money rising to 15 per cent in July and entering August at a 10 per cent rate, the nature of last summer's situation should have been unmistakable. Everyone knows now what the money market's warning really meant.

But most people did not appear to understand it then and most people really are at sea today as to what the very different money market of the

(Continued on page 23.)

Classified Advertising and Notices

All notices and advertisements, excepting positions wantd, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

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Marriages

Gunn—Purnell.
At the Immanuel Chapel, Theological Seminary, Alexandria, Virginia, September 3, 1930, by Rt. Rev. Robert C. Jett, assisted by Rev. Berryman Green, Reverend GEORGE PURNELL GUNN, of Alta Vista, Va., and Miss FRANCES HAWKINS PURNELL of Charlotte N. C.

Death

RICHARD DOUGLAS THOMAS.

RICHARD DOUGLAS THOMAS died in Mary Washington Hospital, Fredericksburg, Va., on the 31st of July, 1930. Mr. Thomas was the devoted husband of Agnes Douthat Jones. He was a native of Charles County, Md., but of late years lived at Dahlgren, Va. Besides his widow to mourn their loss he leaves his mother, two sisters and two brothers. He was a communicant of St. Paul's Church, King George County, Va. His motto in life was, "Behold how good and pleasant it is for brethren to dwell together in unity."

PATTY DOUTHAT.

Entered into life eternal on August 10, at Danville, Va., PATTY DOUTHAT, daughter of Major Robert Douthat and Bettie Wade Douthat, of Weyanoke-on-the James.

Miss Douthat was a devoted member of the Church from her early youth. Her life was a lesson in humble faithfulness to her Saviour and loving usefulness to her fellowmen. As she lived so she died, with an unwavering confidence in the promises of the Gospel. She was lovely in person, noble in character, and gifted in intellect.

To her parents she was beautiful in every service that love could prompt. To her brothers and sisters, she was unselfish, entering into and sharing all their joys and sorrows. To those with whom she came in contact in the business world she ever held out a helping hand and gave to them the high courage to work always toward the highest goal. She met all the trials and disappointments of life with marked cheerfulness and brightness. She believed that love, helpfulness, kindness and simple piety were worth all honor, place, tradition and background and she lived her beliefs from the beginning to the end of her days. For those who love her, there is comfort in the sure thought that she walked into the Presence.

CHURCH INTELLIGENCE.

(Continued from page 15.)

At 8 P. M. a former rector, the Rev. Henry F. Kloman, now of Cumberland, Maryland, preached, and afterwards met old friends, who rejoiced to welcome him and Mrs. Kloman again to the parish.

On Friday, June 6, came the parish dinner for visiting clergy and for members of St. Paul's and their families. It was a feast of good things, followed by some very good after-dinner speeches and also music. There were two former rectors present, the Rev. Morris Eagle and the Rev. Warren A. Seager, who both added much to the occasion. Mr. Seager, who has a fine voice, favored us with a solo, as well as an address. Mr. Eagle took flights of oratory which justified his name, and our vestrymen, too, did themselves credit. That parish dinner will long be remembered.

Mr. Seager stayed until the following Sunday, June 8, our "Financial Sunday", and preached both morning and evening, much to the joy of his many friends. It was while he was rector that the fine pipe organ, a most valuable possession, was added to the church. This seems the place to say that many contributions towards paying off the church debt were made on this occasion, and that the said debt is now considerably reduced.

On June 15 a much beloved former rector, the Rev. Carey Gamble of Huntsville, Alabama, preached in the morning and the well-known layman from St. Alban's, D. C., Dr. Sinclair Bowen, made a most telling address at night. It was a great pleasure to have both Mr. and Mrs. Gamble with us again. They had been very popular when here, and seeing them brought vividly back many happy hours and days.

On "Visitors' Sunday," June 22, the Rev. B. N. de Foe Wagner, of Warrenton, N. C., was the preacher, and a most interesting one. Like our present rector, Mr. Carpenter, Mr. and Mrs. Wagner are Canadians. Booth seemed to enjoy their short stay in Virginia, and left a most pleasant impression.

Last, but not least, was Consecration Sunday, June 29, when our dear Bishop, the Rt. Rev. Henry S. George Tucker, preached and confirmed a good, large class. We must not forget to mention here our third memorial, this day in place, namely, a pair of branched altar candlabra, given by Miss Mackall, of Baltmore, in memory of Frances Grinnan Carter, daughter of a former rector. They shed their soft light on the scene which fittingly ended our Centennial celebration. The occasion has brought church, rector and people closely together. May they remain united! And may St. Paul's, Haymarket, be an honored shrine for at least another hundred years!

Tablet to the Confederate Dead.

A most interesting feature of the Centennial was the unveiling of this tablet, given by the Eighth Virginia Regiment Chapter, United Daughters of the Confederacy.

Though honoring the memory of all our Confederate dead, it especially commemorates those who died in St. Paul's Church when used as a hospital in 1861, and were buried in the churchyard. It was unveiled in the afternoon of June 1, with a most suitable service, with appropriate and beautiful music, and two fine addresses, the one of presentation by the Hon. Armistead Sinclair, of Manassas, and one of acceptance by St. Paul's rector, Mr. Carpenter. It must be recalled here that Haymarket is only a few miles from the Bull Run battlefield, and that it suffered many things in the War Between the States. The church was desecrated and the village burned to the ground. Many wounded Confederates suffered and died in the church. When the Confederate battle flag used as a veil was drawn aside from the tablet by little Philip Smith Thornhill, great-grandson of three Confederate Veterans, there was much feeling in the crowd of people assembled.

We give here the inscription:

"In Memroy of
Our Confederate Dead,
Especially those
Who died in this church
(then used as a hospital)
And were buried in this churchyard—
1861.
Placed by the Eighth Virginia Regiment
Chapter, United Daughters of the
Confederacy—1930."

Below, this the crossed flags which form the Insignia of the Virginia Division and the motto: "Love makes Memory Eternal."

The tablet is of bronze; a fine piece of work made by the Lambs of Washington, D. C.

A. M. E.

SOUTHWESTERN VIRGINIA.

Rt. Rev. Robert C. Jett, D. D., Bishop

Activity at St. Peter's-in-the-Mountains: "Founders' Day" was celebrated at St. Peter's on Sunday, July 20. The speaker in the morning was Judge George E. Cassell, of Radford, who made a most helpful address, having driven over with his family from his home at Radford. Judge Cassell has been a friend of this mission for years and on several occasions has made the annual Founders' Day address.

Four hundred people were present during the day and had dinner together on the grounds.

In the afternoon there was a service in the chapel, when the Rev. Alfred R. Berkeley, D. D., of St. John's Church, Roanoke, preached the sermon. The Rev. Douglas I. Hobbs, of Rocky Mount, Rector of St. Peter's, was also in the chancel.

In the evening of Sunday, August 3,

a preaching mission was begun at St. Peter's, with a sermon by the Rev. Mr. Hobbs to a congregation of about two hundred and fifty. The Rev. Richard H. Baker, of St. John's Church, Waynesboro, was the missioner and preached each evening during the following week and in the morning and evening of Sunday the 10th. His sermons were most helpful and the people were deeply interested, as indicated by the large and steady attendance at the services.

During his years as a Seminary student Mr. Baker spent three summers in work at St. Peter's, and the people of the neighborhood welcomed him back on this occasion with the greatest pleasure. His father and mother, Dr. and Mrs. Baker, of Norfolk, were recent visitors at St. Peter's.

Miss Caryetta Davis has been the missionary in charge since the organization of St. Peter's, and she and her assistant, Miss Mary F. Montgomery, with the additional aid of Miss Susan R. Saunders during the winter months, are carrying on a work that is a wonderful blessing to the community, especially in the lines of social service and religious and secular education.

T. A. S.

Personal Notes

Rev. Wythe Leigh Kinsolving, who has been doing supply work in Virginia returns to New York before September 1st. His address is 62 Riverside Drive, New York City.

GREEN LIGHTS AHEAD.

(Continued from page 21.)

present summer means for the financial future.

* * *

Commercial and Financial Chronicle—August 3, 1921

Comments of Otto H. Kahn

"It was inevitable that the artificial stimulation during the war period and the period immediately following should be succeeded by a drastic and painful process of readjustment to normal conditions, though it need not have been as drastic and painful at it was, and indeed still is. At any rate it seems to me the time has come when we should rouse ourselves out of our slough of industrial despond."

* * *

New York Times—August 1, 1921

White House Statement

The statement given out at the White House on Saturday sums up the efforts of the Administration to aid in the restoration of prosperity. The note is of hope rather than of positive achievement. Naturally the "party of business" is anxious to have it appear that during its four months in power it has not been idle.

* * *

Notwithstanding the unanimous chorus of pessimism that is indicated by these few quotations from the great mass of pessimistic newspaper articles during the summer of 1921, it is interesting to note that commodity prices turned gradually upward after the middle of the year; that in September and October the stock market began to discount better conditions; and that by the end of the year business activity had increased gradually to a point where it was possible to anticipate a considerable burst of speed during the ensuing twelve months. As a matter of fact, in 1922 practically all of the lost ground in business activity was regained and by the middle of 1923 our volume of business had established a record just as high as had been attained at the culmination of the great inflationary boom in 1920, Thus may we behold how wrong were the pessimists in the summer of 1921!

The Depression of 1930

At the end of 1929 the culmination of the great inflation in stock market securities brought about the sharpest stock market decline in history and the enormous losses that resulted therefrom, together with the natural reaction from an over-expanded business situation resulted in a very great decrease in the business activity of the coutry.

Because of the construction activities of the National Administration there was a feeling at the beginning of 1930 that we would experience a considerable improvement over the spring months and that the readjustment would not prove to be a particularly serious one. As was the case in the spring of 1921, the stock market responded to the feeling of hopefulness and for a while it appeared that we had suffered a minimum of damage as a result of the great excesses of the preceding period of inflation. However, the commodity price index continued to fall as it did during the early months of 1921, and by June of 1930 the stock market as a whole collapsed to a lower point than had been reached in the panic of 1929. During June and July we have experienced a wave of extreme pessimism with the usual predictions of several years' depression, suggestions about the liquidation of the losses of the war, and the customary rumors and prognostications about all the bad things, real and imaginary, that might conceivably happen to business. While very few concerns have gone into the hands of receivers, creditors' committees are practically unknown, corporations have not taken exessive inventory losses due to the fact that inventories have been small and the banks have suffered practically no losses at all, nevertheless the mental attitude of business leaders has been almost as bad as it was in the summer of 1921, and the newspapers have displayed a mass of pessimistic articles and statements that must remind the reader forcibly of the contents of the newspapers during the summer of 1921.

The charts showing conditions in 1921 and 1930 are interesting because of their similarity, the chief point of difference being due to the fact that the great speculative inflation that brought about the depression of 1921 occurred in grain, sugar, cotton, copper and other commodities while the great speculative inflation that brought about the depression of 1930 occurred in stock market securities.

..If hsitory is to repeat itself, it would seem that with conditions not so badly disturbed in 1930 as they were in 1921, a reasonable recovery in business activity should take place during the latter part of 1930 as it did in 1921, and that during the following year the needs of 120,000,000 people should catch up with such surplus inventories as may remain on hand after a year of minimum production, bringing about a strong upturn in the business activity of the nation. By the summer of 1931 we may all again clearly behold how wrong are the pessimists when they get to believing that American progress has came to an end.

The red lights, through which our people last year drove, have changed. The curbstone admonitions of the minions of the economic law near an end.

There are green lights ahead!

U. D. C. SCORED AS ENEMIES BY G. A. R. TALKERS.

CINCINNATI, OHIO, August 24.—J. W. Willett, of Iowa, judge advocate and past commander-in-chief of the Grand Army of the Republic, told the national organization of Federated Patriotic Societies that "you must stand ever ready to combat the baneful influence of that other group of women, the Daughters of the Southern Confederacy."

"I have had ample opportunity," he said, "to see the working of this influence, and it is one that we must guard against. There are still those who believe the Stars and Bars stood for something pure and noble."

"Worst Enemy" Charge.

Past Commander-in-Chief John R. King, of Maryland, addressing the same group, said: "It should be one of the purposes of these affiliated organzations to protect the country from what I warn you is its worst enemy—the Daughters of the Confederacy. I warn you they are busy everywhere spreading their propaganda. Even in Washington they are active.

"As evidence of this, I can state that through their efforts the Marine Band has been sent many times to various gatherings and historic places in the South, while the Grand Army of the Republic never had had the Marine Band before now, and their presence is due to the energetic efforts of our commander-in-chief, Edwin J. Foster."

S. C. V. CAMP HISTORIAN ANSWERS CRITICISM OF G. A. R. CONVENTION.

Criticism of the United Daughters of the Confederacy for its activities in address by J. W. Willett and John R. King, former commanders-in-chief of the Grand Army of the Republic, drew a reply from Sterling Boisseau, historian of R. E. Lee Camp, Sons of Confederate Veterans.

Quoting from Mr. Willett's address before the Federated Patriotic Societies of Cincinnati that "there are still those who believe the Stars and Bars stood for something pure and noble," Mr. Boisseau said:

"I do not know what action the United Daughters of the Confederacy will take, or any other Confederate organization, but being the historian of R. E. Lee Camp, No. 1, Sons of Confederate Veterans, Richmond, Va., I will say that the Stars and Bars not only stood for something pure and noble, but also for the right, and that the Confederate organizations will continue to teach true history until the hostility and prejudice of the invaders from the North shal have passed away.

"The United States were founded on secession and self-government, Washington being our leader. The United States acknowledeged this principle to be right when Cuba seceded from Spain; when Panama seceded from Columbia, and, in the World War, when several countries seceded for self-government."

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A. Lincoln and His Co-Mate in Crime, General "Beast" Butler, of Silver Spoons, Hill

By Dr. Landon Carter Bell

(Continued from August 30th issue)

By common consent, North and South, Benjamin F. Butler—"Spoons" Butler or "Beast" Butler—is regarded as one of the most unspeakable scoundrels, who soil the pages of this country's history. He was one of the most malignant haters of the South and the Southern people. His conduct everywhere was such as to bring down upon him the censure and reprobation of all right-thinking people. His career of infamy reached such heights at New Orleans that the French Government, taking cognizance of the situation, brought such pressure to bear that Lincoln withdrew Butler from command at that place; but invited him to march up the valley of the Mississippi, through the heart of the South, to arouse the negroes to insurrection and to organize them into units for service in the Northern Army.

It was this unspeakable man—Beast Butler—that Lincoln selected as his choice to run with him for the vice-presidency, when Lincoln ran for that office a second time. That Butler did not run does not lessen the just judgment against Lincoln for wanting him to run. That Lincoln desired him to make the race is a commentary upon his judgment and his tastes, and indicates very clearly Lincoln's preference for low, vile men, in high public office, and as intimate political and official associates.

It is, of course, perfectly apparent that no friend of the South would have held so tenaciously to the scoundrel Butler, as Lincoln did, and have desired to see him become Vice-President of the United States. Dr. John Fiske said of Butler that "he could not have understood in the smallest degree the feelings of gentlemen."

Charles Francis Adams, in characterizing the methods and writings of certain historians said: "There was almost no form of sophistry to which the founders of New England did not have recourse then—for they sinned against the light, though they deceived themselves while sinning; and there is almost no form of sophistry to which the historians of Massachusetts have not had recourse since—deceiving themselves in the attempt to deceive others."

In more recent years Julian Street denounced the historians who wrote the histories he studied as a boy, declared the version of things he learned was not true, but he never found that out until years later, and then he found out the truth from entirely different sources. As to the history used in his boyhood he says that ". . . it was written by a lopsided historian, and that his 'lop' like that of many another of his kind, led him to enlarge upon American naval and military victories, to minimize American defeats, to give an impression that the all-important early Colonies were those of New England, and that the all important one of them was Massachusetts. From this bias I judge that the historian was a Boston man. It takes a Bostonian to think in that way. They do it still."

The character of offenses which Adams and Street charge against New England historians respecting religious freedom, and the early history of the Colonies, may justly be charged against the Northern writers generally respecting the era of the War Between the States. These writers as a class have employed more sophistry than that denounced by Adams, and they have shown more "lop" and bias than the historians of which Julian Street complained.

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Vol. 95. RICHMOND, VA., SEPTEMBER 13, 1930. No. 37.

BE STRONG

We are not here to play, to dream, to drift;
We have hard work to do, and loads to lift;
Shun not the struggle—face it; 'tis God's gift.
—*Maltbie Davenport Babcock.*

Be active first thyself, then seek the aid of heaven; for God helps him who helps himself.—*Euripides.*

The world makes way for the determined man.

"Cowards die daily,
The valiant taste of death but once."

If it be a sin to covet honor,
I am the most offending soul alive.

He lives longest who thinks the most, acts the noblest, and feels the best.

"Thou will keep him in perfect peace, whose mind is stayed on Thee, because he trusteth in Thee. Trust ye in the Lord forever, for in the Lord Jehovah is everlasting strength."

"Happy is the man whom God correcteth."—*Job* 5:17.

All God's chastenings are meant to be corrections; meant to put things right within me, to cure, to heal. Even God Himself cannot put into me the fullness of His blessings till He has first emptied my heart to receive it; and sometimes He can not empty the heart until He has emptied the life. But He will kill nothing in me that is not better dead. He will make no wounds except such as are sure to lead to stronger health. It is in this way that "He hateth my diseases and doth my soul redeem."

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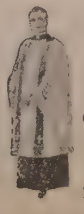

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Affection and unbroken faith temper life's worst bitterness.—Shelley.

Be steadfast, for man cannot prevent what God has determined to accomplish.—Selected.

"I wait and watch: before mine eyes
Me thinks the night grows thin and gray;
I wait and watch the eastern skies
To see the golden spears uprise
Beneath the oriflame of day!"

Be not too ready to condemn
The wrong thy brothers may have done:
Ere ye too harshly censure them
For human faults, ask, "Have I none?"

—Elizabeth Cook.

All around us, all within us, like a beautiful Presence of Light and Love, He is the supreme and unutterable Reality. Surely we should be certain of it. But faith should signify, not so much an assent, but a depth of something that we keenly feel. For only the faith that ignites feeling will move any mountains.—Rev. J. S. Bunting.

The Labrador doctor, Dr. Wilfred T. Grenfell, says: "In the quiet of home, in the heat of life and strife, in the face of death, the privilege of speech with God is inestimable. I value it more because it calls for nothing that the wayfaring man, though a fool, cannot give; that is, the simplest expression to his simplest desire. When I can neither see, nor hear, nor speak, still I can pray, so that God can hear."

O my soul, wouldst thou have thy life glorified, beautified, transfigured to the eyes of men? Get thee up into the secret place of God's pavilion where the fires of love are ourning. Thy life shall shine gloriously to the dwellers on the plain. Thy prayers shall be luminous; they shall light thy face like the face of Moses when he wist not that it shone. Thy words shall be burning they shall kindle many a heart.—George Matheson.

A tilted moon seeks harbor in the West.
The orchard is becalmed above the grass,
The drifting fireflies signal as they pass—
Anchor with peace tonight and be at rest.
Tomorrow, the distraction and the din,
But now God's leisure and a song within!

—T. Morris Longstreth.

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EDITORIALS

Vol. 95. RICHMOND, VA., SEPTEMBER 13, 1930. No. 37.

THE MISSION OF THE CHURCHES TO THE UNDERWORLD

Christ said on one occasion to His disciples: "The Son of man is come to seek and to save that which was lost." This was no empty saying, for He deliberately sought out what might be called the dregs of the population.

This was perhaps the principal cause of offence to the Scribes and Pharisees: "He eateth and drinketh with publicans and sinners." This put Him beyond the pale of respectable church members. When the question was asked His disciples as to why their Master associated with publicans and sinners, He answered for them: "They that are whole need not a physician, but they that are sick." Where the need was greatest there He was to be found.

If the churches are to follow in their Master's footsteps they must realize that they have a mission to the underworld; that if the underworld is to be redeemed it can only be by the power of Christianity. An example of the impotence of the churches, so far as this very necessary and important part of their work is concerned, may be seen from what follows. In a religious paper some few years ago there was an interesting account of a visit of the Chief of Police of a certain city to a meeting of the Ministerial Union, made up of the various ministers of that same city.

The Police Chief told the ministers that the criminal element in the city consisted of 600 individuals who were responsible for all the serious trouble that was going on in the community. He said further that if these 600 people could be converted or induced to leave the police would have but little trouble left on their hands. There is no doubt that if Christ were alive and staying in that city those 600 criminals would be the ones He would seek out and make friends with.

But although there were 30,000 church members there, that is a proportion of 50 to 1, as compared with the criminals, the paper did not indicate that the ministers felt that their churches were equal to meeting the situation. This is not a unique instance, for with the exception of sporadic cases, such as city missions and mission chapels, the churches do not seem to be conscious of any special or urgent responsibility with regard to the underworld, nor do they seem to share with Christ His undying sympathy for it, as exemplified by His words to the thief on the Cross.

It may well be asked, What kind of Christians are the churches turning out, when one criminal is more than a match for fifty Christians? Or to put it another way, When fifty Christians have not faith enough in their Master to believe that they could, by His help, win a criminal to a better life. These same Christians may be paying their church dues regularly, part of which is used for the conversion of the heathen abroad by missionaries who represent them in the mission field, but their missionary spirit is not of the kind to inspire them to be missionaries themselves to the heathen within their borders.

Some one may suggest that the Salvation Army relieves the churches of their responsibility with regard to the underworld. The Salvation Army is a separate denomination which is devoting itself to work among the poor and degraded. But because this particular denomination is trying to follow the example of the Master in this respect, the other denominations cannot make this an excuse for failing to follow Him. Suppose America had sent over one regiment to Europe to assist the Allies in the great war, instead of drafting its whole manhood of military age and physical fitness, would this country have been considered to have done its duty Every Christian should be a missionary in one way or another, if he is to be a Christian in the right sense of the word; and until the churches draft their full membership to the cause of spreading the Kingdom of Christ in the world, they will be impotent when brought face to face with such a problem as the one above referred to.

We have seen in our day and generation a gradual weakening of faith in the Presence and Power of God in the world of human affairs, and this has affected the churches as well, as there is not the same reliance upon supernatural aid in seeking for the improvement of human society.

With this has come a disposition to shift the responsibility for improving conditions and remedying manifest evils to the government which has, or was supposed to have, the power to enforce its will upon the people, which the churches have not.

But the government has not apparently been able to meet the full measure of the responsibility which has been laid upon it.

President Coolidge on several occasions did his best to impress upon the churches the fact that the government could not be expected, in addition to its own responsibilities, to take their place in exerting a moral influence, which was more especially their own province.

And quite recently, in answer to criticisms of the government for not more adequately enforcing prohibition, the Assistant Attorney General of the United States has stated that there is only one Federal agent in this department for every 70,000 of the population, which makes it an impossible task for them to enforce the law without the cooperation of the State and local officials.

The government has its duties and responsibilities in this and other matters, but the churches cannot evade, or pass on to others, the responsibility which rests upon them.

They stand face to face with the problem of the underworld as Christ did in His day. He met the problem by making it His chief concern. This the churches are not doing, with the result that the problem seems to grow more and more menacing all the time, especially in the great cities. The churches have made conditions of membership too easy; in fact, they are often ready to accept members on almost any terms, in spite of the stern words

of the Master: "If any man will come after me, let him deny himself and take up his cross daily and follow me." Influence of the churches is determined by the quality of their members.

For the churches to trade their moral and spiritual influence for mere political influence would be a disastrous mistake.

The greatest contribution which they can make towards the welfare of the nation is their moral and spiritual influence and the cultivation of this influence in the lives and characters of their members, with the spiritual leadership which should go with it, will do more to make religion a mighty power for good in the land than anything else.

Frederick W. Neve.

"OUR BIBLE"

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PART II.

THUS, having spoken of the matters of fact of MOSES, and of the four marks in connection with them, I come now, in the next place, to show how these four marks appear in conjunctin with that which is recorded of OUR BLESSED LORD IN THE GOSPELS, and my work herein will be the shorter, because all that is said before Moses and his books is every way as applicable to Christ and His Gospel. His works and miracles are there said to be done publicly in the face of the world, as He argued to His accusers: "I spake openly to the world; I ever taught in the synagogue, and in the temple whither the Jews always resort, and in secret have I said nothing" (John 18:20). Then, in Acts 2:41, it is said that "about three thousand" at one time; and in Acts 4:4, "about five thousand" at another were converted upon conviction of what they themselves had seen, what had been done publicly before their eyes, wherein it was impossible to have imposed upon them. Therefore here are THE TWO FIRST OF THE RULES BEFORE MENTIONED.

Then for the second two: BAPTISM AND THE LORD'S SUPPER **were instituted as perpetual memorials of these things**; and they were not instituted in after ages, but at the very time when these things were said to be done; and have been observed without interruption, in all ages whereever Christianity has been professed, from that time to this, and it is very remarkable that both the feast of the passover and the Lord's Supper were both instituted the night before the facts occurred that they were instituted to commemorate.

And now, having before spoken of Mahomet and the heathen deities, we turn to say a word as to them, and to show that they all lack some, if not all, of the aforesaid four rules, whereby the certainty of matters of fact is demonstrated.

First, as to Mahomet. He pretended to no miracles, as he tells us in his Alcoran, c. 6, etc., and those which are commonly told of him, pass among the Mahometans themselves, but as legendary fables; and, as such, are rejected by the wise and learned among them, as the legends of their saints are by those who belong to the Church of Rome. See Dr. Prideaux's "Life of Mahomet."

But, in the next place, those which are told of him do all want the FIRST TWO RULES before mentioned. For his pretended converse with the moon, his Mersa, or night-journey from Mecca to Jerusalem, and thence to heaven, etc., were not performed before anybody. We have only his own word for them. The same is to be said (in the second place) of the fables of the heathen gods, of Mercury's stealing sheep, Jupiter's turning himself into a bull, and the like; besides the folly and unworthiness of such senseless pretended miracles. And, moreover, the wise among the heathen did reckon in no other way of these but as fables, which had a mythology, or mystical meaning, in them, of which several of them have given us the explanation. And it is plain enough that Ovid meant no other by all his Metamorphoses.

It is true the heathen deities had their priests: they had likewise feasts, games and other public institutions in memory of them; but all these want the FOURTH MARK, namely, that such priesthood and institutions should commence from the time that such things as they commemorate were said to be done; otherwise they cannot secure after ages from the imposture by detecting it at the time when first invented, as hath been argued before. But the Bacchanalia, and oher heathen feasts were instituted many ages after what was reported of these gods was said to have been done, and therefore can be no proof of them. And the priests of Bacchus, Apollo, etc., were not ordained by these supposed gods, but were appointed by others in after ages only in honor to them. And, therefore, these orders of priests are no evidence to the truth of the matters of fact which are reported of their gods.

Now, to apply what has been said. **You may challenge** all the Deists in the world to show any action that is fabulous which has all the four rules or marks before mentioned. No, it is impossible. And (to resume a little what we have said before), the histories of the Exodus and the Gospel could never have been received, if they had not been true; because the institution of the priesthood of Levi, of the Sabbath, of the passover, of circumcision, under the **past dispensation,** of baptism and the Lord's Supper, under the **present,** are there related, as descending all the way down from those times without interruption. And it is fully as impossible to persuade men that they had been circumcised, had celebrated passovers, Sabbaths, etc., had been baptized, and partaken of the Lord's Supper, if they had done none of these things, as to make them believe that they had gone through seas upon dry land, seen the dead raised, etc. And without believing these it was impossible that either the law or the gospel could have been received.

And the truth of the matters of fact of the Exodus and the gospel being no otherwise pressed upon men than as they have practiced such public institutions, it is appealing to the senses of mankind for the truth of them; and makes it impossible for any to have invented such stories in after ages, without a palpable detection of the imposture when first invented; as impossible as to have imposed upon the senses of mankind at the time when such public matters of fact were said to have been done.

I do not say that everything which apparently wants these four marks is false, but that NOTHING CAN BE FALSE WHICH HAS THEM ALL.

I have no manner of doubt that there was such a man as Julius Caesar, that he fought at Pharsalia, was killed in the senate-house; and many other matters of fact of ancient times, though we keep no public observances in memory of them.

But this shows that the matters of fact of MOSES and of CHRIST have come down to us **better guarded than any other matters of fact, however true.***

And yet our Deists, who would laugh at any man that should offer to deny Caesar or Alexander, Homer or Virgil, their public works and actions, do, at the same time, value themselves as men of free, generous and unbiased judgments, for ridiculing the histories of Moses and Christ, that are infinitely better attested and guarded with infallible marks which the others want.

Besides that, the importance of the subject would oblige all men to inquire more narrowly into the one than the other; for what consequence is it to me, or anyone else, viewing ourselves as responsible beings, who are to exist forever, having to do with God and His truth, whether there was such a man as Caesar, whether he beat, or was beaten at Pharsalia, whether Homer or Virgil wrote such books, and whether what is related in the Iliad or Aeneid be true or false? It is of no moment whatever in this view of the subject, to any man in the world. And, therefore, it is worth no man's while to inquire into it, either to oppose or justify the truth of these relations.

BUT OUR VERY SOULS AND BODIES, OUR HAPPINESS, BOTH IN THIS LIFE AND THE NEXT, BEING CONCERNED IN THE TRUTH OF WHAT IS RELATED IN THE HOLY SCRIPTURES, men should naturally be more inquisitive to search into the truth of these, than of any other matters of fact and more disposed to examine and sift them narrowly, and find out the deceit, if any such can be found: **for it concerns them closely and is of the utmost importance to them.**

How unreasonable, then, is it to reject these matters of fact, so sifted, so examined, and so attested, as no no other matters of fact in the world ever were; and yet to think it most highly reasonable, even to madness, to deny other matters of fact which have not the thousandth

part of their evidence, and are of no consequence at all to us, comparatively speaking, whether true or false.

There are several other topics from whence the truth of the Christian religion is evinced to all who will judge by reason, and give themselves leave to consider—as the improbability that ten or twelve poor illiterate fishermen should form a design of persuading the whole world to believe their convictions, and the impossibility of their effecting it, without force of arms, learning, oratory, or any one visible thing that could recommend them. And to impose a doctrine quite opposite to the lusts and pleasures of men, and all worldly advantages or enjoyment! And this in an age of so great learning and sagacity as that wherein the gospel was first preached! That these apostles should not only undergo all the scorn and contempt, but the severest persecutions and most cruel deaths that could be inflicted, in attestation to what themselves knew to be a mere deceit and forgery of their own contriving!

Some have suffered for errors which they thought to be true, but never any for what themselves knew to be lies.

And the apostles must know what they taught to be lies, if they were lies, because they spoke of those things which, they said, they had both seen and heard, had looked upon, and handled with their hands. (Acts 4: 20; 1 John 1:1).

Neither can it be said that they, perhaps, might have proposed some temporal advantages to themselves, but missed them, and met with sufferings instead of advantages for, if it had been so, it is more than probable that when they saw their disappointment they would have discovered their conspiracy; especially when they might have not only saved their lives, but got great rewards for so doing.

But this is not all: for they tell us that their Master bid them expect nothing but suffering in this world. This is the tenor of that gospel which they received from Him, and they told the same to all whom they were the means of converting. So that here there was no disappointment.

For all that were converted through them, were converted upon the certain expectation of suffering, and bidden to prepare for it. Christ commanded His disciples to take up their cross daily and follow Him; and told them that in the world they should have tribulation; that whoever did not forsake father, mother, wife, children, lands and their very lives, cannot be His disciple.

Now, that this despised doctrine of the cross should prevail so universally against the allurements of flesh and blood, and all the blandishments of this world, against the rage and persecution of all the kings and powers of the earth, must show its origin to be Divine, and its Protector Almighty.

We may add to all this the testimonies of the most bitter enemies and persecutors of Christianity, both Jews and Gentiles, to the truth of the matter of fact of Christ, such as Josephus and Tacitus; of whom the first flourished about forty years after the death of Christ and the other about seventy years after; so that they were capable of examining into the truth and wanted no prejudice and malice sufficient to have inclined them to deny the matter of fact itself of Christ; but their confessing to it, as likewise Lucian, Celsus, Porphyry, and Julian the apostate, the Mahometans since, and all other enemies of Christianity, that have arisen in the world, is an undeniable attestation to the truth of the matter of fact.

And now, in the next place, I turn to consider a common argument of the Deists who, when they are not able to stand out against the evidence of fact, that such and such miracles have been done, then turn about and deny such things to be miracles, asserting that we can never be sure whether any wonderful thing that is shown to us be a true or false miracle.

And the great argument they go upon is this, that a miracle being that which exceeds the power of nature, we cannot know what exceeds it unless we know the utmost extent of the power of nature; and no man pretends to know that; therefore, that no man can certainly know whether any event be miraculous; and, consequently, he may be deceived in his judgment betwixt true and false miracles. To which I answer, that men may be so deceived and there are many examples of it.

But that though we may not always know when we are deceived, yet we can certainly tell in many cases when we are not deceived.

For though we do not know the utmost extent of the power of nature, perhaps, in any one thing; yet it does not follow that we know not the nature of anything in some measure, and that certainly too. For example, though I do not know the utmost extent of the power of fire, yet I certainly know it is the nature of fire to burn; and that when proper fuel is administered to it, it is contary to the nature of fire not to consume it. Therefore, if I see three men taken out of the street in their common wearing apparel, and, without any preparation, cast into the midst of a burning fiery furnace, and that the flame was so fierce that it burnt up those men that threw them in, and yet that these who were thrown in should walk up and down in the bottom of the furnace, and I should see a fourth person with them of glorious appearance, like the Son of God; and that these men should come up again out of the furnace without any harm, or so much as the smell of fire upon themselves or their clothes; I could not be deceived in thinking there was a stop put to the nature of fire, as to these men; and that it had its effect upon the men whom it burned, at the same time.

Again: though I cannot tell how wonderful and sudden an increase of corn might be produced by the concurrence of many causes, as a warm climate, the fertility of the soil, etc., yet this I can certainly know, that there is not that natural force in the breath of two or three words spoken, to multiply one small loaf of bread so fast, in the breaking of it, as truly and really, not only in appearance and show to the eye, but in very deed to satisfy the hunger of several thousand persons; and that the fragments should be much more than the bread was at first. So neither in a word spoken, to raise the dead, cure diseases, etc.

Therefore, though we know not the utmost extent of the power of nature; yet we can certainly know what is contrary to the nature of several such things as we do know.

And, therefore, though we may be deceived and imposed upon in many seeming miracles and wonders; yet there are some things wherein we may be certain.

And though it is true that we cannot see what was done before our time, yet by the marks which I have laid down concerning the certainty of matters of fact done before our time, we may be as much assured of the truth of them as if we had lived in those days, and were ourselves eye-witnesses of the truth of that which we now know to be true, because we find it in Scripture.*

Thus far I have quoted what Mr. Leslie has written on this subject to the edification and comfort of many, I trust, into whose hands this little work may fall.

And here I would add a thought of my own which I confess has interested me much—it is this; that the four marks, in proving the truth of the facts recorded in the book of Exodus, do the same as to those related in Genesis. The argument is this: if Moses did what is imputed to him—if he led the children of Israel through the Red Sea and the wilderness, he had, there can be no question about it, a commission from heaven; he was, as our author has shown, emphatically a man of God, and also a prophet, **and not only so, but all that we have of his writings was inspired.**

And in this way the history of man, as given in Genesis of which he was the writer, is proved to be true, the great events from Adam down to his time, such as the creation, the fall of man, the flood, the building of Babel, the lives of the patriarchs, are incontestably verified. Again, all that he taught as to Christ, whether by types or through prophecy, is established as truth. The Tabernacle is shown to be the figure of Him who is the true tabernacle of God, in whom dwells all the fulness of the Godhead bodily; while the sacrifices, according to Moses, represent the true sacrifice, the offering up of that Blessed One, whose blood cleanses the sinner, whose hope is in Him from every defilement. Hence the redemption of Israel out of Egypt bears in a wonderful way on the whole history of man, from the creation down to the end, and then onward still, into the far depths of eternity.

The Exodus, according to this, is in truth, THE ONE GRAND CENTRAL EVENT ON WHICH THE WHOLE OF THE DIVINE HISTORY HINGES FROM BEGINNING TO END, as will be evident to those who have followed our author through the foregoing pages.

If I were asked—as I sometimes have been—for a proof that the book of Genesis was written by Moses, I should point to Luke 24:27, where it is written of Christ, in His interview with His two disciples, going to Emmaus, that, "beginning at MOSES AND ALL THE PROPHETS, he expounded unto them IN ALL THE SCRIPTURES the things concerning himself." This is surely conclusive; Moses, in this wondrous discourse of the risen Messiah, is given his place of the first of the prophets, at the head of God's book, and hence, as the author of Genesis of which the book of Exodus is but the continuation.

As to Mr. Leslie, how much do we, like the Duke of Leeds of past times, feel indebted to him—so much so, that we are ready to subscribe to what the author of the Preface to his book, as originally published, expressed, when he said that **"the world affords nothing so effectual on the Christian evidences"** as what he has brought out. Whether this is too much to say, seeing that this subject

has been handled by so many gifted and competent writers, we do not undertake to determine. But the more we consider the way in which he has treated his subject, the more do we wonder at the simplicity with which he, **by means of the four marks** of which he never loses sight for a moment, has enabled us at a glance to review the whole purpose of God, as persented in Scripture, both in the Old Testament and in the New; so much so, that no sceptic who honestly faces the subject could answer him. Treat it with scorn he might, but meet him in argument he never could do. And so thought the writer of the Preface beforenamed when he said, "The argument is so short and clear, that the meanest capacity may understand it; and so forcible, that no man has yet been found able to resist it." When it was first published, some attempts were made, but they soon came to nothing. The argument, in brief, is this: the Christian religion consists of **facts and doctrines each depending on the other**; so that, if the facts are true, the doctrines must be true.

Thus, for example, THE RESURRECTION OF JESUS IS A FACT; OUR RESURRECTION IS A DOCTRINE. Admit the **fact** and the **doctrine** cannot be denied. The ascension of Jesus Christ is another **fact**; His return for His own and to judge the world is a doctrine; if the fact be true the doctrine must be so likewise. For, argues the apostle, if the doctrine be not true, the fact must be false: **"If the dead rise not, then is not Christ raised"** (1 Cor. 15:16).

And now let me add a word in conclusion. Some Christians, I find, are impatient, if you venture to press on them the need of considering the external evidences of Scripture, as though you meant to set aside that which is internal and spiritual. But there is surely no wisdom in this because to what does the Spirit within us bear witness? Not merely that we are born of God, washed in the blood of the Lamb, sealed by the Spirit, but likewise to the facts of the Bible, to those very facts which the four marks unite in confirming. And let me say that no Christian is wise in supposing himself to be in any way independent of these, because the enemy comes in with his fiery darts, with his evil suggestions that the Bible is perhaps a fable, and he will be constrained to fall back, among other things, on these very proofs, to reassure his wavering heart. If not, of what value to us are the ordinances of God under the past dispensation? What that of the ordinances of the Lord's Supper and of baptism under the present?

Then again, let him have to encounter a sceptic and how happy it is for him to have a brief and simple argument of this kind at his command, by which he may answer him! It is not enough for him to declare that he possesses within him the evidence that he himself is redeemed by the blood of the Lamb, and that he is assured of the truth of the Scriptures. In this there is little proof to satisfy his opponent. If he cares for his soul, he must of necessity wish for something more convincing than this, something whereby he may hope at least to silence his infidel reasonings, and lead him, it may be, to see what exists as a fixed truth in his own mind, and in the mind, we may assuredly add, of every Christian. True it is, he may not be able to **define** either to himself or others, but there it is, the truth, the very truth, to which Mr. Leslie has given a local habitation and a name; so much so, that when tangibly presented to him he finds, as in the interesting case of the Duke of Leeds, that there is within him an echo, a response, to it all—that it is in reality that with which his heart has been already familiar.

What Christ Taught Concerning the Scriptures.

The whole teaching of Jesus was an exposition of the Scriptures, continually referring to them as concerning Himself, and speaking of His life and work as being their fulfilment.

True He sometimes referred to some Scriptures which the Jews had wrested from their proper meaning to suit their own evil thoughts (as many men do still) and shewed them their true spiritual intent, but He ever upheld them as being the infallible words of God, the Scriptures of truth. He stretched His arm as it were over the whole Hebrew canon and vouched for its absolute inerrancy and Divine power.

If then men will really go "back to Christ" they will learn from Him that they have no warrant whatever for placing on a lower level than His own words the revelation which God has given by the Holy Ghost in both the Old and New Testaments, but that these also teach us "the whole counsel of God."

Yet more, for these men of "modern thought" blow both hot and cold. On the one hand they profess to take the words of Christ as the only Divine words in the Bible and on the other hand when they find His words running counter to their thoughts, they attribute them to what they call "the limitations of His human knowledge" or to concessions He made to the popular ideas or to Jews of those days. In the latter case they forget that it was the Jews' want of adherence to the Scriptures for which He blamed them.

To speak of the "limitations of our Lord's human knowledge" and to imagine He knew less or understood less of the Scriptures than men of the present day is nothing else but unbounded presumption and pride. True we read that He "emptied Himself" when He came to earth, and made Himself as entirely dependent upon God, in His human nature, as the very "least in the kingdom of heaven" yet the deep mysterious union in Him between God and man is utterly beyond our comprehension, but His knowledge was infinite as His power was almighty, and every word He spake was the word of the Father, the Son and the Holy Ghost.

The sin of depreciating the Scriptures therefore is very great. It is, moreover, robbing God's people of the riches of their glorious heritage in the Word of God.

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*In secular matters there are no such memorials as we find in the Bible. The proofs in this case are of a different character. History, ancient records, tombs, buildings, coins, customs, etc., are evidences that such and such persons have lived, that such and such events have occurred.

And this, we must not forget, equally applies to the facts recorded in Scripture as to mere secular facts. Christianity is so interwoven with the history of the world, that it is impossible for any one with the sightest pretenson to candor to deny the existence of Christ, or the truth of His Miracles.

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*Mr. Leslie, speaking of the supposed infallibility of the Church of Rome, which of course he denies, goes on to say: "But there is an infalibility in the Church, not personal in any one, or all Christians put together; for millions of fallibles can never make an infallible. But the infallibility consists in the nature of the evidence, which, having all the four marks mentioned in the 'Short Method With Deists,' cannot possibly be false. As you and I believe that there is such a city as Constantinople, that there was such a man as Henry the Eighth, as much as if we had seen them with our eyes; not from the credit of any historian or traveler, all of whom are fallible, but from the nature of the evidence, wherein it is impossible for men to have conspired, and carried it on, without contradiction, if it were false."

PARAGRAPHS FROM LORD IRWIN'S ADDRESS AS VICEROY, TO THE INDIAN LEGISLATIVE ASSEMBLY AT SIMLA ON JULY 9, REPORTED IN THE NEW YORK TIMES.

India is a country the scale of whose history and physical features alike condemn those who would take small views. The monuments with which her land is enriched attest the faith and perseverance of her master-craftsmen and reprove those who believe that any other qualities can serve the constitution-builder who builds not for himself, but for futurity. I believe, as I have said often, that the right and best solution of the riddle of India will be found only by Britain and India joining together in the search; but this demands faith, which we are at times tempted to think only a miracle could give in the measure dictated by our necessities, and many would have us believe the age of miracles is past.

Yet in India more than elsewhere there is capacity to apprehend the spiritual power by which things apparently impossible are brought to pass; and I at least cannot doubt that could we but recapture the spirit of mutual trust between our two countries, we should in so doing liberate invincible forces of faith to remove those mountains which have lately hemmed us round.

Two roads today lie open, one leading as I think to turmoil, disunity, disappointment and shattered hopes, the other guiding those who follow it to the India of our dreams, a proud partner in a free commonwealth of nations, lending and gaining strength by such honorable associations. India today has to make her choice. I pray God she may be moved to choose right.

A woman came to a missionary at Bengalore, India, asking him to stop a certain Christian from praying for her. "I used to perform my worship to the idols comfortably," she is reported as saying, "but now I cannot do so. He told me he was praying for my family, and now my son and two daughters have become Christian. He is always bringing things to pass with his prayers. Somebody must make him stop!"—Selected.

THE MUSINGS OF A LAYMAN

By J. Jones

Regardless of whether, in meditating on our Church, we are pleased to think of it as the Holy Catholic Church of the Creed or the Protestant Episcopal Church of the Prayer Book, we are all of one agreement that it is the Historic Church. In other words, that it antedates the reformation of the sixteenth century and thereabouts. And as we contemplate its unbroken line extending back to the time of the Apostles, realizing thereby the Church which Jesus Christ built upon earth to save that which was lost; the Church for which He died that mankind might have life, and have it more abundantly; His being nailed to the Cross and so lifted up that He might draw all men unto Him, we are wont to have some strange thoughts concerning this the Kingdom of God upon earth, and that without much very hard thinking.

In a general way the mind seems to turn instinctively to the one great sacrifice for sin; the Lamb slain from the foundation of the world; slain for the sins of the whole world, for each and all individual and all collective sins; suffering for each present breaking of the law of Moses, from Sinai, as well as for all past and future transgressions, while giving grace to abundantly cover all.

More particularly, perhaps, we all wont to think of our Church as the custodian, in the providence of God, of "the faith which was once delivered unto the saints", those who were witnesses of His resurrection. So that, "among all the changes and chances of this immortal life", the Creed of Christendom may be preserved—faith in the creation of all things by God the Father; the Incarnation of God the Son, through the Virgin Birth; His suffering and death; His Resurrection and Ascension; and in the Holy Spirit who, according to the promise, is unfolding all truth, that despite the desperately wicked and deceitful imaginations of man, may be kept intact, through the gift of His fellowship always. Nor can we stop here. Faith in the Church! In the Holy Catholic Church or the Protestant Episcopal Church Which is it? our church or God's Church, the Universal Church?

If we have any special claim, at all real, to being the fulfillment of that Divine prophecy of the Master when He said, "Upon this rock (the confession of faith in the Messiah) I will build my Church", the question naturally and persistently arises, why are we so few in number when compared with the dissenting bodies around us? Why are there so few drawn to the standard of the Church, the Cross of Christ and Him Crucified, as it is held aloft in our hands?

Before answering this question, for it is proposed to make an attempt, let us ask a second question which may seem to have little or no relation to the first and which it is not proposed to answer at this time. Why do the poor so outnumber the rich, as they always have and are always most likely to? Now to the original question, which as it has been asked in a straightforward way certainly deserves a straightforward answer, given in humility and fear lest it should offend any, for we are all guilty. For want of a better answer we submit the following: God has chosen the poor of this world rich in faith, while we have chosen the well-to-do.

Again, we cannot leave the subject here. This question and presumptive answer must be defined. The fact that the poor do not worship with us, as we seek the presence of a common Father, speaks for itself, and is so apparent that it needs no substantiating. Why? It has been said, and truthfully, the poor will not come to our church; and it has been gently intimated, but not often, that the poor are not particularly wanted. Perhaps, down in the inmost recesses of our hearts, the supremely poor, the abject poor, which are God's poor, are not quite desirable in our worshiping congregations. This is no more than that realized by St. James, presumably the first Bishop of Jerusalem.

Who ever saw a poor laboring man, representing as he does the foundation of all our prosperity and wealth, in "vile raiment", worshiping with us in one of our churches located in a community where there is social distinction? And why? Let St. James make answer, speaking yet to us, for he knows how, "Ye have dishonored the poor".

Let it not be understood, for one moment, that it is proposed to condemn **in toto**, for in the Church of the Living God there are churches and churches. For the sake of convenience, they may be divided into three classes; but which like the three cardinal colors of the rainbow can and do overlap each other. First there is the rural church—God grant that they may increase in number—where the congregation is necessarily small, where there is room for all and where all are more than welcome, and where the annals of the church are the annals of the poor; living as it were in the shadow of the steeple of the little church, or resting in the humble graves around its walls; and whose members may include the village Hampden, the mute inglorious Milton or the guiltless Cromwell. Then there is the rich congregation worshiping in a magnificent temple located in a large metropolitan centre, where on account of their great wealth and influence we are apt to look upon as a stronghold of the Church. Here the poor are well housed and cared for, but of course they worship under a separate roof. Again, there is the church in the growing city, the city of the second class, not altogether able to support separate churches for the poor, but where fashion and social distinction are very real, even to becoming a breeding place, and where the poor are thoughtlessly but totally excluded. God be praised for what all our churches have done and are doing. They feed the hungry and clothe the naked, they support hospitals and all manner of charitable institutions, but it is all done at arm's length. Their social service is far-reaching and unlimited, but it is all done without mingling with those we serve, not even to the extent of worshiping with them "Our Father". Seldom, if ever, are we guilty of entertaining angels unawares.

Forgetting for the time that the poor will not come to our churches, and ignoring completely any remarks of the few very thoughtless persons who dare to say that the poor are not wanted, let us, if we once realize the fact that they do not worship with us, try also to realize the fact that we need them to worship with us. When the disciples of John the Baptist came from the prisoner, awaiting his execution, to the Master with this question, "Art thou he that should come, or do we look for another"? they were given this message to carry back to the anxious enquirer: Go tell John "the poor have the gospel preached to them". If the poor have not the gospel preached to them, the gospel of Jesus Christ is not preached in its fulness.

Our elaborate and sublime music, rendered by the best talent our purse can employ; our heart-searching and uplifting ritual, with all its multitudinous embellishments, amounts to but little if our church is not a house of prayer for all people—a sure refuge for all God's children.

"Vainly we offer each ample oblation,
Vainly with gifts would His favour secure;
Richer by far is the heart's adoration,
Dearer to God are the prayers of the poor."

We need the presence of the poor in our worship and we need the prayers of the poor. Yes, the rich needs the prayers of the poor as much, and perhaps more, than the poor need prayers of the rich. When, and only when, we learn to feel the great need of the poor will the poor be greatly wanted, and only when the poor are greatly wanted will we have the great pleasure of welcoming the poor.

What a change it would have made in our Lord's parable if the candidate for Abraham's bosom had been fed a portion from the rich man's table, and his sores mollified with ointment. There would have been no great gulf fixed between comfort and torment, for the great gulf which separated the rich man and Lazarus was of the rich man's own creation. Let us try and realize the fact that had the rich man condescended, as the Good Samaritan, to anoint the poor man's sores, and to give him the needed nourishment, the step taken would have been incalculably little when compared to that taken by the Christ, when He left the glory which He had with the Father before the world was to redeem mankind—humbling Himself even to washing the tired and dusty feet of His followers.

THE ENGLISH SUNDAY.

The forthcoming Scott-Stribling boxing contest at Wimbledon Stadium is not to take place on a Sunday. When it became known that the holding of the match on Sunday, July 27, was under consideration, the Lord's Day Observance Society made an appeal to the promoter, Mr. Phil Scott, the Home Secretary, and the British Board of Boxing Control. A petition from the clergy and ministers of Wimbledon was also launched by the society. Mr. Dickson (the promoter), in making know his decision against a Sunday fight, said:—"I run all my big Paris shows on Sundays. If the idea that I should hold the fight on a Sunday is repellent to the British people, that is enough for me."—The Guardian.

PROVIDENCE AND THE DROUGHT.

J. W. Ware.

There are few thoughtful people, who are not giving earnest thought as to the explanation of the serious drought now distressing us. Some doubtless cavilling, and saying, "Where is now their God?" Others are reverently recognizing the hand of an overruling Providence, and replying, "Our God is in Heaven," and His omniscient Son has said that not even a sparrow falls to the ground without your Father's knowledge, and "ye are of more value than many sparrows." For this class these thoughts are written. May they receive God's blessing.

What is the loving Father's purpose in this providence? As a premise St. Paul's concise argument in Romans 8:32, "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him freely give us all things?"

Is it not rational to interpret the present by the past? In the time of Elijah there was a distressing drought, lasting, the Christ informs us, three years and six months. This occurred in the reign of King Ahab, of whom it is written, that "he did evil in the sight of the Lord above all that were before him." And he made Israel apostasize. Here is the condition. Was the Lord unmindful of all this? Is He ever unmindful of our neglect of Him? Read the message from God through the mouth of curageous Elijah to King Ahab: "As the Lord God of Israel liveth before whom I stand, there shall not be dew or rain these years, but according to my word" (1 Kings 17:1). And not until all the people . . . fell on their knees, and said: "The Lord, He is the God; the Lord, He is God" was there rain. God then sent the drought and famine. And, as always, He has a purpose in all that He does, and in all that He sends into our lives. He is the "God of patience (Rom. 15:5). "God is rich in mercy, for the great love wherewith He loved us." Year after year He sends the fruitful seasons. We gather in the harvests which His providence has provided. And it is taken as a matter of course. We forget our dependence on Him as the "giver of every good and perfect gift." Physically we have life's comforts; but there is a "leanness of soul." He has sent the former; we have acquired the latter. We become "lovers of pleasures more than lovers of God" (2 Tim. 3:4). A severe indictment truly; but is it an exaggeration of what we witness today. God's temples deserted, while those who "profess and call themselves Christians go "joy riding," or play golf or tennis. Instead of keeping God's day holy, they desecrate or secularize it. "The preacher dull and uninteresting?" Naturally when he enters the pulpit with a heavy heart, because of these things? How can we expect those "Who watch for your souls, as they that must give account "find inspiration under such circumstances?

Is it inconceivable that God should summon us by whatever means He may elect to repentance and reformation? We pray for needed rain. We pray, and He does not hear? Oh, but He does!

He longs to enrich our lives. And when we cast out of our lives what keeps them spiritually barren, and add what makes us abound in love towards God and man, delighting in His worship and service—then we may expect Him to open the windows and outpour His blessings on us.

THIRTEENTH SUNDAY AFTER TRINITY.

The Collect for today speaks to us of "true and laudable service" and connects with the Gospel and beseeches God, that we, who are His people may not fail to be like the Samaritan in his Christlike benevolence and love. The Epistle is the first of a series from the Epistle to the Galatians, written as a remonstrance and rebuke against a falling away to the Judaizing idolatry of the Law.

The Gospel shows us how to mke all men neighbors. The question here asked, "Who is my neighbor?" does not mean, who was bound to help him, but, who felt and used the privilege of helping him. It is of interest to note that like upon a former occasion, our Lord gave no direct answer to the question, "Who is my neighbor?" He answered the lawyer's thoughts, not his words, and in such a manner as to set him right when he was wrong. The lawyer was no doubt thinking, I hope I can say I love my neighbor as myself, but until the word neighbor is defined I hesitate to say that I do. Does not our Lord virtually say to him, "You can know nothing of true love to your neighbor if you can ask the question, Who is my neighbor?" There is a deep lesson to the Christian, the professing Christian, in this story. One does not need to be told what that lesson is, doing good, not for publicity, as the Pharisees, but as those who are endeavoring to follow the teachings of the Christ, even though afar off.

William E. Callender.

THY MERCY ON OUR HEARTS AND HAND.

Lord God, Thou hast withheld Thy rain,
And thus our labor has been vain;
We've sown and tilled the hardened ground,
But have not heard the blessed sound
Of rain that gives the earth's increase,
Without which life on earth must cease.

O Lord, we've cried more for our need
Than for the sin that brought such need;
We've seen our labor count for naught,
And yet forgiveness have not sought
For our ingratitude of years,
But for our loss we shed our tears.

Our hardened hearts, O Lord, forgive,
And turn them unto Thee to live,
And help us all to plainly see
We can do nothing without Thee;
Our skill, our toil will not avail,
Without Thy blessing, all must fail.

O help us learn our lesson now,
And may we all before Thee bow
In recognition of Thy hand,
That hitherto has blessed our land,
And seek forgiveness now with grief,
Then rain seek for our soil's relief.

—F. B. Stone.

THE "FAITH AND YOUTH" PROGRAM.

By Leon C. Palmer, General Secretary the Brotherhood of St. Andrew.

This fall, for the first time in the history of the American Church, we are to have a Church-wide program, a concerted movement, specifically of, by and for the older boys and young men of the Church. It will be known as the "Faith and Youth" program and is being sponsored by the National Brotherhood of St. Andrew, but is planned for use in every parish, regardless of whether or not it has a Brotherhood Chapter.

During past years we have had crusades and programs for adults or for children or for young people of both sexes together, but nothing specifically for the older boys. There is a growing feeling among experienced workers among boys that none of these general programs meet all the needs of the adolescent boy, especially during the high school and junior college age. These indeed ought we to have done—but not to leave the other undone. We must specialize; we must recognize the fact that boys are not little men and that the young man of college entrance age cannot be reached and enlisted by methods that appeal to his "kid brother". Nothing will so quickly repel the average young man as to speak condescendingly to him. We must use a specialized technique in work with later adolescents.

Realizing these facts and drawing upon the experience of many successful workers with boys, the Brotherhood of St. Andrew has prepared plans for a Church-wide program to enlist, instruct and inspire older boys and young men; and this is being offered for use throughout the Church during the week of November 23 to 30, culminating in the Nation-Wide Corporate Communion of men and boys on the latter date.

The plans for the "Faith and Youth Program" have been approved by the Presiding Bishop and by the Chairman of the National Commission on Evangelism; and the Executive Secretary of the Department of Religious Education of the National Council has published a letter suggesting ways and means for making the Program most effective. At the recent National Junior Convention at Oberlin some four hundred boys and young men from forty dioceses and missionary districts gave it their hearty endorsement and pledged themselves to carry it through to a successful conclusion.

The "Faith and Youth" Program is not an organization or even, properly speaking, a movement; it is a program centering in seven afternoon conferences on the essentials of Christian living for boys today. It is suggested that these meetings be prepared for by a parish survey of boy-life and organizational activities, and upon the facts revealed in this survey the rector can more wisely plan his after work; but the survey is not an essential pre-requisite for putting on the program and parishes which, for any reason, do not care to make the survey may still use the program without change.

Following this survey (if made) a committee of older boys is to undertake a thorough personal visitation of the boys of the parish, giving each one an individual invitation to the services, and securing his pledge to attend the series of seven afternoon meetings. Each boy who signs up for the series is given an attractive button bearing the emblem of the Faith and Youth Program. A record of attendance will be kept and a systematic effort

made by the older boys' committee to secure full participation in each of the services. An attractive poster is furnished by the National Headquarters for display in the parish house or church vestibule, announcing the Faith and Youth Program. A Leader's Manual, giving complete directions for organization and conduct of the meetings, decorations, publicity, records, etc., is also furnished.

For the use of the leader (who will ordinarily be the rector of the parish) in charge of the services, a thirty-two page booklet of outlines and suggested material for the leader's address at these services is furnished by the Brotherhood office. The material for these addresses is given in full, but is intended to be flexible and to be used by the rector simply as a suggestion—an illustration of how that subject might be presented to a group of boys. It is expected that each rector or other leader will use his own judgment in selecting from and adapting the suggested material to fit the needs of his own parish. The subjects for the seven afternoon services (which ought to be not over forty-five minutes in length) are as follows:

1. We Would Learn How to Struggle—And Win (character building through overcoming temptations).
2. We Would Know God.
3. We Would Seek Christ.
4. We Would Follow the Chart (Bible Study).
5. We Would Learn to Pray—Vitally.
6. We Would Win Others to Our Fellowship (the Church).
7. We Would Go Forward.

For the worship service each afternoon there is prepared a special responsive "Worship Service" drawn from various sources, embodying the liturgical traditions and ideals of the Church, but couched in language of vital present-day meaning to the boy. These services are assembled in a "Worship Service Booklet", which forms part of the equipment for the program, a copy being given to each boy.

At the closing meeting an opportunity will be afforded each boy who desires to do so to determine upon some one definite thing that he will undertake in Christian life or service as a result of this program. Following this, there will be a Preparation Service for the Nation-Wide Corporate Communion of men and boys the following morning (Advent Sunday).

Especial attention is being given to plans for the conservation and systematic follow-up of the "Faith and Youth" services. A pamphlet of suggestions has been issued by the headquarters office and additional material will be sent from time to time. The leaders emphasize the fact that the chief value of this Program is what happens in the parish **afterwards**, rather than in the attendance and enthusiasm during the meeting.

One other point is especially stressed by the national leaders, and that is the fact that the success of the Program does not in any way depend upon the size of the parish or the number of boys in it. While the plan as outlined makes provision for the needs of the largest parish, it can be readily adapted to the needs of the small group of five or six boys, and there are many advantages in the smaller group.

It is urged that parishes desiring to use this Program for their older boys will order supplies immediately, as preparation should begin at once in order to attain the fullest success.

Supplies for the Program are furnished at cost and may be obtained from the National Headquarters of the Brotherhood of St. Andrew, 202 South Nineteenth Street, Philadelphia, at the following prices: For a parish of 100 boys, $15; for 50 boys, $7.50; for 25 boys, $3.75; for 12 boys, $2. A sample package, containing one copy of each item required, is sent for 50 cents.

MY WORDS.

A Verse to Memorize For Every Day of the Year.

Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth. Deut. 32:1.

THIRTY-SIXTH WEEK.
September 13.

Liberty.

The glorious liberty of the children of God. Rom. 7:21.

Ye shall know the truth, and the truth shall make you free. John 8:32.

If the Son therefore shall make you free, ye shall be free indeed. John 8:36.

Stand fast therefore in the liberty wherewith Christ hast made us free. Gal. 5:1.

Where the Spirit of the Lord is, there is liberty. 2 Cor. 3:17.

The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. Rom. 8:2.

Brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another. Gal. 5:13.

Book Reviews

STEEPLE JIM: By W. Wyeth Willard. Published by the Princeton Publishing Company, Princeton, New Jersey. Price, $2.75.

This is a book presenting many difficulties to a conscientious reviewer. One is tempted to wonder if it is wise or necessary to lay bare the sordid details of the life of a man who began his career of drunkenness and debauchery at the age of thirteen years and continued until at the age of forty-eight, it could be said of him that he had been arrested for brawling and drunkenness five hundred times and had also been guilty of many of the worst offenses. The story is told in words of such brutal frankness that the reader is repelled on every page and it is only near the close that one perceives the real object of the writer, which is to contrast the utter depravity of human nature when dominated by the evils of drink with the wonderful power of God who can transform such a life and make it an instrument for His glory in the saving of souls. Workers among the down and outs may find the book helpful, but it is not to be wholly recommended to the general reading public, especially the "youth of the world" to whom it is dedicated. **N. D. T.**

THE RACTICE OF PRAYER: By William C. Sturgis, Ph. D. Cloth. Pp. 120. Published by The Morehouse Publishing Company, Milwaukee, Wisconsin. Price, $1.

This is one of the Washington Cathedral Series of books. issued under the auspices of the College of Preachers.

Those of us who sat enthralled as Dr. Sturgis eloquently pleaded in behalf of the Nationwide Campaign, will gratefully welcome this volume. That he has thrown into his effort the vigorous thought and masterly conviction which then moved us, is but to be expected. That he should choose a so-needful theme is also congratulatory.

His divisions embrace: First, Prayer and Power; Second, The Form of Prayer and three subsequent treatments of the Laws of Prayer. He regards prayer as the means of putting ourselves in touch with the all-pervading power of God; and then succinctly, he declares the principle that if God is to convey to us that power in any measure, He has the sovereign right to exact how it shall be conferred. We are assured that if we are to receive of Him, if we are to partake of Himself in spiritual fellowship, which is the supreme quest in the life of prayer, there must be a surrender to Him which shall mark a career of effective prayer service. If He does limit God to the comprehension of the untutored mind by his contention of the "Thy will be done," which appears to many to nullify any faith in God, he makes clear that the life that is centered in God acquires the ability to seek what God most desires to give. David grasped this in Psalm 25:14, "The secret of the Lord is with them that reverence him; and he will show them his covenant." Was it not Phillipps Brooks who said, "Prayer is not compelling God's reluctance, but laying hold of God's willingness." Yet, we know that spasmodic prayer is not embraced in this category. We may invent no less insistent ideal than the life of saturation in prayer. When the Apostle urged (Phil. 4:6) that in everything by prayer and supplication with thanksgiving we should make known our requests unto God, he contended for this very saturation. If few believers are so qualified, more is the pity; but greater the need of Dr. Sturgis' message. We attain to the altitude of our Lord's plane for us only as we become immersed in Him, not a few minutes at a time; not as some dire calamity threatens; but in living and loving union. For our author fittingly concludes, "Prayer is Christlikeness and, therefore 'the power of an endless life.'"

Kenneth Mackenzie.

WORLD'S LARGEST CARILLON.

From the Royal Albert Docks for America last Friday there was shipped a carillon which is said to be the largest in the world. It numbers seventy-two bells, and is for the Rockefeller Baptist Church, New York. The total weight of the bells is over one hundred tons, and the largest weighs close on twenty tons. It will be recalled that the Rockefeller Baptist Church, which is being erected by the well-known family of that name, was burned last year during the early stages of its construction.—Church of England Newspaper.

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letters to the Editor" will appear in our columns except those coming to us signed by writer.

SERVES ALL MANKIND.

Mr. Editor:

I feel that the scope of the Church Army would be widened if people were given to understand that though Anglican (or Episcopal) in membership, it is UNDENOMINATIONAL in influence; it serves ALL mankind. The great and much-needed Spiritual work it has undertaken needs the interest and support of every Church person. ALL can PRAY, some can CONTRIBUTE, and others can SERVE as Church Army Captains or Sisters.

When on earth, Christ said to certain men of His time, "FOLLOW ME!"

Even now, nineteen centuries later, He utters those same words to some, for "the Harvest truly is plenteous, but the Laborers are few."

What a glorious opportunity THE CHURCH ARMY affords those to whom that "FOLLOW ME!" is spoken in these days! A life in The Lord's Vineyard, a life of doing good, a life full of genuine happiness.

I will be delighted to hear from any young women or young men who have heard The Master say, "FOLLOW ME!" and from anybody desirous of helping the great work of PRACTICAL CHRISTIANITY which the Church Army is destined to carry on in CANADA.

We read and hear a lot about CHURCH UNION. I think the evangelistic efforts of the Church Army, rightly directed, can mean a very great deal in this connection, too.

Sterling Brannen.

Fredericton, New Brunswick, Canada.

Mr. Editor:

Our Southern Churchman comes regularly and is greatly relished. I especially enjoyed your letter to the parson and all the other Lincoln correspondence.

With cordial greetings,

From a great scholar and believer in the truth of history.

Bedford, Virginia.

Church Intelligence

Rural Ministers' School.

No other institution can so enrich the social and economic life of a community as an efficient and live church. It must be a community center, a living vitalizing institution, it must serve all the people and must work for the good of the whole community. America's need for leadership was never greater than now. Not in statecraft alone but in things spiritual, in religion and education, the cry is for leaders.

From July 22 to August 1 about eighty rural ministers representing practically every section of Virignia were at the Virginia Polytechnic Institute for the first Virginia summer school for rural ministers held under the auspices of the Virginia Rural Church Conference Board. Nearly all the Protestant denominations working in Virginia had representatives at the conference over which the Rev. F. D. Goodwin presided. The morning and evening sessions were held in the faculty room of the War Memorial building and the visitors had comfortabie quarters in one of the college dormitories, with meals at the college dining hall. The afternoons were given over to personally conducted trips over the college farm and to the various departments of the institution. B. L. Hummel, community organization specialist, Virginia extension division, had charge of all arrangements for the conference and it is to his untiring energy that much of its success is due. Dr. J. A. Burruss, president of the college, welcomed the visitors at the first evening session, July 22. J. R. Hutcheson, director of the Virginia extension division, spoke to the ministers at their Thursday evening session on "Agencies Working With Rural People."

Many and varied were the questions discussed at this first Rural Ministers' Conference and the problems receiving attention were of an intensely practical nature. While each speaker had been assigned a definite subject and usually given an hour to discuss it, there were many informal discussions of such questions as, what a live church can do for a country neighborhood, what a preacher can do for a community besides just preach, what a church can and should do for its community, how and why the church should cooperate with all other agencies that are working for the betterment of rural conditions, the responsibilities and functions of the rural church, how to discover and develop rural leadership, country life conditions and trends.

While all these subjects were considered carefully and thoughtfully, perhaps the greatest stress was placed during the conference on the need for rural leadership, and the talks by Dr. Rolvix Harlan, of the University of Richmond, on this subject were particularly timely.

The program also allowed time for discussion of rural and economic problems affecting the rural church, rural church administrative problems, and finally with some of the newest developments in technical agriculture.

The attendance at this first Rural Ministers' School was even larger than was anticipated and those attending were insistent that it should be made a permanent feature of summer activities at V. P. I. One of the most pleasing things about the conference was the spirit of Christian unity and fellowship that prevailed among the ministers of the various denominations represented. Theological discussions and denominational questions were strictly taboo. This body of rural ministers came to their state college of agriculture to consider questions affecting the rural church as a whole, not any particular denomination. — Extension Division News, Virginia Polytechnic Institute, Blacksburg, Va.

The Date of the Birth and Crucifixion of Our Saviour.

The Great Pyramid in Gazah, Egypt, has so many astronomical, chronological, geometrical, and physical properties, it must have been erected by inspiration of God, and is doubtless referred to in Isa. 19:19, 20.

The joint authors of the latest and most elaborate work on the subject, D. Davidson and H. Aldersmith, two Christian scientists (not Christian Scientists by any means) state that a prophecy five thousand years old proclaims that our Lord was born October 6, B. C. 4, the day of the Jewish Feast of Tabernacles, when Christ Jesus came to tabernacle among men.

It proclaims also that the crucifixion occurred April 7, 30 A. D., Friday, not Wednesday, as the Companion Bible has it.—B. R. P.

Parishioners Are of Three Kinds!

"Parishioners" may be pronounced "parish-owners."

"Parishioners" may be pronounced "parish-shunners."

"Parishioners" may be pronounced "pay-rishioners."

Praise be, we have none of the first type in this parish—that obnoxious kind of a person who wants everything in the Church to be done according to his or her plan and style, without consideration for the rest of the people and their wishes.

Of the second class we have too many.

Of the third class we could use more.

—Pueblo (Colo.) Parish Paper.

Memorial for Rev. Giles B. Cooke Suggested.

Recently Rev. Dr. George F. Bragg, Jr., made the suggestion that the Confederates of Virginia raise the $9,000 still due on St. James' Church, Portsmouth, Va., as a memorial to the Rev. (Major) Giles B. Cooke, last surviving member of General Lee's staff, a gallant Confederate soldier, who fought from Bethel to Appomattox and later a zealous soldier of Christ, who is still fighting the battle of the Church Militant. Dr. Bragg, in his article, referred to the Church as in the home city of Major Cooke and that to pay off the debt and rename it "Giles B. Cooke Memorial Church" would not only be a fitting memorial to the man who gave the best years of ripened maturity to the service of education and religion among Negroes, but would also be a graceful and appropriate tribute to the excellent race relations of that day.

The same thought occurred to me, without conference with Dr. Bragg, a similar idea—in my address to the thirty-eighth annual convocation for colored work, Diocese of Southern Vir-

ginia. St. James, Portsmouth, Va., is the largest, best appointed and most complete church plant for colored work in Southern Virginia. It has not only a fine church edifice, but also a commodious and well appointed parish house. Portsmouth is overwhelmingly Baptist. Dr. Bragg noted in his article that he held the first service at St. James, then a mission, when he was rector of Grace Church, Norfolk. The mission had a precarious existence until the present rector, the Rev. M. B. Birchette, took charge, thirteen years ago. It had made little headway against the tremendous odds, as up to Rev. Mr. Birchette's incumbency the congregation was still a handful, worshipping in a dilapidated wooden building, formerly a bar-room. It was from such an unsavory setting that the present church arose under the Rev. Mr. Birchette's able, efficient and constructive administration. Today, thank God, through the wisdom, zeal and tactful management of his servant, the Rev. Mr. Birchette, the church is enabled to lift her head in Portsmouth, the third city in Virginia, as never before. Perhaps a little history of St. James may be of interest. The following extracts from my convocation address supply this information. I delivered the opening sermon at the anniversary exercises, June 29, in which several of the pastors of the various churches in the city took part:

"St. James, Portsmouth, for the past thirteen years has been under the rectorship of the Rev. M. B. Birchette. The rector and congregation of this church deserve especial mention because of the splendid results from their efforts during the past thirteen years. I am giving these statistics with the hope that they may come under the eyes of some interested person who would like to assist this congregation in its efforts to cancel their present debt which will mean "Self-Support" in the very near future. I am presenting this brief sketch and am making my pledge of $50 towards the same with the hope that other friends may respond immediately to this appeal.

St. James' Church, Portsmouth, Va., Record for a Period of Thirteen Years.

Raised toward Ministers' Salary	$11,283
Raised Towards Missionary Work Outside of Church	850
Raised for Building	11,500
Present Value of Plant	40,000
Only Outside Aid (N. W. C.)	2,500
By Loan From Building Fund Commission	10,000
Present Debt	8,900
Total Amount Raised by Congregation in the Time Mentioned Above	23,633

Shortly after this church was completed, 1925, the economic condition in the city of Portsmouth, underwent a very serious change. The congregation pledged in good faith to make their annual payments on the principal from the American Church Building Fund Commission. For the first two years they did well, but after that time many of the communicants of St. James, along with others, lost their positions in the navy yard and they sought work elsewhere and left the city, hence this greatly handicapped the congregation in their efforts to keep up their payments to the Church Building Fund Commission.

It has occurred to me that it might be a fitting tribute to the Rev. (Major) Giles B. Cooke, the last surviving member of General Lee's Staff to suggest that his friends make this church a memorial to him. The Rev. (Major) Giles B. Cooke was ninety-two years old, May 13. Shortly after the close of the Civil War he entered the ministry of the Episcopal Church and devoted his services almost exclusively to work among the colored people. In view of the further fact that the Rev. Mr. Cooke held occasional services at St. James' Church for some years, and a native of Portsmouth, that it makes it even more fitting that this debt on the new church be paid and should bear the name of the Rev. (Major) Giles B. Cooke Memorial. I have not, on account of illness, had the opportunity to discuss this matter with our Diocesan, but I believe he would raise no objection to having St. James' Church, Portsmouth, take the above name.

In addition to the above, the Rev. Mr. Cooke, opened the first high school for colored in the State of Virginia, founded St. Stephen's Training School and was one of the prominent promoters of the Bishop Payne Divinity School which was for several years located on the grounds of St. Stephen's Church.

Our friends will note that a large amount of work has been done by the congregation of St. James, Portsmouth, and that they deserve immediate support in order to enable them to become the third Self-Supporting Colored Church in the Diocese."

Faithfully yours,
James S. Russell,
Archdeacon.

Thirteenth Synod of the Province of the Southwest.

The Church people of Little Rock, Arkansas, are looking forward with much and keen interest to the meeting of the Synod of the Province of the Southwest to be held in Christ Church and Parish House October 21, 22, 23. The programs for the Synod proper, the Provincial Woman's Auxiliary, Daughters of the King and Student Pastors and Young People are now being formulated. Already several outstanding men of the Church have accepted positions on the program, among whom is the Most Rev. James deWolf Perry, D. D., Presiding Bishop of the Church, who is to preach the sermon at the opening service on the morning of October 21.

Mrs. John D. LaMothe.

Mrs. John D. LaMothe, wife of the late Bishop of Honolulu, died in Washington on August 1 of a cerebral hemorrhage. Although she faced courageously the sorrow that the Bishop's death in October, 1929, brought to her and her children, she never fully recovered from the shock of her loss.

At the call of the House of Bishops in 1921, Bishop and Mrs. LaMothe and their children put behind them the allurements of their happy parish life in Baltimore and went forth to missionary service in the Hawaiian Islands. The death of a daughter soon after the new home was established at Honolulu, cast a shadow over the Bishop and his wife. Later Mrs. LaMothe's health became impaired. The Honolulu climate seemed not to agree with her. Determined not to allow her health to interfere with the Bishop's work, she tried the experiment of living for a time on the Pacific coast. Her health improved, but a return to Honolulu brought a recurrence of her difficulty.

At the suggestion of Bishop Burleson a movement is now under way in Honolulu to secure a fund of $300,000 for providing the buildings for Iolani School for Boys, a project near the heart of both the Bishop and his wife.

China Bulletin No. 67.

To Missionaries from China on Furlough in the United States:

A cable from Bishop Gilman tells us that Mr. Tyng has visited Changsha and estimates the total losses to be $75,000, Mex., divided approximately as follows:

The school, which was completely demolished	$40,000
Church	5,000
Residences	10,000
Personal effects	20,000

Bishop Roots arrived from the Lambeth Conference on August 26. His mailing address until he sails will be 281 Fourth Avenue, New York City.

John W. Wood.

Bishop Carson's Report from Santo Domingo.

Replying to a cabled inquiry from the Department of Missions, Bishop Carson reports that our missionaries in Santo Domingo City, Archdeacon Wyllie and family, are safe. He has been unable to secure information concerning the Rev. A. H. Beer, of San Pedro de Macoris, and the Rev. William T. Johnson, of Puerto Plata. There is reason to believe, however, that they also are safe. The Santo Domingo situation, Bishop Carson informs the department, is a critical one.

There is now a fair automobile road between Port au Prince, Haiti, and Santo Domingo. All land communications, however, have been cut off and Bishop Carson informed the department that he was sailing from Port au Prince for Santo Domingo on September 5 on a steamer carrying Red Cross supplies to the stricken city.

Our Church's work in the Dominican Republic began in 1913, when the Bishop of Porto Rico was authorized by the House of Bishops, meeting in the New York General Convention, to minister to such people of the republic as might desire his help. On January 1, 1928, the jurisdiction passed from the Bishop of Porto Rico to the Bishop of Haiti. The three main stations are in Santo Domingo City, San Pedro de Macoris, about twenty miles to the east, and Puerto Plata, on the northern side of the island. Each of these stations has a group of associated missions under the general care of the missionary in charge of the main point.

Our equipment is meager. The only good church is the one recently completed in Santo Domingo City as the result of the Corporate Gift of 1929 of the Woman's Auxiliary at a cost, exclusive of land, of $25,000.

Bishop Carson is unable to supply any information concerning property losses. An emergency fund of $1,000 has been placed in Bishop Carson's hands by the department. There are about 700 communicants of our Church in the outstations. Many of them undoubtedly have suffered complete losses of personal effects and will be in need of assistance in addition to that which the Red Cross is now mobilizing.

The Department of Missions will receive and place at Bishop Carson's disposal any gifts our Church people may desire to make for the property and personal needs of the mission.

SOUTHWESTERN VIRGINIA.

Rt. Rev. Robert C. Jett, D. D., Bishop

Summer Workers in the Associate Missions Field.

In the large territory which is known as the Associate Missions, comprising several counties in Southwestern Virginia, and under the general supervision of the Rev. H. H. Young, the Dean, there are a number of missions in the charge of regular women missionaries and assistants. Each year the field is fortunate in having the volunteer services of young ladies who come to work in the mountains and aid these missionaries during the summer.

As a matter of interesting information to the people of the Church, and as a means of extending to these young ladies the thanks and appreciation of the Diocese, this account is written of the volunteer work done in the Associate Missions field in the summer of 1930.

Miss Margarita Cawthon, a member of St. John's Church, Tallahasse, Fla., assisted Miss Emma M. Farish at Grace House-on-the-Mountain. Miss Cawthon became interested in this work through Mrs. W. J. Alfriend, the wife of the present rector of St. John's, Tallahassee, who was herself a volunteer worker in Southwestern Virginia several years ago, and whose husband, after their marriage, was rector of Christ Church, Pulaski, in this Diocese.

Miss Lorelie Tait, of Jacksonville, Fla., spent six weeks as assistant to Deaconess Maria P. Williams at Dante, and added a great deal to the life of the mission, especially by her delightful music on the violin. Both Miss Cawthon and Miss Tait are students of the Florida State College for Women at Tallahassee, and the care of their expenses was arranged for by the Student Secretary of the Episcopal Church for that college.

Miss Caroline Robinson, of Lexington, Ky., was at Dante for six weeks with Miss Tait, and together they had a kindergarten for thirty little tots—a most successful school.

During August Miss Madelon Collenbach, of Virginia Beach, was at Dante. She was there last summer, and is a most successful worker and wonderfully popular with the children. Miss Nancy Peebles, of St. Andrew's Church, Norfolk, was also at Dante in August. She and Miss Collenbach taught a daily vacation Bible school of two weeks' duration, took charge of the Girls' Friendly Society and helped with the Sunday school and the other work of the mission.

At Grace House-on-the-Mountain, near St. Paul, Va., Miss Emma M. Farish had the assistance of Miss Margaret Ballard, of Williamsburg, Va., and Miss Neville Landstreet, of Memphis, Tenn. Miss Elizabeth Comer, of Pennsylvania, accepted the position of regular assistant at Grace House on July 1. With this excellent staff Grace House had a fine kindergarten.

At St. Stephen's Mission at Nora, Deaconess Binns was assisted by Miss Anne LaRoche, of St. John's Island, S. C., for the month of June. This is the third summer that Miss LaRoche has served as a volunteer worker in the Diocese. She is one of many excellent volunteers that have come from the student body of Winthrop College, North Carolina.

In August Miss Dorothea Taylor, daughter of the Rev. Malcolm Taylor, of Greenville, S. C., and also a student at Winthrop, assisted Deaconess Binns. While Deaconess Binns was away for her vacation, Miss Minnie Lee Moore, of Portsmouth, was in charge at Nora. Also during a part of August Miss Moore served at Trinity House, Richlands, assisted by Miss Elizabeth Goodale, of Columbia, S. C. Some years ago Miss Moore gave her services for two summers as a teacher at Sandy Ridge Mission at Grace House.

We can only hope that all of these young ladies derive as much pleasure and profit from their work in Southwestern Virginia as the Diocese gains from their presence.

T. A. S.

WASHINGTON.

Rt. Rev. James E. Freeman, D. D., Bishop

Episcopal Home For Children.

The identity of the anonymous donor of a very valuable nine-acre tract of land in Chevy Chase for the erection of new buildings for the Episcopal Home for Children has been made public with the approaching completion of three of the buildings. Mr. Edwin Gould, whose chief interest seems to be the aid of children through his "Edwin Gould Foundation for Children," gave this site of land several years ago, but did not care to have his name mentioned in the matter. The nine acres are located in an increasingly valuable northwest section of Washington, and the situation is a very beautiful one for a home of any kind, and especially a home for children.

Construction, which started last spring has moved rapidly and it is hoped that the children may be moved there by October 1. At present the three buildings being erected are the Administration Building, the Girls' Cottage and the Boys' Cottage, all of which will accommodate seventy-four children, six years of age, or over. The Infants' Building, for which plans are ready, but not in the present building program on account of lack of funds, will accommodate thirty children under six years of age.

About one-half of the cost of the three buildings was in hand and $250,000 has been borrowed at interest. The buildings will cost more than originally expected, because of the ruling that all buildings to house children, the aged and infirm, must be fireproof throughout. Though recognizing this as a good and wise ruling, it has increased the cost and added to the difficulties of those who have it in hand.

Dr. William C. Rives contributed a sum for the erection of the Boys' Building some time ago, and has recently increased his gift to $60,000 to completely cover the cost of fire-proofing. This building will be known as "The Bishop Satterlee Cottage." Mrs. Charles J. Bell has given $15,000 to construct the Gymnasium in the basement of the Administration Building as a memorial to her husband, who was for many years Vice-Chairman of the Board of Incorporators of the Home and Chairman of the Building Committee at the time of his death.

In order to pay off the loan and erect an Infants' Cottage and a small infirmary, $250,000 in cash is still needed. It is likely that there will be some sort of a campaign in the autumn in the Diocese of Washington to raise a fund for the Episcopal Home for Children, the Episcpal Church Home (for the aged) and for extension work of the diocese. Bishop Freeman, in his convention address this year, spoke of the advisability of such a campaign.

Mrs. David Meade Lea, President of the Board of Lady Managers of the Home, has remained in Washington nearly all summer, and with the aid of her husband has attended to the endless details and decisions to be made in connection with the Home. In spite of the almost unbearable heat, she has given of her self freely and met the responsibility placed upon her by virture of her position as head of the board.

With the going out of August, vacations were ending and in practically all churches in the diocese the rectors of the parishes were in their churches last Sunday. Choirs also will reorganize and organists who have been on vacation have returned to their posts. Edgar Priest conducted the last audition for additional boys in the Cathedral choir on Wednesday, September 3, and the Cathedral Choir will resume its place next Sunday. Private auditions for individuals too late for the hearing on Wednesday may be had by appointment. Acceptance in the Cathedral choir includes a scholarship to St. Alban's School for Boys, located on Mt. St. Alban and conducted on a very high plane with the best standards.

M. M. W.

DALLAS.

Rt. Rev. H. T. Moore, D. D., Bishop.

Farmer Wills Churches Fund.

According to the last will and testament of E. D. Farmer, seventy-two, bachelor, a Fort Worth business site worth approximately $1,500,000 will be sold as soon as a bidder offers an equitable price, the proceeds to be distributed among Episcopal Churches and charities in Fort Worth, and in Parker County, and a part going to the University of the South.

The site, which is occupied by the two-story Dundee Building, comprises six lots fronting on Houston Street, on the southeast corner of Houston and Seventh Streets, and is one hundred by one hundred and fifty feet.

George Beggs, Fort Worth realtor, who has served as executor of the Farmer estate, yesterday announced the transfer of the property to Bishop Harry T. Moore, of the Dallas Diocese of the Episcopal Church. The property is to remain in trust with Bishop Moore and his successors in office, who, with Beggs, will act as a board of trustees to direct the distribution and management of funds.

Gifts to Churches.

Beggs estimates that the property is the most valuable building site in Fort Worth, worth, he said, $10,000 a front foot.

Beggs said there was no deal on foot as yet for the sale of the property. The will sets no limit on the time the property may be held in waiting for a reasonable price, he said.

Of the proceeds from the sale of the property, $250,000 will go to the University of the South, an Episcopal Church institution, at Sewanee, Tenn. Also $50,000 to Diocese of Dallas to support diocesan mission and church extension.

St. Andrew's Episcopal Church of Fort Worth will receive $200,000; Trinity Episcopal Church of Fort Worth, $100,000; St. John's Episcopal Church of Fort Worth, $25,000, and the All Saints' Episcopal Church of Weatherford will receive $75,000. In each church the fund shall be known as the "Edward Disney Farmer Church and Charity Fund."

Half of each church donation, the will states, will be held in trust and will be distributed to charities and to worthy objects. The vestries of the respective churches will invest the sums in property or securities which they deem safe the will stipulates.

Money to Charities.

The will further states that 50 per cent of the income derived by the Fort Worth churches from the fund will go to charities and worthy objects in Fort Worth. The same provision applies to the gift to All Saints' Church in Weatherford, 50 per cent of the income in this case going to charities in that parish, preferably for the relief of Aledo and Mary's Creek communities in Parker County.

Title to the property will be vested in Bishop Moore and his successors. Moore, or his successors, and Beggs will serve as trustees whose advice is to be obtained in the investment of funds by churches in the distribution of money for charitable purposes.

The aged philanthropist also asked in his will that "places to which I have become attached in England also will be remembered in the disbursement for charity."

Store locations on the street floor of the Dundee Building are occupied by Renfro's Drug Store, Pangburn's Cafeteriar, La Mode Fashion Shop and Kinney's Shore Store. One room, at 803 Houston Street, is unoccupied at present. Beggs' office is on the second floor of the building.

Amassed Fortune Here.

Farmer, who gave lavishly to church and charity during his life-time, died in May, 1924. He had amassed a fortune in Fort Worth after having begun his business career at $1.50 a day. Through the last thirty years of his life here he was highly successful in the operation of his business interests. He made money in cattle, land, city real estate and in oil.

He gave liberally not only to Trinity Episcopal Church, of which he was an active member, but also to other Episcopal churches and to the churches of other denominations as well. His father was a clergyman of the Episcopal Church in England and Ireland.

Other property of the estate was shared by a sister, Gertrude Farmer, who resides in England, and by several nephews and nieces. In addition to a number of buildings in Fort Worth, a building in Vancouver, B. C., and a home and building in Weatherford, Parker County, were included in the estate of the philanthropist at his death. —Fort Worth Record-Telegram.

GEORGIA.

Rt. Rev. F. F. Reese, D. D., Bishop.

Savannah, Ga.—The Department of Religious Education of the Diocese of Georgia was very gratified to learn that at the Summer Training School held at the University of the South, Sewanee, Tenn., the Diocese of Georgia had the most attractively arranged exhibit in the province and that the only two exhibits entered by the Diocese won first and third places, as follows:

First Place (blue ribbon)—Negro Exhibit.

Second Place (red ribbon)—N. A. L. A. Chart, most attractive.

Other awards, not Diocesan:

First Place (blue ribbon)—Children's Note Books, St. John's Church, Savannah.

First Place (blue ribbon)—Daily Vacation Bible School (negro), Church of the Good Shepherd, Penick, Ga.

Third Place (gold ribbon)—Daily Vacation Bible School, St. John's, Savannah.

The negro exhibit from Church of the Good Shepherd, Penick, won two first places. First, as a Diocesan Negro Exhibit. Again, first place under "Daily Vacation Bible Schools".

Savannah, Ga.—For the past two years the Diocese of Georgia has handled gratis the Sewanee Records, but they were so cordially received and the demand for them has become so great that they will be published and distributed hereafter by the Morehouse Publishing Company of Milwaukee, Wis.

J. St. C. M.

WESTERN NORTH CAROLINA.

Rt. Rev. J. M. Horner, D. D., Bishop

To Conduct Crusade in Blue Ridge.

The Rev. Lane W. Barton, rector of Trinity Church, Newark, O., spent the month of August among the Ashe County Missions, as assistant to Rev. L. F. Kent, who has charge of all the work in two counties, with headquarters at Valle Crucis, Mr. Barton ministering most acceptably to the following stations: St. Matthew's, Todd; St. Mary's, Beaver Creek; Holy Trinity, Glendale Springs. It is planned for him to return for a longer season another year and bring several young men to assist in a crusade among the people of the Blue Ridge.

W. R. S.

EAST CAROLINA.

Rt. Rev. Thomas C. Darst, D. D., Bishop

Camp Leach, near Washington, N. C., has been a very popular place this summer. Hundreds of people from all parts of the diocese have been there and others will go before the end of the season.

The Y. P. S. L. Conference for boys and girls over fourteen opened with an attendance of eighty, including the councillors. The next conference for Juniors was attended by over one hundred. Adults from all over the diocese have attended some of the camp services, especially the Sunday when Bishop Darst preached.

The Rev. I. deL. Brayshaw, of Wilmington, was Director of the Senior Camp. He also taught one of the classes. The other members of the faculty were the Rev. F. D. Dean, Assistant Director, the Rev. Worth Wicker, Belhaven; the Rev. Jean A. Vache, Beaufort; the Rev. W. A. Lillycrop, Greenville, and the Rev. W. R. Noe, Executive Secretary of the Diocese.

A banquet was given in honor of Bishop Darst near the end of the Senior Camp. The Bishop preached at the closing service of this camp and then made the official awards to the groups and indviduals, who had won camp honors. He announced that Miss Maggie Cantwell, of Wilmington, had been selected as the best all around girl camper and Mr. James Beckwith, of Lumberton, as the best all around boy camper, and presented them silver cups.

The Rev. Frank D. Dean, of Wilmington, was Director of the Junior Camp. Associated with him were the Rev. John Quintus Beckwith, Jr., Lumberton; Captain Bloxham, of Farmville; the Rev. Wm. H. R. Jackson, Washington; Miss Mary Michaux, Goldsboro, and Miss Maude Cutler, Washington.

In this Camp, Miss Caddie Willis, of Concord, was awarded the silver cup for the best all around girl camper. The silver cup to the best all around boy camper went to James Lyle, Jr., Wilmington.

Mrs. C. C. Branch, of Burgaw, was Camp Mother for the Seniors, and Mrs. R. P. Walker, of Plymouth, for the Juniors.

The following were present for both camps: Mrs. N. A. Humphries, Washington, athletics; Miss Pat Ruffin, Wilson, swimming and life saving; Miss Phoebe Harding, Washington, entertainment and pageantry; Miss Grace Malpass, Burgaw, nurse; "Buddy" Taylor, Wilmington; Miss Evelyn Rowe, Washington.

Much of the success of Camp Leach is due to the untiring efforts of the Rev. Frank D. Dean, M. D., of Wilmington, who has given a great deal of his time to this work. Under his direction, several improvements have been added to the original camp equipment.. A rustic altar has been built and an outdoor chapel space cleared on the river shore. Infirmary accommodations have also been built along the waterfront. A screened dining room, fully equipped, has been joined to the former kitchen. In addition to the original grant of Camp Leach land, the adjoining Taylor farm has been purchased. The house has been thoroughly renovated, the porch screened and the building used as barracks for the boys. A small forest theatre has been laid out along the shore. A new diving stand has been erected and a large new float anchored in the Pamlico River.

This first year of Camp Leach has shown the need for such a place in the diocese. The site is ideal from every point of view. The people of the dioceses are interested and it is the hope of the Bishop and those associated with him in this work that the camp can be fully equipped in time to take care of the large number who will want to attend the conferences next year.

MARYLAND.

Rt. Rev. E. T. Helfenstein, D. D., Bishop

One Hundredth Anniversary of Sherwood Parish.

'Midst a throng of enthusiastic parishioners, Sherwood Parish, Cockeysville, Maryland, celebrated its one hundredth anniversary on Saturday and Sunday, August 23 and 24.

On Saturday afternoon, a memorial service was conducted by the rector, the Rev. Guy E. Kagey, at which addresses were made by the Rt. Rev. Edward Trail Helfenstein, D. D., Bishop of Maryland, and the Rev. Hobart Smith, Dean of the Convocation of Towson. After the service, the graves of the founders of the parish, in the cemetery adjoining the church, were decorated.

Immediately afterward there was a pageant, setting forth the historical events in the life of the parish. Every one was dressed in the costumes of the times and the old horse and buggy used by the Rev. Mr. Pindell, rector of the parish about twenty years ago, played a prominent part. Addresses were made at the pageant by Judge Grayson and Judge Duncan, and Secretary of State Winebrenner.

The festivities were closed by a Harvest Home Picnic Supper.

On Sunday the anniversary service was held in the church. Bishop Hel-

(Continued on page 22.)

Family Department

SEPTEMBER.

1. Monday.
7. Twelfth Sunday after Trinity.
14. Thirteenth Sunday after Trinity.
17, 19, 20. Ember Days.
21. S. Matthew. Fourteenth Sunday after Trinity.
28. Fifteenth Sunday after Trinity.
29. Monday. S. Michael and All Angels.
30. Tuesday.

COLLECT FOR THIRTEENTH SUNDAY AFTER TRINITY.

Almighty and merciful God, of whose only gift it cometh that Thy faithful people do unto Thee true and laudable service; Grant, we beseech Thee, that we may also faithfully serve Thee in this life that we fail not finally to attain Thy Heavenly promises; through the merits of Jesus Christ Our Lord. Amen.

CHRIST IS GOD.

No mere man is the Christ I know,
But greater far than all below;
Day by day His love enfolds me,
Day by day His power upholds me.
All that God could ever be
The Man of Naz'reth is to me.

No mere man is the Christ I find
Standing alone among human kind;
Living amid earth's sin and strife
Time's miracle a perfect life.
All that God could ever be
Earth's Perfect One has been to me.

No mere man can forgive my sin
And break its reigning power within,
Or reach down to my deepest need
And give life that is life indeed.
All that God could ever be
That must my Saviour be to me.

No mere man can my strength sustain
And drive away all fear and pain,
Holding me close in His embrace
When death and I stand face to face.
Then all that God can ever be
The unseen Christ will be to me.

—J. M. C.

A Rising Tide.

I remember when Sherwood Eddy and I were in India on my first journey. When the name of Christ was mentioned, oftentimes a hiss swept across the entire audience of students. We had no such experience on this last tour. Whenever the name of Christ was mentioned, under all conditions, there would come a hush, and something more, a sense of reverence that I sometimes miss even in voluntary chapel services in Christian colleges in this country. There is a responsiveness to the note of reality wherever they hear it. That is wonderful. With fresh hope and confidence, I bring you the report that there is a rising spiritual tide that is increasing in volume and momentum.

There has been a marked quickening of the social conscience of Asia and other non-Christian areas. I know there is a school of philosophy in this country and a school of ethics in this country which will take isue with what I now say, but I wish to say that, in my judgment, Jesus Christ not only quickens conscience, not only awakens conscience, but in a sense really creates conscience. With incerasing holiness comes the sense of sin. The more the white light of His matchless example is turned on in His penetrating teachings, the more Christ stands out in His unique and absolute sufficiency as the one above all the rest—the strong among the weak, the believing among the faithless, the erect among the fallen, the clean among the defiled, the living among the dead, alive forever more. And so it means everything to those of us who are giving ourselves to the founding of this mission of uniting and furthering Christianity, that Christ is being recognized as moving among the consciences of Asia as never before.

There is happening a great change in the psychology of Christian workers all over these fields I have been visiting. I wish I could discover more of it in the workers here at home. I would decry the psychology I found about three years ago or a little longer, as one showing itself in divided households and conflicting voices because of confusion of thought. This was lead-to a lack of certainty, a lack of sense of direction. It is a serious matter when you have leaders who do not know where they are going.

I found the opposite this time. I found the most aggressive plans that I have met in my forty years of serving Christendom. I might decry the attitude that invites defeat. No one welcomes defeat, but it is possible for our workers to attain such an attitude that defeat becomes inevitable. The word we want to put over against this is "service". That is the word we need right now to describe what has come. The time has come for great affirmations by reminding people that nothing has happened in these last years to invalidate a single claim that Christ has ever made. While we see not yet all things subject to man, we see Jesus. This is the word right now to interpret the happy change in the psychology that I discovered in the workers over there. —John R. Mott, in World Call.

Helpfulness.

When we begin to be like God we begin to be helpful. We think we love each other, but the love is only a mere sentiment until it has been wrought into sacrificial act, into service which costs. Personal helpfulness is the test as well as the measure of the quality of the mind of Christ that is in us. Evermore people need to be helped. This does not mean that we are to carry their burdens, pay their debts, do their work, fight their battles. Such helpfulness does harm rather than good. We help others truly when we make them strong and brave, that they may carry their own burdens and meet their own struggles. Helpfulness should cheer, encourage, inspire, impart larger visions and greater hope and confidence. There are men everywhere who are pressed, beleaguered, ready to sink down and perish, whom strong brotherly sympathy would save. They are in sorrow, disappointment has staggered them, or they have been defeated in their purposes. To be able to help these is the highest service we can render in this world. "To be a strong hand in the dark to another in the time of need," says Hugh Black, "to be a cup of strength to a human soul in a crisis of weakness, is to know the glory of life." There would seem to be no limit to the possibilities of this higher helpfulness. The true Christian life is reached by the emptying of self and the filling of the emptiness with Christ. When Christ is in us we are able to help others with His strength.—Selected.

THE KINGDOM OF HEAVEN.

Said the Lord God, "Build a house,
Cleave its treasure from the earth,
With the jarring powers of hell
Strive with formless might and mirth,
Tribes and warmen build it well."

Then the raw red sons of men
Brake the soil, and lopped the wood,
But a little and they shrill,
"Lord, we cannot view Thy good,"
And the wild men clamor still.

Said the Lord God, "Build a house,
Smoke the iron, spark and steam,
Speak and vote and buy and sell;
Let a new world throb and stream,
Seers and makers, build it well."

Strove the cunning men and strong,
But a little and they cry,
"Lord, mayhap we are but clay,
And we cannot know the why,"
And the wise men doubt today.

Yet though worn and deaf and blind,
Force and savage, king and seer
Labor still ,they know not why;
At the dim foundation here.
Knead and plough and think and ply.

Till at last, mayhap, hereon,
Fuse of passion and accord,
Love its crown and peace its stay,
Rise the city of the Lord
That we darkly build today.

—Gilbert K. Chesterton.

Answer Children's Questions.

The old-fashioned saying, "Children should be seen and not heard," should have passed forever from our present day experiences for a greater understanding of what best promotes a child's growth has displaced the meagre insight of former days. A recent experience proved the injustice of trying to hold to that worn-out maxim.

We were having a delightful ride in the country. At my suggestion, we had turned from the much traveled highway to a road seldom used. I was enjoying the wealth of beauty all about me. Ten-year-old Elizabeth was bubbling over with enthusiasm about all the new things she was seeing and her questions came fast. What were those flowers? Could she pick some? What was a silo? What was it used for? Why? Did baby ducks come out of eggs like chickens? Why did the creek run only one way? Could cows swim? Was that why they went into the water? There seemed to be no end to her questions. Her mother became quite impatient and answered her shortly and indifferently. She was intent upon telling me about her new clothes, about a bridge luncheon that she had just given and about Grace Brown's trouble with her husband. As continuous as the stream of questions from the child was the mother's light chatter. I tried to answer some of the child's questions while attending politely to my hostess. Finally, however, in exasperation Elizabeth's mother said, "You must keep still. I want to talk to Miss King and you disturb me."

For a few moments there was silence and then the questions and comments began again until her mother said, "Elizabeth, if you will keep still for

half an hour I will give you fifty cents."

To me she said, "That will hold her I think. The silly child has been trying to save enough to buy her father a birthday present and my offer will be an inducement."

And indeed the promise of the fifty cents did seem to produce the desired effect. Several times her face lighted up and she almost spoke only to remember in time. Twenty-five minutes passed when suddenly, with her little face all aglow, she burst out, "Oh, Mother, what is that beautiful red bird?"

The mother without turning her head in the direction of the bird, exclaimed, "There, you have lost your fifty cents! You can't keep still for even half an hour!"

Elizabeth's face fell and her eyes filled with tears.

"Oh, I'm sorry. Now I can't buy Daddy's birthday present, but I did want to know what that bird was."

"That," I answered, "was a scarlet tanager. I have one in my garden. If Mother will let you come over after school tomorrow, perhaps we can see it and I will tell you about it."

And at that moment I decided that I was much in need of a little errand girl for several nights so that Elizabeth might earn the fifty cents for her father's birthday in a reasonable way.

A child's education depends very much upon his awareness of things about him, so his questions regarding things that he sees, hears, smells, tastes and feels should be encouraged and he should be given as correct and careful replies as it is possible to give.—National Kindergarten Association Release.

For The Southern Churchman.

THE TRUE FRIEND.

Mary—Age 12.

Make friends with Jesus,
For there is no better friend;
Believe in Him and trust Him,
And serve Him to the end.

There is a friend no truer;
There is a friend no stronger;
Believe in Him an dtrust Him,
And fear will be no longer.

He is always willing to help us,
To bear our troubles, too,
It is only for you to tell him,
And He will carry yours for you.

When there is no other who will listen;
To tell your troubles to—
Remember the friend in the skies,
Who is always waiting—for you.

Hemlock.

Why is it that the mountain hemlocks can attain such stateliness in spite of fierce winter gales and crushing snows? If you look at one of them closely you will see that it has foliage almost as delicate as a fir, its dark needles being as dainty as fairy feathers. Yet if you try to break a twig or a bough you will learn that therein lies the strength and the tenacious power of the hemlock. It will bend and yield—but it will not break. Winds may whip and toss it this way and that, but they cannot break it—nor can elements, however fierce, pull its roots out of the ground. Secure and undaunted it stands. For months it may have its graceful form held down by a mighty weight of snow, but when the warm breath of summer winds, and the melting influence of summer's sun, relieve it of its burden, it straightens up, as proud and as noble as it was before.

Beautiful, wonderful hemlock of the mountains—what a lesson you bring to us! Though we may be storm-tossed and bent by the winds of adversity, we need not be crushed and broken, if our souls are anchored to the Rock of Ages. —Selected.

THE DREAMERS.

If men had never been dreamers,
Stirred to the soul with unrest,
They had never plowed the furrow
That earth might return her best;
And that lowing of herds in the meadow,
And the bleating of flocks on the hill,
And the song of the wind in the wheat field
Would wait for the Dreamers still.

If men had never been dreamers,
Seeking the new and strange,
No raft had yet braved the waters,
And the desert where wild beasts range;
And the loves and the hopes and the longings,
The laughter and song and tears
Of life were but things unshapen,
Awaiting the Dreamer's years.

If men had never been dreamers,
Believing that life is good,
This fabric of dreams we call "living"
No man could have understood;
And there never had been a whisper
Of love on the evening air,
Nor a laugh of joy for the morning,
Nor a mother's breathing prayer.

If men had never been dreamers,
Seeking the face of God,
Their backs would have bent to the jingle,
Their cries had been of the sod;
And the labor, and songs, and shoutings,
And the Hope that now appears,
And our faith in a Good Day coming
Had been lost to the glorious years.

Exchange.

Mistaken Identity.

It is related of the late Dr. McCosh, once President of Princeton University, that while he was at Princeton it was reported to him that a party was being held in one of the dormitories after hours. Thither the good Doctor wended his way to investigate. To his knock came the response, "Who's there?" "It's me," said the doctor. "Who's me?" came the query. "Dr. McCosh," answered the doctor. "You're a liar," said the voice from behind the door. "If it had been old Jimmy he would have said, 'It is I'. Go about your business." Dr. McCosh said he did on tiptoe, and refrained from telling the story for at least four years.—Exchange.

Ballots.

If I refuse to give anything to missions this year, I practically cast a ballot in favor of the recall of every missionary in the home and foreign fields.

If I give less than heretofore, I favor a reduction of the missionary forces proportionate to my reduced contribution.

If I give the same as formerly, I favor holding the ground already won, but I disregard any forward movement. My song is "Hold the Fort." I forget that the Lord never intended His army to take refuge in a fort. All of His soldiers are under marching orders. They are commanded to "Go."

If I increase my offering above that of former years, I favor an advance movement in the conquest of new territory for Christ.

THE BEST MEMORY SYSTEM.

Forget each kindness that you do as soon as you have done it;
Forget the praise that falls to you the moment you have won it;
Forget the slander that you hear before you can repeat it;
Forget each slight, each spite, each sneer, wherever you may meet it.

Remember every kindness done to you, what'er its measure;
Remember praise by others won, and pass it on with pleasure;
Remember every promise made, and keep it to the letter;
Remember those who lend you aid, and be a grateful debtor.

Remember all the happiness that comes your way in living;
Forget each worry and distress, be hopeful and forgiving;
Remember good, remember truth, remember Heaven's above you,
And you will find, through age and youth, that many hearts will love you.

—Selected.

Commit yourself to God! He will be your guide. He Himself will travel with you, as we are told He did with the Israelites, to bring them step by step to the promised land. Ah! what will be your blessedness if you will but surrender yourself into the hands of God, permitting Him to do whatever He will, not according to your desires but according to His own good pleasure?—Fenelon.

I remember seeing a picture when I was a boy of a British subject in Spain, in danger of being shot; and the British representative there was pictured as having wrapped the man in the Union Jack. Then, standing by the man's side, he said to the Spanish authorities, "Now fire a shot if you dare!" All the power of the British nation was at the back of that word. In Christ Jesus we are wrapped around with His perfect protection.

VACATION.

Now have we space to realize the night,
And time to watch the gliding of the hours,
Here are old trees silence, and simple light,
The ancient cure for streets and troubled towers
And the too crowded heart. Today shall reap
Time's fullness close, and with the falling sun
Bear rich store home, that memory may keep
One perfect fortnight from oblivion.

AT NIGHT.

My kitty prowls about at night,
And is so sleepy all the day;
Somehow that does not seem quite right—
It's better far to work and play.
Through all the shining daylight hours,
When birds are singing in the trees,
And bees come booming at the flowers,
And butterflies drift on the breeze,
It's better far to go to sleep
At eight o'clock, and wake at dawn,
To hear the little sparrows cheep,
And see the dewdrops on the lawn.
It's fine to be a healthy child,
To sleep in bed, and not run wild.

—By Nancy Richey Ranson, in Christian Advocate.

For the Young People

TWO SEEDS.

I hid a selfish little thought,
To think and think about;
I did not know it would be caught,
Or ever be found out.

But it was like a little seed,
And it began to sprout.
It grew into a little weed,
And blossomed in a pout.

I hid another little thought,
'Twas pleasant, sweet and kind;
So, if this time it should be caught,
I knew I shouldn't mind.

I thought about it, hour by hour,
'Twas growing all the while;
It blossomed in a lovely flower,
A happy little smile.

—Author Unknown.

Billy's Shining Penny.

Billy was always glad when his Uncle Tom came to stay a few days with them, and it was a special treat to go out for a walk with this tall, good-looking uncle of his.

On this particular occasion, Billy and Uncle Tom did a number of errands. They went into a store where Uncle Tom bought some socks and handkerchiefs. They went for a ride on a trolley car, and later took a taxi. They bought some candy and each had a glass of soda water. Uncle Tom bought a newspaper and gave some pennies to a little boy who was crying because he had fallen and bumped his chin. Then because Uncle Tom was very generous, he saw some tiny little red purses in a window, and he went in and purchased one of these for Billy, and put a shiny new penny in it.

"There, young man," said Uncle Tom, "now you can carry your own wallet and be as big as the rest of us!"

"Oh, thank you, Uncle Tom, what is a wallet?" Billy exclaimed examining the little red purse before he put it into his pocket.

"A wallet," explained Uncle Tom, "is something you carry your cash in, and if you put your pennies into it, they will not be spilling out of your pockets when you turn somersaults, or run, or have a hole in your pocket."

That night when Billy was getting ready for bed, he took out his little pocket book, opened it, and wondered how many pennies it would take to fill it right up full. Then suddenly he paused, for the coin inside did not look at all like the pennies which he often had given him. It was much yellower and heavier. Billy examined it closely and he thought this was rather a nice looking penny. He would keep it, and perhaps some day he would have more like it.

In the morning, Billy went down to the grocery store at the corner for his mother, and the girl in the little office smiled at him.

"I've got a wallet," Billy informed her, "with a queer penny in it. Want to see it?"

The girl took up the coin.

"Who gave you that?" she asked.

"My Uncle Tom did. He's got lots of pennies," declared Billy.

"Well, that particular one is worth five hundred common pennies," the girl told him. "You better take it home and put it away for it's a five dollar gold piece and not a penny at all."

Billy walked out of the store thoughtfully. Five dollars was a lot of money—at least to him, but Uncle Tom always seemed to have some money in his pocket—and, anyway, if Uncle Tom meant to give this coin to him, it was all right. And if it was a mistake, he'd never know whether he gave the five dollar gold piece to the little boy who was crying, or to the taxi man, or in the trolley car.

Billy walked slowly. Five dollars ought to buy most a mountain of candy, or that wonderful toy electric train in the toy shop window.

"Keep it, keep it," a voice seemed to say to him.

"And I can tell mother that Uncle Tom gave me the money to buy the train with after he goes away."

But some way Billy couldn't be happy. He knew that if he did that, he would dread the time Uncle Tom would visit them again—Uncle Tom whom he loved so much.

Another voice seemed to be speaking to Billy. It said, "Uncle Tom made a mistake. Give him back that money. He thinks you are honest. Be honest."

Billy held up his head and straightened his shoulders and marched home as fast as ever he could go. Uncle Tom was sitting on the porch. and he was somewhat surprised to have Billy say, "Shut your eyes and open your hand, and I'll give you something you'll think is grand."

Uncle Tom obeyed.

"Why, why," he said, "this feels like my lost five dollar gold piece. And it is! Why, I'm so glad, Billy, because it really wasn't mine. It was given me to give to a poor lady who is sick and hasn't the things she ought to have to make her well. I am to see her tomorrow. This morning I found the gold piece was gone, and I was trying to figure out just when I had made a mistake and thought it was a penny. I am so glad that this shining penny came into your hands."

Uncle Tom took Billy's two hands and looked at them.

"My," he said, "but it's fine to have honest hands and an honest heart, for honest hands and an honest heart are clean ones."

This time Uncle Tom put a dime into the little red pocket book.

"There," he said, "you have the equal of ten pennies."

And Uncle Tom smiled, and the little voice inside of Billy seemed to be singing. "You did the right thing, and that's why you are so happy!"—Christian Advocate.

The Gift of Water.

In that far-away land, a long, long time ago, when the Israelites were going to their new home, they had to travel for many months through a country that was very dry and hot. There were no shade trees along the way. There were no rivers with green grass and flowers growing along the banks. The springs where one could drink were miles and miles apart.

Most of the people had to walk. So it took them a long time to travel from one place where there was water to the next. Sometimes it would be several days. That there might be water to drink, the men and women would fill their water bottles, made of leather.

We are told that at one time these people had traveled a long distance without finding any springs. The water in the bottles was very low. It seemed to the boys and girls that they had never been so thirsty before.

"Please, may we have a drink?" they cried.

The mothers and fathers said: "Can you do without a little longer? The babies are thirsty, and the grandmothers and grandfathers have not had anything to drink all day.

"Of course, we will let them have the water to drink," said the boys and girls. "It won't hurt us to be thirsty for a while."

Finally there was not enough water left for even the babies and old people. The babies, because they were little and did not understand, cried. But the boys and girls trudged along bravely, saying: "We can wait until we find the spring."

"You boys and girls have such bright eyes," said the grandfathers, "that you can see farther than we can. Keep your eyes open for anything that looks like trees. Where trees are, there you will find water."

So the children began to watch for trees. At last some one called, "Oh, I believe I see a tree. Doesn't that look like trees, Father?"

"Where? Where?" others shouted. "We see nothing."

"Yes! Yes!" another cried. "There is something in the distance. It does look like trees."

The people were tired. They were warm and dusty and thirsty. But as the word was passed down the line, all began to walk faster.

"We are coming to a spring," they called one to the other. "There will be water for us to drink."

"Will there be more than one spring, do you think?" asked a boy.

"Oh, I hope so," his brother answered. "Then we can all have a drink sooner. We must let the babies, the small brothers and sisters, and the grandfathers and grandmothers have a drink first."

To this all the boys and girls agreed. Nearer and nearer the travelers came to the grove of trees. Faster and faster they hurried. Many of the boys and girls ran ahead. How inviting the shade of the trees was! How cool and restful and green the grass looked! Best of all, there was water to drink.

"Here is some water!" some one shouted.

"Here is a spring!" another cried.

"Oh, come and have a drink from the spring I have found," called a voice from another direction.

A fourth and a fifth spring was found. Is it any wonder that all the people knelt in thanksgiving to God because He had helped them to find this place?

"Let us count the springs," one boy cried.

"One, two, three," they counted, four, five, six."

"Here is another called a second boy. "That makes seven."

"Here are two more," said a third. "That's nine."

"I've found another," a girl cried. "That makes ten."

So the count went on, until twelve springs were counted. It seemed too wonderful to be true. As they tasted the water from each spring, they cried, "Oh, I believe this one tastes the best of all."

"Let's count the palm trees," some one said.

It took longer to do that, but finally

they said, "There are seventy palm trees."

The boys and girls thought they had never seen such a beautiful spot. "Let su stay here always," they cried. "Let us never leave this place, where there is plenty of water and where it is shady and cool."

But the mothers and fathers knew best. "That would never do at all," they said. "You must remember we are traveling to our sew home. We have many miles yet to go. When we reach there, you will be even happier than you are here, for it is a pleasant country. We will remain here until we are well rested, and then we must finish our journey."

So they stayed at this beautiful spot until they were rested. Finally they started on their journey toward their new home. Although they had many interesting experiences during that long period of travel, the boys and girls never forgot the time when they found the place where there were twelve springs and seventy palm trees. When they grew to be men and women they told the story to their children and to their grandchildren.

"God has given us many gifts," they would say, "but the gift of water is one of His very best gifts."

Their poets wrote songs about the gift of water. One of the songs tells us that:

"God causes fountains to flow in the valleys;
Between mountains they run.
They furnish drink for all the beasts of the field."

—Exchange.

The Garden Clock.

Little Beth walked with her grandmother in the beautiful old-fashioned garden. It was vacation-time, and little Beth was at grandmother's for all the long summer weeks.

"Oh, grandmother!" she exclaimed as she danced along the path. "How happy I am to have no school for ever and ever so long! I almost wish I was a flower in your garden, because they don't have to get up by clocks and go to school by clocks and take music lessons by clocks."

Grandmother laughed.

"My garden is a clock," she said, "and I can always tell the time by it. See, I will show you.

"Here are my morning-glories twining around that old tree-stump. Every morning at just two o'clock the flowers begin to open, and by the time the sun has peeped up in the east and is shining again, every morning-glory flower is wide awake and smiling at him.

"Here are my oyster plants. They come next. If you were in the garden early in the morning you would see them open.

"Next come gay dandelions in the grass border. Four-thirty finds them wide awake, waiting for the sun. Scarlet poppies wake at five, ready to welcome the bees and the butterflies, while my beautiful lilies open their petals at six.

Marigolds wake at nine, and the tiny stars of Bethlehem at ten, while the passion flowers wake at two, just at the time the morning-glories are curling up their petals tighter for their naps.

"Feverfews come at two, and the last of all the day flowers to awake are the little four o'clocks."

"Do any flowers come later?" asked Beth.

"The evening flowers," answered

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On account of the protracted drought the people of this Mission will have little or no feed for their stock this winter.

We now have the opportunity to purchase this feed at rather reasonable prices, though no doubt prices will advance in the near future.

We wish to buy what feed we can promptly and store it, letting the people have it as needed this winter. It will be sold to them below cost price.

The money derived from such sales will be used for hospital cases, doctors' bills, medicine, etc. When necessary, the feed will be supplied without cost to the needy people.

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grandmother. "Pretty, pale moonflowers never open until the sun is safe in bed and the cool dark has come. And there is the evening primrose who wakes then, too, you know.

"So you see my garden flowers have to work by the clock after all, just as much as you do when school is open."

"And I suppose," said little Beth, thoughtfully, "that their resting-time is when they are tucked asleep under the snow. I shall think of them, grandmother, next winter when I am going by our clock, and I shall try to be as faithful to my clock as they are to theirs."—Abigail Prescott Torrey, in "The Sunbeam."

MATINS.

Flowers rejoice when night is done,
Lift their heads to greet the sun;
Sweetest looks and odours raise,
In a silent hymn of praise.

So my heart would turn away
From the darkness to the day;
Lying open in God's sight
Like a flower in the light.

—Henry Van Dyke.

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A MOST COLOSSAL HOAX

Gladstone, Oregon,
July 2, 1930.

Mr. Langbourne M. Williams,

Editor, The Southern Churchman,

Richmond, Virginia.

My dear Mr. Williams:

Miss Mary D. Carter has recently written to inform me that you had the courage and the intellectual honesty to publish in your paper a very able and honest letter of hers dealing with Lincoln's religious character which she had written last March to Bishop Freeman.

I am writing to you to express my appreciation of your action in publishing this letter. I personally know that the authorities which Miss Carter quoted from are correctly quoted by her, and their names speak for themselves. None of them had any object in mis-representing Lincoln. Herndon and Lamon were among his most intimate friends, and remained so to the last.

If Lincoln's reputation will not stand the test of honest statement then it has no right to exist. Those who disagree with Miss Carter (and no less with myself) have and still have, full opportunity to present their case. That is all they have the legitimate right to ask. They have no more right to their opinions than have we who do not agree with them. To debunk a reputation is no more reprehensible than to debunk the idea that the world is flat. It is not a question of debunking Lincoln but of debunking an opinion held by some people in disregard, as I am firmly convinced, of undisputed **facts.** Whatever Lincoln was he was, but whatever he was not he was not. **There are people who are as firmly determined to debunk Christ as they are as firmly determined not to debunk Lincoln, or permit any scientific inquiry into the truthfulness of his reputation.**

I challenge anyone to show any proof that the war was God's war or that it was justified by the principles of the Christian religion or on the principle that all just government is by consent of the governed. The implied proposition that a few million people living along the Atlantic seaboard four score and seven years ago could consent for all future generations is the essence of absurdity, and reduces the principle that all just government is by consent of the governed to a solecism. It is the **living** who are governed.

Whether or not **we** understand the principles of the Christian religion. Napoleon did, and he said, "Alexander, Caesar, Charlemagne, and myself founded great empires, but upon what did the creation of our genius depend? Upon **force.** Jesus alone founded his empire upon **love** and today millions would die for Him."

It is an absurdity to call Lincoln a Christian because of his vague pious mouthings, which Herndon said were indulged in for popular effect, while ignoring the unchristian character and undemocratic character of his public acts. If all just government is by consent of the governed then all just government of the Southern people is by their consent, and Lincoln's act in waging war against them in order that he might govern them against their will was unjust, and no more than wholesale murder. Actions speak louder than words!

Personally, I am a Northerner, brought up in the Lincoln traditions, but I was moved several years ago to make an unprejudiced study of Lincoln and I am firmly convinced that he is the most colossal hoax of modern history. And I am measuring my words! Beveridge plainly reveals him as a demagogue, and it is nothing but Ephesian **fanaticism that permits men to continue worshipping him, or defending his statesmanship.** The fact that men of all grades of character have defended Lincoln's **war** only proves the existence of an unscrupulous undemocratic spirit that is willing and determined to attain its ends by **any** means, and then justify the means by **sophistry.** It is identical with the description given by Guizot in Chapter III of his History of Civilization, of the attitude of monarchists. It adopts the policy of the Prussians without adopting their candor. It is the more contemptible! **All just government is not by consent of constitutions, but of the people and the attempt to justify the war by playing on the constitution is but a sophism.**

Yours truly,

(Signed) PAUL S. WHITCOMB.

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Death

NOTTINGHAM: Entered into rest, September 4, 1930, CLARA WEST NOTTINGHAM, wife of Luther L. Nottingham, at her home, Lebanon, Northampton county, Va. Born June 30, 1849, and life-long member of Christ Church Eastville, Va.

"Blesed are the pure in heart; for they shall see God."

MRS. MARGARET LEWIS MAUPIN.

Entered into Life Eternal, July 1, 1930, at her home, Baltimore, Md., MRS. MARGARET LEWIS MAUPIN, in her 84th year. Services of the Protestant Episcopal Church were conducted by her Rector, Dr. Charles McAllister, St. Michaels, assisted by the Rev. Mr. George Kromer, of the Guardian Angel. Interment was in the family lot, Cemetery of the University of Virginia, where she was laid to rest beside her beloved husband, Chapman Maupin, and her eldest daughter, Agnes Marshall Maupin. The Rev. Mr. Noble Powell, Rector of St. Paul's Chapel, University of Virginia, officiating.

Born at "Church Hill," Gloucester county, Va., the home of her paternal grandfather, Dr. William Taliaferro, Mrs. Maupin was the third daughter of Gen. Alexander Gault Taliaferro, C. S. A., and Agnes Harwood Marshall, eldest granddaughter of Chief Justice John Marshall. From a long line of distinguished ancestry she inherited many noble and unusual traits of character and intelligence, which, with her piquant beauty and loveliness of disposition and gracious sweetness, made hers a personality of rare charm.

General Taliaferro having removed to Culpeper County, Va., Mrs. Maupin's girlhood was spent at "Annandale", Rapidan, Va. There, on December 21, 1870, she was married to Mr. Chapman Maupin, whose records in the Army of Northern Virginia, C. S. A., was one of distinction. Mr. Maupin was the son of Dr. Socrates Maupin, who for many years was the Chairman of the Faculty University of Virginia. Later, Mr. Maupin established Maupin's University School at Ellicott City, Md. During the time in which this institution was maintained, Mrs. Maupin was a beloved friend who extended her home circle to include the happiness and welfare of the student body. Many in after years claiming that her interests and guidance during the formative period of their lives had been the mainspring to later achievements along chosen lines of endeavor.

Indeed, throughout her long life of unselfish service for others this loved and lovely woman drew about her the most devoted friends; and strengthened the ties of kindred, all unconscious of the interest she aroused in her absorbing interest in others. Called upon again and again to give up her nearest and dearest, the fortitude of Christian resignation enabled her to stem the tide of personal grief in the tender task of bringing comfort and cheer to the stricken hearts of others. In old age, as in youth, there lingered the indescribable charm, that the writer, even as a child recognized, and continued to feel throughout the changing years.

Mrs. Maupni is survived by two daughters, Miss Sally Washington Maupin and Mrs. R. Corbin Maupin, of Baltimore, and by her sister, Mrs. Robert W. Maupin, of Rapidan. To this sister, the widow of her husband's brother, she was doubly endeared; spending with her from time to time, many happy days at "Annandale"—the memory of the old home lingering with her to the last.

With such a parent to guide their youth, one has the key to the rare degree of unselfish devotion and care which her daughters lavished upon their mother in her declining years. For them is poured out the "oil of joy for mourning", and the blessed assurance that when for them the silver cord is broken, in the light of God's smile, they will see and know and greet their own again. For her, joy unspeakable and the peace that passeth all understanding,

M. N. M.

EMILY TAYLOR MORRIS.

The Altar Guild of St. Martin's Church, Doswell, Virginia, records with deepest regret the death of their senior member, EMILY TAYLOR MORRIS, on the 27th day of June, 1930. As a member of St. Martin's Church since its consecration, and of the Guild since its organization, she has earned the regards of her fellow members by her loyalty and fidelity; therefore be it

Resolved, We will keep before us her example of devotion to the Church and her never failing courtesy and consideration for all those with whom she came in contact.

Resolved, Also, that these resolutions be recorded in the minutes of the Guild and a copy published in Southern Churchman and The Virginia Churchman.

MRS. H. V. HACKETT,
MRS. C. H. FERGUSON,
MRS. R. H. WRIGHT.

ROBERT POWEL PAGE.

Resolutions.

Whereas it has seemed best to an Infinite Providence to call to his reward the soul of ROBERT POWEL PAGE, or Saratoga, on August 31, 1930, in the eighty-fifth year of his age, now therefore be it

Resolved by the Vestry of Cunningham Chapel Parish, Clarke County, Virginia, that we have suffered a most grievous loss in this passing of our well beloved Senior Warden. He was elected to this Vestry in 1873, and has served contiuously for fifty-seven years. He has been our leader in Church affairs by his seniority by his knowledge and experience, by his wonderful tact, and by his love for the Master's work. His life has been an example to us of what a conscientious high principled Christian Character could be.

Mr. Page has finished his goodly span of years, and gone from us the best loved and most respected man of his community. His passing truly represents the end of an era, the last of "the old time Gentlemen". As a half grown boy he took a man's part in the Confederate Army, and with no less courage and fortitude faced the rigors of Reconstruction and won back, against handicaps that we of this generation know not of, till he has closed his life enjoying all the peace and honors that were his due.

Be it further resolved that a copy of these resolutions be sent to Mr. Page's family, a copy published in The Southern Churchman and The Parish Call, and also spread upon the minutes of the Vestry.

EDWARD G. BUTLER,
COURTNEY B. JONES,
GEORGE H. BURWELL,
Committee of the Vestry.

REV. THEODORE DWIGHT MARTIN.

The REV. THEODORE DWIGHT MARTIN, rector emeritus of St. Peter's Church, Hsbron, Conn., was struck by a hit-and-run car on the state road, near his home, and died shortly after reaching St. Joseph's Hospital in Willimantic, August 15. He was 73 years old. He was born in New York City, educated at the General Theological Seminary, widely known as a clergyman, musician, and director of choruses. He composed many songs. He had been rector of St. Peter's for eleven years and retired a year ago Since then he had supplied a number of Churches in Connecticut and Grace Church in Hastings-on-the-Hudson, N. Y. He had held pastorates in Meriden, Stafford Springs, Thompsonville, Worcester, Mass., Auburn, R. I. Besides his wife, he leaves two children, Miss Marjorie Martin, librarian of the Dalton, Mass., library, and Horace Martin, teacher in a Louisiana state normal school.

Funeral services were held at St. Peter's Monday, August 18. The Rev. George L. Barnes, of Meriden, officiating, was assisted by the Rev. William E. Hooker and others. The Rev. Norman Dare played the organ and about twenty-five other clergymen were present, besides a congregation that crowded the Church.

REV. WILLIAM LINDSAY GLENN.

The REV. WILLIAM LINDSAY GLENN, rector of St. David's Church, Greswell, Hartford County, Maryland, died on September 3, in John's Hopkins Hospital, Baltimore.

Mr. Glenn was in charge of St. David's Church for the past twenty years and was greatly beloved by the members of his congregation and those in the community.

Bishop Helfenstein conducted the funeral services in St. Timothy's Church, Catonsville on Friday, September 5th, and burial was in the Glenn family vault adjoining the Church.

N. E. P

JOHN MOYLER.

JOHN MOYLER on July 24th, after months illness passed into the rest and joy of Paradise from Virginia House, Windsor Farms, Richmond. Reared in a home of deep piety he learned the Christian virtues of brotherly love and kindness in early youth, and throughout a life of business success and social distinction they won for him the deep affection of men, women and children in a measure rarely surpassed. Quietly and unostentatiously he lived out his religion, and bore lasting testimony to the outgoing love of God for man; carrying light and gladness wherever he went. His many friendships were marked by an unswerving loyalty and an unfailing steadfastness. His home was a center of winsome hospitality and quiet joy, and his family are blessed with a memory that is without a blemish. Through years of failing strength, and much physical weakness and pain he was ever an inspiring example of cheerful patience and uncomplaining fortitude. His mind and heart seemed ever to dwell where the inner light shone brightest and his cheerful faith lightened the hearts of all who were privileged to be with him. While a host of friends mourn their loss their lives will always carry a grateful memory of a true friend and Christian gentleman and be richer thereby. Such a life of simple faith of Christian love and friendliness of unfailing sympathy and of kindly speech and actions makes earth a brighter place and the hope of heaven more sure.

May his spirit find joy in the fellowship of saints and light eternal shine upon his soul.

J. M. B. G.

CHURCH INTELLIGENCE.

(Continued from page 15.)

fenstein celebrated the Holy Communion and preached the sermon.

N. E. P.

PHILIPPINE ISLANDS.

Rt. Rev. G. F. Mosher, D. D., Bishop.

The Rev. Crispino Salustiano, Filipino deacon in charge of St. Luke's Filipino Mission, Manila, has asked the clergy of all our missions to inform him of young Church people coming to school or work in Manila. This contact with a clergyman of one's own kind, which means much to any young stranger in a city, means all the more to these young country people from rather primitive communities, who are wholly unaccustomed to city life.

Bishop Mosher and some of his workers in the Philippine Islands have been noting in recent issues of the Diocesan Chronicle the contirbutions made to some of the missions by native people in work or produce, especially work. Leveling ground, carrying stone for building, upkeep of property, housework regularly done by pupils in boarding schools and sometimes the supplying of their own food, all would amount to a considerable sum if it had to be paid for. It is, therefore, unequal to have it appear that the Igorot work is a charity work, because only gifts of actual money are counted.

The Very Rev. H. R. A. O'Malley, Dean of St. John's Cathedral, Albuquerque, New Mexico, landed in Manila not long ago for a week's stay and stimulated all of us by his enthusiastic interest in the Church's program in these Islands. There are tourists and tourists, and Dean O'Malley belongs to the former grouping. Struggling with the ignorance of American Express guides, the dean late one evening finally located the cathedral, which is never deemed of sufficient interest to be placed on the regular itinerary. By a happy chance the rector was working late and hearing footsteps found the dean and his incoherent companion trying to locate a switch.

The next day saw us doing the rounds with a vengeance, winding up at the rectory just in time for tiffin. We got under cover a few minutes before a regular cloudburst descended, thrilling the dean, who comes from an eight inches per annum country, beyond words. The congregation of St. John's, Albuquerque, will be well informed if its jovial dean is able to remmber one-half of what he saw and one-quarter of what he was told about the mission of the Church in the Philippines.—Diocesan Chronicle, Philippine Islands.

The Rev. H. E. Studley, in charge of St. Stephen's Chinese Mission, Manila, writes that he recently officiated "at the marriages of three young people of another communion who wanted the service of the Church in the Chinese language and were unable to pay the fees usual in the communion to which they belong. Under these circumstances we considered it our duty to render them this service: it seems part of the community service which is expected of St. Stephen's, for we are still in a very real sense the Church of this Chinese community, in spite of the fact that there are now three other Christian congregations."

If we sit down at set of sun
And count the things that we have done,
And, counting, find
One self-denying act, one word
That eased the heart of him who heard,
One glance most kind
That fell like sunshine where it went,
Then we may count that day well spent.
—The Healing Church.

LINCOLN.

(Continued from page 24.)

Abraham Lincoln—the Orator.

Lincoln's reputation as an orator must rest mainly on his Gettysburg oration, for there is little else to judge by. His only speeches in Congress that seem to have attracted any attention at all. were those on the so-called "Spot Resolutions," and they, according to Morse, seem to have been only sufficiently good to keep him from being reckoned as "one of the nobodies" of that Congress.

The Gettysburg oration attracted very little attention at the time of is delivery, and like most of Lincoln's acts and words, seems to shine with a light thrown back upon it after his "departure to the gods," or apotheosis, in '65. Certainly as an orator, Lincoln was not distinguished, though he was an effective pleader at the bar and a very able stump speaker, as he appears in debate with the Hon. Stephen A. Dougles.

Abraham Lincoln—The Statesman and President.

These two characters may well be considered together, and perhaps the best way to get an estimate of Lincoln in these characters, is to compare him with Washington, to whom many have likened him.

Lincoln showed remarkable ability in guiding the state, thus transformed; but his statesmanship was of Napoleon, not the Washington order. No king or emperor, in modern times, ever ruled more absolutely. Rhodes (an ardent eulogist of Lincoln) refers to the comparison constantly made in England between the "coup d'etat" of Louis Napoleon, and the "coup d'etat" of Abraham Lincoln, and, excusing the use of such power, adds: "The County Attorney of Illinois had assumed the power of a dictator," and speaks of "the enormity of the acts done under his (Lincoln's) authority," and says, "he stands responsible for the casting into prison of citizens of the United States to be counted by thousands, on orders as arbitrary as Lettres de Cachet of Louis XIV," when the mode of procedure might have been "as in Great Britain in her crises between 1793 and 1802, on legal warrants."

Lincoln was a "wily politician," as Lamon calls him. a character inconsistent with statesmanship of a high order. Had Lincoln been a man of the Washington type, he would never have given up the great principle of the Declaration, and sought to coerce sovereign States. True statesmanship would have led him to keep faith with the Virginia Convention, and repudiate the coercive measures urged upon him by Ben. Wade and other war men in the North. Then Virginia and the other border states would have remained in the Union, and Lincoln's great talents might well have so guided the Republic as to win back in time the seceded states, with, or more probably, without, slavery; for slavery was already doomed; it was passing away even in South America, and must have come to an end in due time, under the pressure of a healthy public opinion, the slave states being left untrammeled and free from the fanatical threatenings, which had done so much to perpetuate slavery.

The Union thus restored and preserved would indeed have been a triumph of statesmanship such as would have made Lincoln worthy to be placed among the world's greatest and best statesmen, with, or even above, Washington.

"What rights have they who dare
not strike for them?"

Berkeley Minor,
Sometime Private in Rockbridge
Artillery, Stonewall Brigade.

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LINCOLN

On February 2, 1861, Hon. Stephen A. Douglas, in a letter in the Memphis *Appeal*, wrote of the Republican leaders as follows: "They are bold, determined men. They are striving to break up the Union under the pretense of preserving it. They are struggling to overthrow the Constitution, while professing undying attachment to it, and a willingness to make any sacrifice to maintain it. **They are trying to plunge the country into a cruel war as the surest means of destroying the Union, upon the plea of enforcing the laws and protecting public property.**" Shortly after Douglas wrote the above letter, Senator Zack Chandler, of Michigan, wrote a letter to Governor Austin Blair which proves **the guilty conspiracy of the men determined on war. Virginia had solic,ted a conference of States to see if some plan could not be devised and agreed on to prevent war and save the Union. Chandler wrote Governor Blair that he opposed the conference, and no Republican State should send a delegate. He implored Governor Blair to send stiff-backed delegates or none, so the whole thing was against his judgment. Chandler added to his letter these sinister words: "Some of the manufacturing States think that a war would be awful; without a little blood-letting this Union will not be worth a curse."**

Staunton, Va., March 19, 1909.

The following estimate of Lincoln was prepared at the courteous request of a gentleman of Springfield, Ill., a Republican, and an admirer of Lincoln, who wanted a Southern view of his hero.

You will note, however, that it is based entirely on the testimony of Lincoln's most intimate friends and partisans.

The matter of it, and in some parts the words, are taken from Dr. Charles L. C. Minor's book, "The Real Lincoln" (Everett Waddey Co., 1105 East Main Street, Richmond, Va., second edition) and from "Facts and Falsehoods" (by Geo. Edmonds; A. R. Taylor Co., 46 South Main Street, Memphis, Tenn.)

I wish to have it published for the benefit of the young people of this day, as the truth about Lincoln is much needed; for it but half of what is said of him in this, his centennial year, is true, we Confederates were very wrong to oppose him as we did in the sixties.

AN ESTIMATE OF ABRAHAM LINCOLN—THE MAN

It has been often said that Lincoln was a very remarkable man, but we might almost say that he was an impossible man. What he accomplished, and the changes wrought by him in the government of the United States are amazing, considering his very low origin and the environment of his childhood, youth and early manhood. Other great men have risen from very humble origin, but what great man has come from such base and sordid surroundings as Lincoln?

See what Lamon and Herndon, lifelong friends and admirers, say of his early life. Says Herndon: "Lincoln's highest delight **was to be in the midst of a crowd of rowdy men, engaged in a fist-fight with some man, while the crowd betted on the result. Money, whiskey, knives, tobacco, all sorts of small properties were at stake. Lincoln was uncommonly muscular. It is related that he could lift a barrel of whiskey and drink out of its bung-hole. Lincoln's next highest delight was in talking over these fist-fights."**

Says Lamon: **"When Lincoln went to church, he went to mock, and came away to mimic. When he went to New Salem, he consorted with free-thinkers, and joined with them in deriding the gospel story of Jesus. He wrote a labored book on the subject which his friend, Hill, put in the stove and burned up. Not until after Mr. Lincoln's death were these facts denied."**

Extract from Dr. Minor's "The Real Lincoln," first edition (not the pamphlet), chapter III, page 31:

"Herndon gives (Abraham Lincoln, Vol. I, page 55 *et seq.*) a copy of a satire, written by Lincoln, 'The First Chronicle of Reuben,' and an account of the very slight provocation under which Lincoln wrote it, and in two footnotes describes the exceedingly base and indecent device by which Lincoln brought about the events which gave opportunity for this satire, and Herndon copies some verses written and circulated by Lincoln, which he considers even more vile than the 'Chronicle.' Of these verses Lamon says, 'It is impossible to transcribe them' (Life of Lincoln, pages 63 and 64). Decency does not permit the publication of the 'Chronicle' or the verses here."

As to the social and moral tone of his home surroundings in Gentryville, see "The First Chronicle of Reuben," written by Lincoln when he was about twenty-one. It is much too indecent for publication.

Stranger still is the fact that though these and other life-long friends assert positively that Lincoln lived and died a "deep-grounded infidel" (and Dr. Holland says that twenty-one out of the twenty-three ministers of the different denominations of Christians, and a large majority of the prominent members of the churches in his home, Springfield, Ill., opposed him for President), yet it has been possible for his admirers after his death to convince the world that he was a Christian.

What his intimate friend, Lamon, says throws some light on this. "While it is clear," says he, **"that Mr. Lincoln was at all times an infidel, it is also very clear that he was not at all times equally willing that everybody should know it. He never offered to purge or recant; he was a wily politician, and did not disdain to regulate his religious manifestations with reference to his political interest. He saw the immense and augmenting power of the churches, and in time past had felt it. The charge of infidelity had seriously injured him in several of his earlier political campaigns. Aspiring to lead religious communities, he saw he must not appear an enemy within their gates. He saw no reason for changing his convictions, but he saw many great and cogent reasons for not making them public."**

Much has been said of Lincoln's tenderness of heart. Yet, says General Donn Piatt (an ardent admirer of Lincoln): "There is a popular belief that Lincoln was of so kind and frogiving a nature that his gentler impulses interfered with his duty. The belief is erroneous. I doubt whether Mr. Lincoln had at all a kind, forgiving nature."

And we may well doubt it when we read his telegram to Sheridan congratulating him on his "month's operations in Shenandoah Valley, especially for his splendid work" of devastation and burning. When suffering came in his way he was kind and sympathetic; but it needed to be seen to be felt. Lincoln was a man of the Charles II type, easily moved by visible pain and suffering, but entirely callous to it otherwise, for he could let his soldiers die by thousands in military prisons in the South, refusing exchange, refusing to send medicines and food to the sick by his own surgeons, and even refusing to accept the sick when offered without exchange by the Confederate authorities on account of inability to care for them.

ABRAHAM LINCOLN—THE POLITICIAN

One must fully endorse Lamon's words above, "wily politician," as applied to Lincoln. Lincoln was one of the shrewdest politicians that ever lived. Seward said of him: "He (Lincoln) had a cunning that was genius." The Union leaders who controlled the Virginia Convention in 1861, were kept completely in the dark as to his purpose of coercion, up to the last moment, and so the State was kept in the Union, subservient to his purpose, till he was ready to strike at the seceded States. The commissioners, Messrs. Preston, Stuart and Randolph, returned to Richmond after their interfview with Lincoln, in which he assured them of his peaceful intentions, on the very train that carried Lincoln's proclamation for 75,000 men to wage a war of coercion! Certainly a master-stoke of policy, whatever we may think of its morality.

ABRAHAM LINCOLN—THE LAWYER

Though the New York *World*, as late as June 19, 1864, called Lincoln "an ignorant, boorish, third-rate backwoods lawyer," yet it appears that he must have had some qualities that made him very successful at the bar. Herndon, his law partner for twenty years, and faithful biographer, had a great admiration for Lincoln, both as a man and a lawyer. And as able a man as Edwin M. Stanton, Lincoln's great war secretary, seems to have dreaded Lincoln as a legal adversary, for he once said of him that he had "met him at the bar, and found him a low, cunning clown."

(Continued on page 23)

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Southern Churchman

1835

Vol. 95. RICHMOND, VA., SEPTEMBER 20, 1930. No. 38.

Rev. P. P. Minor
326 Brandon Ave
Portsmouth

"DRAW NIGH TO GOD AND HE WILL DRAW NIGH TO THEE"

"CHOOSE YOU THIS DAY WHOM YOU WILL SERVE"

"WORSHIP GOD"

SOME WONDERFUL TRUTHS ABOUT THE LORD JESUS

Not Generally Known, and the World Inclined to Ignore

1. Was ever with the Father—John 17:5.
2. He made this world—John 1:10.
3. Was God manifest in the flesh—2 Cor. 5:19.
4. Came to be King of Israel—Luke 1:32.
5. Was rejected and crucified—Matt. 27.
6. Buried; arose; ascended—Luke 24:51.
7. Will surely return—Acts 1:11.
8. He is now our Intercessor—Heb. 10:24.
9. He saved us—2 Tim. 1:19; 1 Thess. 1:10.
10. Redeemed us by His Blood.—Col. 1:14.
11. Forgives our sins—1 John 1:9.
12. Keeps us secure—2 Tim. 1:12.
13. Gives us access to God—Heb. 10:19.
14. Made us Joint Heirs—Rom. 8:17.
15. Made us Sons of God—1 John 3:1, 2.
16. Gives us Eternal Life—John 10:28.
17. Will present us faultless—Jude 1:24.
18. Will reward us—Rev. 22:12.
19. Made us Kings and Priests—Rev. 1:5, 6.
20. May soon call us to be with Him—John 14:3.
21. Will return to set up His Kingdom—Rev. 19.
22. Will sentence unbelievers—Rev. 2:15.
23. Will put Satan in the pit—Rev. 20:2.
24. Will correct all troubles—Isa. 24:23.
25. Will reign 1000 years—Rev. 20:4.

SOME WONDERFUL TRUTHS ABOUT SATAN THE PRINCE OF DEMONS

Not Generally Known and the World Inclined to Ignore

1. He is a person—1 Peter 5:8; Job 1:7.
2. Once of high distinction—Ezek. 28:14.
3. Possesses wisdom and beauty—Ezek. 28:17.
4. Gorgeous in attire—Ezek. 28:13.
5. Great riches are his—Ezek. 28:5.
6. His pride and self-exaltation—Isa. 14 13, 14.
7. His consequent fall from Heaven—14:12.
8. Earth and air now scene of action—Eph. 2:2.
9. Is "God" of this age—2 Cor. 4:4.
10. Has great power—Matt. 4:8, 9; Jude 9.
11. Has deceiving and transforming ability—2 Cor. 11:14.
12. Head of hosts of demons—Mark 5:9.
13. Hinders the work of God—Matt. 13:39.
14. Unbelievers blinded by him—2 Cor. 4:4.
15. Performs wonders—2 Thess. 2:9.
16. Ever seeks human control—Mark 5:16.
17. He is a tempter—Gen. 3:1-5; Matt. 4:1-3.
18. Has false preachers and teachers—2 Cor. 11:13-15.
19. Conducts warfare upon believers—Eph. 6:10-18.
20. Will flee if we resist him—James 4:7.
21. Still has access to God—Rev. 12:9-10.
22. His power broken by Christ—Heb. 2:14.
23. Will incarnate himself—2 Thess. 2:3-4.
24. Is soon to be bound—Rev. 20:2.
25. Lake of fire, final doom—Rev. 20:10.

As "believers," the closer we walk with the Lord, the fiercer Satan's attacks. But as God provided a plan of Redemption, so He has also provided a safe armour while testing our fitness for His eternal glory.—Eph. 6:10-18.

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As for me and my house, we will serve the Lord."—Joshua 24:15.

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That all brave sailors always fear.
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And then I calm the sea again.

"My ship sweeps o'er the ocean wide
And giant swan-birds float beside;
The painted walls the gulls supply
That swoop and rise and circle by.
My feet, like whales, beneath the sea
With ugly sharks keep company.

"I brave the wild sea's foamy crest
And dream that I shall never rest
Till I have found the pirate's gold.
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Climb out now! I must dry you quick.
If you stay longer you'll be sick.'

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Thoughts For the Thoughtful

"Each man makes his own stature,
builds himself.
Virtue alone outbuilds the pyramids—
Her monuments shall last when
Egypt's fall."

Repentance has been well defined as the taking of God's side against ourselves.

When obstacles and trials seem
Like prison walls to be,
I do the little I can do,
And leave the rest to Thee.
—Streams in the Desert.

We must never undervalue any person. The workman loves not that his work should be despised in his presence. Now God is present everywhere, and every person is His Work.—De Sales.

Make thy petition deep, O heart of mine,
Thy God can do much more
Than thou canst ask;
Launch out on the Divine,
Draw from His love-filled store.
Trust Him with everything;
Begin today,
And find the joy that comes
When Jesus has His way!
—Presbyterian Magazine.

Aloft on sky and mountain wall
Are God's great pictures hung.
Beauty seen is never lost,
God's colors all are fast.
The glory of this sunset heaven
Into my soul has passed.
—Whittier.

When men are rightly occupied, their amusement grows out of their work, as the color petals out of a fruitful flower; when they are faithfully helped and compassionate, all their emotions are steady, deep, perpetual and vivifying to the soul as is the natural pulse to tht body.—John Ruskin.

With a mercifully merciless finger Jesus points to the weak spot in every character and in every age. . . . . I want to reject Him, get rid of Him, and be free. I invent a thousand reasonable excuses and objections—circumstances alter cases; He belonged to another age—but the finger goes on pointing to the spot, and in my heart I know it is true. In a world of wild uncertainties, new discoveries and new theories, the Character still stands and judges the right or wrong.—Studdert-Kennedy.

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EDITORIALS

Vol. 95. RICHMOND, VA., SEPTEMBER 20, 1930. No. 38.

SUPERNATURALISM

Dr. Fosdick, in a recent magazine article, has said: "Supernaturalism is an obsolete word, and it stands for an obsolete idea." He seems to have confused supernaturalism with superstition, because many experiences which were formerly supposed to belong to the supernatural have been proved to be merely natural. He would use the word spiritual to include the supernatural, or in place of it.

But as long as the term Naturalism is in use implying that nature is self-sufficient and is all that need be considered, the term supernaturalism implying the existence of a higher power than any merely natural force will be needed as a protest against that false philosophy. Supernaturalism, or the belief in the supernatural, and superstition are not necessarily synonymous terms.

Nature's Dependence on God.

That nature is dependent upon some power above herself can be seen very readily if we apply our minds to the subject, and, therefore, that power can appropriately be termed supernatural, or above nature.

In fact, we may see the marks of dependence everywhere throughout nature.

In the first place, the earth is dependent upon the sun for practically everything. The earth would be a dead world without its nearness to that luminary and the heat and the light which it derives from it. If the earth were to drift away into space it would soon be incapable of sustaining any form of life upon its surface.

But the sun itself, is dependent, too, for its place in the heavens, by the fact that it seems to be drawn by the mysterious power of graviation towards a certain point in the universe which would imply that it has an orbit, or path, of its own through space. This shows that it is dependent upon the attraction and control of some far greater sun than itself, which would indicate a super-solar system.

And this raises the question as to what is the ultimate source of the energy which holds the universe together. Dependence seems to characterize all creation till you reach the ultimate source, which we Christians believe to be God, Himself. Nature is not self-sufficient but depends upon her Creator and Preserver to keep her in being.

Nature's Dependence Upon Man.

But to return to this earth on which we live; that part of Nature with which we are in closer and more intimate contact. It seems, as it were, to be holding out a million hands for man to take hold of, that he may lift Nature above herself. Man is continually helping Nature to do things, which she could not possibly do by herself.

Man was created in the image of God and was given dominion over the whole earth. He, therefore, represents God, and through the reasoning power with which God has endowed him, he is, as it were, able to carry on the work of creation by making Nature do his bidding, and helping her to produce innumerable things, which she was utterly incapable of producing by herself.

Man may be said to be dependent upon Nature, but on the other hand, Nature is dependent upon man to help her accomplish her greatest wonders. Nature might have gone on for millions and billions of years and have never been able to accomplish the wonders which have come to pass in the last fifty years.

Man is above Nature, because he is able to raise Nature above herself. He has something of the supernatural about him because he is allied with the Divine.

But some one will doubtless say, Man is a part of Nature himself; he comes within the natural order and, therefore, cannot be regarded as above Nature.

Man's Dependence Upon God.

But man was made in such a way as to be continually conscious of his insufficiency without God. As Nature needed man to help her to do greater things than she could do by herself, so man has ever felt his need of a higher power than his own to enable him to reach the summit of his ideals.

Man has always looked up from the natural to the supernatural. Superstition may, and did, mark much of his progress, but nevertheless, in spite of this, it was his faith in a higher power than his own which made it possible for him to make the progress that he did.

And we may well believe that the future progress of mankind in the higher sense, will be due to God's leading him out of himself and above himself to heights which he would be utterly unable to attain by himself. Just as Nature could not rise above herself without the interposition of man, so neither can man rise above himself without the interposition and inspiration of Almighty God.

Belief in this possibility and a willingness on man's part to be thus brought into fellowship with God and enabled to lead a supernatural life will be one of the most important steps to that upward progress towards which he aspires.

The Christian life is necessarily a supernatural life, because it is sustained and guided by the supernatural power of the Holy Spirit.

Nature has never satisfied man, as can be seen throughout his whole history. This is clearly manifest in the Old Testament. Take the Psalms. What finer expression of this irrepressible instinct, or intuition could be found than this? "Whom have I in Heaven but Thee? and there is none upon earth, that I desire in comparison of Thee." Or again: "As the hart desireth the water-brooks so longeth my soul after Thee, O God."

Or, turning to the New Testament, we find St. Paul saying: "This one thing I do, forgetting those things which are behind and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

Just as Nature seems to look to man to raise her to heights which she could not reach by herself, so man looks to God to raise him above himself and enable him to rise to a far higher level than he could ever attain by merely natural means.

Unless above himself he can
Erect himself, how poor a thing is man.

But it is only by supernatural power that man can be raised above himself, and God's willingness to use His divine power to raise man above himself, was manifested in His sending His Son into the world to give him, as it were, a helping hand to raise him to heights which though he were given ages of time to do it in, he could not reach by himself.

God and Man.

Christ has shown us what human nature is capable of, with supernatural assistance, and at the same time He has revealed the fact that this help is always forthcoming.

And this is the hope of the future. If man can enable Nature to do such wonderful things as we have seen coming to pass within this last generation, how much greater wonders can God accomplish through man, created in His own image, to work in fellowship with Himself?

The New Creation which Christ once began
He ever seeks to speed upon its way,
Behold the mighty wonder, God and Man
Shall work together in the Coming Day.

Frederick W. Neve.

FOURTEENTH SUNDAY AFTER TRINITY.

The service for today may well be termed as stated in the Collect, one of "Faith, Hope and Love," these being the three essentials of the Christian faith. When we read the Collect with care we cannot fail to observe that if we would obtain the promises, each of these three gifts must be steadily increased, with the manifestation of the increase shown by our daily lives, for after all, it is my example, my life, that counts and not merely pious words alone. This is borne out in the Epistle, the opening words, "Walk in the Spirit," setting before us that the Christian life is one continuous warfare and struggle between the powers of Evil and the powers of Good, not only showing to us the works of the powers of evil, but also manifesting to us the works of the power of Good. It is as if we were to hold both results before our eyes and from them choose that which is not only for the good of humanity, but also that which is best for the individual. We find in the Gospel for today a wonderful commentary on the lack of thankfulness as exemplified in the story of the ten lepers and to note in this story that the only one to return and give thanks was a despised Samaritan. We refer to the Gospel for last Sunday (Thirteenth After Trinity), and we find that the one who had the great virtue of love was also a Samaritan. Is it not the case that many who are outside the Church set a wonderful example of love and other virtues to those who are more than satisfied with their own righteousness, bringing with it the warning, "Except your righteousness exceed the righteousness of the Scribes and Pharisees, etc."

William E. Callender.

WHICH WAY?

To every man there openeth
A way, and ways, and a way,
And the high soul climbs the high way,
And the low soul gropes the low;
And in between, on the misty flats,
The rest drift to and fro.

But to every man there openeth
A high way and a low
And every man decideth
The way his soul shall go.

—John Oxenham.

BIBLE QUESTIONS AND ANSWERS.

Conducted by E. V. S.

(Our readers are invited to send in their questions from time to time concerning Scriptural subjects in which they are perplexed or desire light. Our limited space necessitates brevity in questions, as well as in the answers which we will endeavor to maintain in strict accord with the Word of the Lord.

Question No. 73—Kindly inform me what the term "complete redemption" implies?

Answer No. 73—The apostles' prayer in 1 Thess. 5:23, "I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ," indicates we are tripartite beings, and to save the whole person is the purpose of the Gospel. Our redemption will be complete when we receive our new bodies at Christ's second coming. 1 Thess. 4:17. See aso Rom. 8:11; Phi. 3:21.

Question No. 74—What is the unpardonabe sin? Could I commit this sin?

Answer No. 74—A close study of the context (Mark, third chapter) in which this sin is mentioned would indicate that it is ascribing to Satan the works of the Lord Jesus Christ.

This sin cannot be committed in this present day of grace. It was possible only when Christ was here in person performing mighty physical acts of healing, and so forth, and it will be possible for men to commit this sin in the coming Millennium Age (Matt. 12:32), when Christ will repeat His miracles.

I CORINTHIANS XIII.

Charles Nevers Holmes.

Although I speak with angel's tongue,
And in my soul love is not found,
Then I become as brass when rung
Or like a cymbal's tinkling sound.

Though I have gift of prophecy
And faith which moves a mountain height,
And have not love or charity,
I seem as nothing in God's sight.

Though I, to feed the poor, bestow
My worldly goods, if great or small,
And charity I do not know,
It will not profit me at all.

Kind charity will suffer long,
To purity and truth it clings,
Doth not rejoice in what is wrong,
Believes, endures and bears all things.

Though faith abides and hope survives
To comfort us where'er we be,
The greatest virtue in our lives
Is charity, kind charity.

A CHAT WITH THE EDITOR.

In that beautiful and human poem, "The Hanging of the Crane", Longfellow opens the closing portion with these words:

"After a day of cloud and wind and rain
Sometimes the setting sun breaks out again,
And touching all the darksome clouds with light,
Smiles on the fields, until they laugh and sing,
Then like a ruby from the horizon's ring
Drops down into the night."

It is that line "smiles on the fields until they laugh and sing" to which we would draw attention. The glorious and beneficent sun makes things laugh and sing. The phrase was used by Sir Harry Lauder when we heard him last. The audience insisted on a curtain call and Sir Harry went on to say that he made people laugh and sing. No one could doubt if after the evening's entertainment. Sir Harry claimed that this was a good work and well worth doing.

To be happy at our work and to sing over it is a great help. And many a hearty laugh have we had as Editor of this paper.

Robert Louis Stevenson in "A Christmas Sermon" puts a fairly startling emphasis on this truth. "There is an idea abroad among moral people that they should make their neighbors good. One person I have to make good: make good: myself.—The Canadian Churchman.

UNDOUBTEDLY HE IS COMING AGAIN

By Arthur Mercer

MANY years ago, a certain vessel, named the Thetis, was cruising in the Mediterranean in search of a shoal or bank, said to exist beneath the treacherous waters.

The Captain, after all his efforts to find the rock had failed, decided to give up the search, declaring "that the reported danger was all a dream."

An officer on board, being of a different opinion, went out by himself on an expedition afterwards into the same part, and there discovered a reef of rocks, which he reported to the Admiralty, and it was inserted in the charts, the discoverer being rewarded with a high appointment.

The news came to the Captain's ears; he could not believe in the discovery. He was a shrewd, clever, practical man, but unscientific, incredulous and obstinate.

"The whole thing is a falsehood," he exclaimed one day, adding, "If ever I have the keel of the Thetis under me again in those water, if I don't carry her clean over where the chart marks a rock, call me a liar and no seaman."

Two years after, he was carrying, in the same vessel, the British Ambassador to Naples. One night when the wind was blowing and the waves running high, he and the master went up to examine the chart on deck, by the light of a lantern, when suddenly the latter pointed out, very hurriedly, the sunken rock on the map.

"What!" exclaimed the old seaman, "is this invention to meet me in the teeth again? No! I declared I would sail over the spot the first chance I had, and I'll do it."

He went down into the cabin, and merrily related the story to the company, saying, "Within five minutes we shall have crossed the spot." There was a pause—then taking out his watch, he said. "Oh! the time is past; we have gone over the wonderful reef."

Presently, however, a grating touch was felt on the ship's keel; then a sudden shock, a tremendous crash—the ship was foundering! Through great exertions most of the crew were saved, but the Captain would not survive his own folly—the last seen of him was on the dark hull of the Thetis, as the foam dashed around her bow and stern.

He perished, and why? He possessed a chart, a good chart, but he neglected its warning note. He would not believe!

We are living in an age of unbelief. Some go as far as to say we are actually in "the last days" spoken of in 2 Timothy—that the "perilous times" are upon us. Whether that be so or no, there is undoubtedly a spirit of unbelief abroad, and especially so perhaps with regard to our Lord's Return. St. Peter in his second Epistle says: "Knowing this first, that there shall come in the last days scoffers, . . . saying, Where is the promise of His coming?"

I would venture, therefore, to throw out a few thoughts in regard to the Second Coming of our Lord and Saviour Jesus Christ, for which so many are eagerly watching.

Far away back in history certain important words were spoken. They will be found in Genesis 3:15; 22:18; 26:4 and 44:10—you can look them up at your leisure. They pointed to Some One who was coming to this earth. At last He came. We read, "Christ Jesus came into the world" (1 Tim. 1:15).

After finishing His Work, "He was taken up" (Acts 1:9). But before He went He said something very important—you will find it in St. John 14:3, "I will come again," and in the next to last verse, in the last chapter of the Bible we read, "Surely I come quickly." So that one thing is very clear, and that is that Christ is coming again.

Possibly you will at once look up and say, "Jesus Christ coming again? but when?" A most important question, and one that has been repeatedly asked, and has never yet had an answer.

Much harm has been done by those who have presumed to fix dates. Their dates have come and gone and nothing has happened. Those who try to fix the day, or the hour, of His Advent, fly in the very face of Scripture, they are endeavoring to know "the secret things which belong unto the Lord" alone. Deuteronomy 29:29. Indeed, Christ says in St. Mark 13:32, "Of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father."

Is the truth that our Lord Jesus Christ is coming again, to be found in God's Word? and if so, is it often referred to?

God has predicted it in His Word, and it is our bounden duty to search out as far as possible all that God has been pleased to reveal in connection therewith.

May we therefore put our thoughts in connection with Christ's Return under four heads.

First: "What our orders are."
Second: "What our duty is."
Third: "What our attitude should be."
Fourth: "What our feelings should be."

First: "What our orders are." If we turn to the thirteenth Chapter of St. Mark, we shall find in verses 32 to 37 a "day" and an "hour" referred to, with a reiterated command to "Watch!" "But of that day and that hour knoweth no man, no, not the angels which are in Heaven, neither the Son, but the Father. Take ye heed, watch and pray, for ye know not when the time is. For the Son of Man is as a man taking a far journey, who left His house, and gave authority to His servants, and to every man his work, and commanded the porter to watch. Watch ye, therefore; for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning; lest coming suddenly he find you sleeping. And what I say unto you, I say unto all, Watch."

Again, in St. Matthew 25, after that searching story of the Ten Virgins, Christ says quietly, solemnly, and in warning tones: "Watch therefore, for ye know neither the day nor the hour wherein the Son of Man cometh."

In business affairs many a successful man can look back to a day or an hour in his career, when, on account of his being ready, and prepared to respond to a certain call or opportunity placed within his reach, he has leapt forward at a bound, attaining the object of his ambitions.

One day, Rothschild, the rich merchant of Frankfort, interviewed one of the officials in his employ, telling him that he was thinking of starting a business in the United States, at the same time asking him how much time he would require before he could sail for San Francisco, if he were appointed to undertake the work.

The man thought a long while, and then said, "Ten days."

"Very well," said Rothschild, "if I decide to send you, I will let you know."

He then called another man, making the same inquiry of him.

"I would need three days," was the reply.

A third man was called, who in answer to the same question said he would be ready to sail at once. "Good," said Rothschild, "from today you may consider yourself as a partner in our new firm in San Francisco."

This man was Julius May, who became one of San Francisco's richest men. His readiness to respond to his employer's invitation, and to depart at a moment's notice, was the beginning of his success. The critical hour of his life had arrived, and had found him on the alert—ready!

Was ever a keener watch kept in earthly affairs than on board the Cruiser H. M. S. Birmingham on Sunday, August 9, 1914, when a number of periscopes were seen to be silently but swiftly moving through the water, indicating that Flotilla of German Submarines were about to make a bold attack on a portion of our fleet in the North Sea? Which of us was not thrilled as we read the account, how, by being in a complete state of preparedness, and keenly on the alert, the attack was steadily met, the nearest Submarine, U 15, being sunk, and the rest disappearing as fast as they could.

The orders to the fleet were very clear, they were to watch. And our orders, too, are "Watching!"

Second: "What our duty is." We find this in the Fifth Chapter of St. John, and the thirty-ninth verse. Here is a command: "Search the Scriptures," and one which should we disobey, we do so at our peril, and to our eternal loss.

Commands given by those in authority cannot be easily disregarded, and if disobeyed they may bring about disastrous results.

Ferderick the Great, anxious on one occasion to deceive the enemy as to his position, gave orders that there should be no lights throughout the camp. Towards midnight, while patrolling the ground, doubtless with a view to making perfectly sure that such an all-important order was being carried out to the letter, he saw a faint glimmer in the distance. Moving noiselessly in the direction, and coming up to the tent, he suddenly drew aside the canvas, revealing a young officer who had only shortly joined the army.

In response to the stern inquiry as to what he was doing, the young officer explained that he had lighted the taper, for a few moments only, in order to write a short line to his newly-married wife.

"Finish your letter, Sir," said the stern disciplinarian, "and add that you are to be shot tomorrow for disobedience to orders." Early the next morning the sentence was accordingly carried out.

Earthly duties may not be trifled with—how much less duties that may have far-reaching results in the spiritual realm.

Some one has pointed out that in the 260 chapters of the New Testament, there are some 300 references to Christ's return. Our duty in this matter, therefore, seems to be quite clear, namely—"Studying."

Third: "What our attitude should be." If you will turn to Titus, the second chapter, and the eleventh to fourteenth verses, you will find these words: "For the grace of God that bringeth salvation hath appeared to all men. Teaching us that, denying ungodliness, and worldly lusts, we should live soberly, righteously, and godly in this present world, looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave Himself for us, that He might redeem us from all iniquity." So that our attitude, according to this should be—"Looking."

Fourth: "What our feelings should be." To find that out we must turn to one more text, this time to 2 Timothy 4:7 and 8. Two striking verses where St. Paul is found recounting his experiences: he says, "I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them that love His appearing." It is clear, therefore, that our feelings should be—"Loving." Are they? Should we be really glad if Jesus Christ returned, say, tonight? Would He find us ready?

"Watching," "Studying," "Looking," "Loving"—is that how we are found today? Believing or unbelieving?

Some years ago now a certain passenger was crossing the Atlantic in the Scotia, one of the largest and finest steamers of that time. From her size and strength she looked like a floating castle, fitted to defy the utmost fury of winds and waves.

The vessel had reached mid-ocean, and was hundreds of miles from the nearest land, and out of the ordinary track of vessels. The night was pitch dark, though calm and still. The sea as smooth as a millpond, and there was hardly wind enough to raise a ripple, or to move the mist which hung around the ship. The Captain having no duties on deck requiring his attention had joined the party in the cabin, where the usual amusements on aboard ship were going on. It was noticed that there was a shade of anxiety upon his face, he often went to consult the thermometer, which hung just outside the cabin, and then went on deck for a few minutes.

The passenger above referred to had his curiosity aroused, and at length followed him, and to his surprise found that the ship was only going at half-speed, and he heard the Captain give orders to shut off steam and go 'dead slow." This seemed so strange an order that he ventured to ask the reason. The Captain's reply was short and to the point, "The thermometer," said he, "has been sinking steadily all the evening, and within the last quarter-of-an-hour has been falling so rapidly that there must be a large quantity of floating ice near us, and I should be a fool to risk the loss of the ship and all on board just to save a few hours on the voyage."

Before midnight those on board had reason to be thankful for their Captain's prudence. They were surrounded by immense masses of floating ice, which rose like mountains on every side. Had the good ship struck upon one of them whilst going at full speed, even the Scotia would have been shivered to atoms, and probably every soul on board would have perished.

Here was danger, real, imminent, and terrible, though the existence of it could only be known beforehand by faith in the instrument. None of those on board had seen or could see those icebergs till they were close upon the ship and too late to do anything to save themselves from being wrecked upon them. The thermometer alone gave warning of their approach, the Captain believed the warning and saved himself and ship, passengers and crew, from the disaster which would otherwise almost certainly have overtaken them.

May you and I so believe God's Word and the warnings contained therein, that coming events may not find us unprepared.

THE LAMBETH ENCYCLICAL LETTER

TO THE FAITHFUL IN CHRIST JESUS

WE, ARCHBISHOPS AND BISHOPS of the Holy Catholic Church in full communion with the Church of England, three hundred and seven in number, assembled from divers parts of the earth at Lambeth, under the presidency of the Archbishop of Canterbury, in the year of Our Lord 1930, give you greeting in the Name of Our Lord and Saviour, Jesus Christ.

We who write are bearers of the sacred commission of the Ministry given by our Lord through His Apostles to the Church. In His Name we desire to set forth before you the outcome of the grave deliberations to which, after solemn prayer and Eucharist, we have for five weeks devoted ourselves day by day. We take this opportunity of thanking from our hearts all those, both far and near, who have prayed God to give us His Spirit's aid. We hope that the results of our work may bring encouragement and help to this great circle of intercessors, even in remote parts of the earth. Our deliberations were preceded by careful inquiry upon many sides into the matters about which we speak. In this Letter we propose to give a connected view of these matters, in the hope that it will make our Resolutions more intelligible, and lead many to study them, together with the Reports of our Committees on which they are based.

Idea of Fellowship.

The Bishops who were present at the last Lambeth Conference ten years ago found that one idea ran through all their work and bound it together in a true unity. It was the idea of **fellowship.** In like manner we have discovered one idea underlying all our long deliberations: it is the idea of **witness.** These two ideas are closely related. On the one hand, the purpose of every true human fellowship is to bear witness to certain great principles —the principles of truth, goodness and love, which express and fulfil the kingdom of God: among these fellowships the Church is called to bear witness to the supreme revelation of God—of His nature, His will, His kingdom—which has been given to the world in Jesus Christ our Lord. On the other hand, witness, if it is to be made effective among men, must be borne by a body, a fellowship. So we learn in every branch of human endeavor. And it would be a true description of the Church of Christ to say that it is a fellowship of witness. Our Lord Himself in His last recorded words laid this charge upon it, "Ye shall be witnesses unto Me . . . unto the uttermost parts of the earth." There comes into our mind the vision of the great succession of those who have borne this witness in past generations. They encompass, like a radiant cloud, each new generation, as it takes up the age-long testimony. They add their voices to ours, as we now specially and solemnly summon every member of the Church of our day to the fulfilment of Christ's parting charge. Here we find another link with the last Conference, for the long lisst of its Resolutions ended with the words, "if Christian witness is to be fully effective, it must be borne by nothing short of the whole body of Christian people."

The Christian Doctrine of God.

Our appeal in this Letter begins, as the series of our Reports begins, with a **Sursum Corda.** The primary witness which the Church is called to give is the witness of its faith in God, and we would have men everywhere lift their minds and hearts with new confidence and expectancy to Him as ultimate Reality, to God in His Majesty as Creator, to God in His even greater Majesty as Redeemer.

We are aware of the extent to which the very thought of God seems to be passing away from the minds and hearts of many even in nominally Christian nations. The ten years since we last met have seen the development of one vast political and social experiment which is, at least professedly, rooted in the denial of God's existence. Even where God is still acknowledged, He is often regarded as too elusive or remote to be relevant to the

practical concerns of life. And it is not surprising that where belief in God has weakened, the sense of sin has in large measure disappeared, morality has shown signs of degenerating into little more than a recognition of the value of kindness, and the supreme good has almost come to be thought of in terms of comfort and excitement.

But more significant is the increasing consciousness of thoughtful men and women that the emancipations which they have lately won do not yield deep or lasting satisfactions; **that selfishness is self-defeating:** that the heart of modern life, with all its exuberance of interest, is disquietingly void of conviction, and that once again experience proves personal happiness to be, in fact and not merely in pious word, linked with spiritual ideals and with moral standards and endeavors.

Many, too, of those who at present sit loose to the faith and practice of the Church are not opposed on conviction to the claim of Christianity; they are not thinking about it: they have not revolted against the Gospel, but against a presentation of the Gospel which falls far short of its true range and splendour.

Continuous Process of Creative Development.

Perhaps most noteworthy of all, there is much in the scientific and philosophical thinking of our time which provides a climate more favorable to faith in God than has existed for generations. New interpretations of the cosmic process are now before us which are congruous with Christion Theism. The great scientific movement of the nineteenth century had the appearance, at least, of hostility to religion. But now, from within that movement and under its impulse, views of the universal process are being formed which point to a spiritual interpretation. We are now able, by the help of the various departmental sciences, to trace in outline continuous process of creative development in which at every stage we can find the Divine presence and power. Thus scientific thinking and discovery seems to be giving us back the sense of reverence and awe before the sublimity of a Creator Who is, not only the cause and ground of the universe, but always and everywhere active within it.

Christianity more than any other of the great religions has undergone the discipline of contact with scientific methods of thought, and emerges therefrom still strong to redeem and to inspire.

It is in view of such facts and circumstances that we declare our belief that the Church is at this time being called to fresh effort to proclaim to all men, at once more thoughtfully and more ardently, the Gospel of God with which it has been entrusted.

We know but too well that the root of our failure to behold God, and to manifest Him to the world, is sin: that what we have to deal with is primarily not imperfect thinking, but evil wills. Yet, if our proclamation of the Gospel of God is to have its proper appeal to the world of today, we must see to it that we ourselves are thinking about Him as persistently, as largely, and as worthily as we can.

Beauty of the World.

We must school ourselves to include in our habits of thought about the Creator God as much as we can of the beauty and order of the world, and of everything in life that evokes the awe, the loyalty and the self-sacrifice of men and women at their best.

We must recover also our vision of the uniqueness of the work of God in the hearts of His people—the true subject of the Old Testament—which culminates in the coming of our Lord Himself and in the appearance of His Church among men. In Him as nowhere else, in Him alone, God's character, God's gracious love and innermost purpose are revealed. Through Him and through His Church there are brought inside every department of human effort and a life a new spirit, a new motive, new resources of vision and faith, of hope and courage.

Thus through the Incarnation and by His Holy Spirit in the Church God is ever moving forth to conserve and to perfect all that He has achieved, and still strives to achieve, in hearts wherein Christ is not yet enthroned. Civilization, in so far as it is good, is ultimately of God's giving, no less than is His grace in Christ. Never must our thought of God be inconsistent with all that we may learn of His character in Christ. Never must our thought of God be so cramped that we represent Him as less than the Lord of all good life.

Read and Ponder Afresh.

If, however, our vision of God's glory is thus to be renewed, it will involve for most of us, clergy and laity alike, a new readiness to read and ponder afresh, with some of the many aids which modern research gives us, the Bible and in particular the New Testament. It will also involve a new readiness to acquaint ourselves, according to our capacity, with some of the best thinking of our time about the meaning of life, and to identify ourselves, as best we may, in thought and conduct, with some of life's more serious endeavors. Not many men are called to be students, but all can do something to learn and to think more intelligently about the religion which they profess and about its bearing on life around them.

But we must not only do what we can, to read and think. We must pursue, some of us, perhaps, as a new act of faith in God, and all of us with new devotion and diligence—the practice of personal prayer and strive to grow in the ability to pray. Not only will more serious thinking about our holy religion and about life thus quicken our prayers, but prayer can and will quicken our thought of and faith in God.

Further, we recall our Church people and all who own the name of Christ to the privilege and duty which are theirs of expressing their faith and receiving pardon and renewal through joining with the brethren regularly in the public worship of the Church and especially in the Blessed Sacrament of the Holy Communion. The Church's chief duty is to love and worship God; and in that love and worship it gives its chief witness to the world. They should reflect what wrong they do to God, to others and to themselves if they grow slack in fulfilling, especially on Sunday, this their clear and obvious duty. We whose privilege it is to lead others in worship are bound to make that worship as worthy as we can of Him to Whom it is offered, worthy in its spirit and its tone, worthy also in its range and scope, taking, as we ought, every opportunity that is ours of bringing all human concerns and interests within its ambit of praise and intercession.

Worship unites us in a fellowship of adoration; and, when it is worthily offered, can become for us all a joy as well as a duty, and bring us that refreshment and encouragement for which thousands are really hungry, though they know not for what they hunger.

Sursum Corda, Lift up your hearts—such a call from God as we have ourselves thus heard is not easily expressed, least of all in such a letter as this. Yet it was to this high theme that we in the Lambeth Conference were moved to direct our thoughts; and we commend to thoughtful people the Report of our first Committee.

(To be continued.)

MY WORDS.

A Verse to Memorize For Every Day of the Year.

Give ear, O ye hearers, and I will speak; and hear, O earth, the words of my mouth.—Deut. 32:1.

THIRTY-SEVENTH WEEK.

The Gospel.

God so loved the world, that He gave His
Only begotten
Son, that whosoever believeth in Him should not
Perish, but have
Everlasting
Life.—John 3:16.

According to the glorious gospel of the blessed God, which was committed to my trust.—1 Tim. 1:11.

Our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel.—2 Tim. 1:10.

The Spirit of the Lord is upon me (Jesus), because He hath anointed Me to preach the gospel to the poor.—Luke 4:18.

I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.—Rom. 1:16.

If our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.—2 Cor. 4:3, 4.

And this gospel of the Kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.—Matt. 24:14.

A correspondent sends me a table, "Grace," which, he says, he used with his children, and often with adults since. It runs thus:

"We thank Thee, O Father, for Thy gift of food; strengthen us that our lives may bring glory to Thee, through Jesus Christ our Lord."

"The idea," he adds, "is that food is to be used for enabling us to keep the body in the best condition for service to God."—Exchange.

LOVE DIVINE.

By Tracie E. Bolen.

It was a great banquet. Distinguished men from various parts of the United States and several foreign countries were in attendance.

"Gentlemen," said the speaker, "when we look back upon the happenings of the last twenty-five years, it would seem as if we were near the dawn of a new era. Just what it will be, I am unable to say, but—may I digress for the moment and ask if you know what day tomorrow is?"

There was a brief silence and he answered his own question.

"It is the nineteenth of January—the anniversary of one of the greatest leaders whose name is recorded in the pages of history—Robert E. Lee."

The words fell as music on the ears of the only Southerner present, and he was surprised to see the toastmaster, a renowned Northern educator, applaud so vigorously. After the speech was over and there was a brief intermission, the Northerner turned to the Southerner:

"I noted your look of astonishment, and I will tell you why I applaud when the name of Lee is mentioned."

He wiped his glasses, and then continued:

"My people are all Northerners. At the outbreak of the Civil War we were very bitter towards the South. I was a very small boy but I loathed the Southern people. I heard nothing but hatred expressed. We did not believe that any thing good could come from the South. We thought that the people were all criminals, traitors or the like, and the papers we read strengthened our belief.

"My brother was much older than I and he enlisted in the Northern Army. When he was killed in Virginia, we felt that the citizens of that state were our arch-enemies, and we hated them with even more fervor than the people of the other Southern States. I grew to manhood but that bitterness was still in my heart.

"It was my mother's one wish that the remains of my brother be brought back and interred in the home cemetery. With that idea in view, I went with another member of the family to Virginia. We were finally directed to a house a few miles from a small town in the Northern part of the state, where many skirmishes had taken place and not far from one of the battlefields. Even though many years had elapsed, the ravages of war were still apparent. We finally reached the place to which we had been sent. When we entered the yard, we were impressed with the home-like atmosphere of the surroundings, notwithstanding the fact that suffering and the lack of finances were quite evident. On the door, there was the imprint of a knocker, whose echo would be heard no more, for like many a fond dream of the South, it existed in memory only.

"The silence of the place was so deep that our footsteps, on the creaking boards of the porch, announced our arrival. I looked up as I heard some one approaching (for I was to be the spokesman). A girl about eighteen stood in the doorway. She wore a plain blue calico dress, but her manners might have belonged to a princess. Could it be possible that a girl of such refined appearance belonged to the land I so hated? Yet she was gracious and hospitable. Her voice was a melody I had never heard. I was overwhelmed by her classic beauty. I was fascinated and yet embarrassed by her presence. I, who had come to demand my brother's body, if it could be located, felt as if I had been deprived of the power of speech. It was my companion who explained the situation.

"Come with me."

"We followed the girl through the house, then to a corner in the yard. There were two graves beautifully kept. On each were rose-bushes in full bloom, and other flowers freshly gathered. At the head of each grave was a simple marker.

"'Under the sod and the dew
Waiting the Judgment Day,
Under the one, the Blue,
Under the other, the Gray.'

"One was the grave of my brother.

"How does it happen," asked I, "that his grave has been so well preserved when he was your enemy?"

"'Yes,' she replied, "in life, he was our enemy, but in death, he was somebody's son'.

Ere the picture, hanging in memory's frame, before the toastmaster, swung back into space at the sound of the gavel, he turned to the Southerner again, and said:

"I applaud the name of Lee because I have learned that he was a man who bore no malice nor hatred in his heart, but was in charity with all men, and the incident I have just related typifies the highest form of charity taught by him—LOVE DIVINE."

CONCERNING THEM THAT ARE ASLEEP.

"Sorrow Not As Others Which Have No Hope."

(Verses by the Rev. Walter C. Smith, a minister of the Scotch Kirk.)

"I exhort, therefore, that supplication, prayers, intercessions and giving of thanks be made for all men.—1 Tim. 2:1.

O'er land and sea, love follows with fond prayers,
Its dear ones in their troubles, griefs and cares;
There is no spot
On which it does not drop this tender dew,
Except the grave—and there it bids adieu,
And prayeth not.

Why should that be the only place uncheered
By prayer, which to our hearts is most endeared,
And sacred grown,
Living, we sought for blessings on their head;
Why should our lips be sealed when they are dead
And we alone?

Idle? Their doom fixed? Ah! Who can tell?
Yet, were it so, I think no harm could well
Come of my prayer:
And O, the heart o'erburdened with its grief,
This comfort needs, and finds therein relief
From its despair.

Shall God be wroth because we love them still,
And call upon His love to shield from ill
Our dearest, best,
And bring them home and recompense their pain
And cleanse their sin, if any sin remain,
And give them rest?

Nay, I'll not believe it. I will pray
As for the living, for the dead each day.
They will not grow
Less meet for heaven when followed by a prayer
To speed them home, like summer scented air
From long ago.

Who shall forbide the heart's desire to flow
Beyond the limits of the things we know?
In heaven above
The incense that the golden censers bear,
Is the sweet perfume from the saintly prayer
Of trust and love.

THE BEST WALL OF ALL.

It was in the ancient days when men first began to dwell in cities; which thing they did for safety. Until then, wild beasts sprang upon them unawares, and they were often attacked by robbers and by tribes stronger than themselves.

So they made walls for themselves, behind which they could dwell secure.

It came to pass that a great chief had built around his city a wall of surpassing strength. Its height was many cubits, and its width so great that two chariots might drive abreast upon it. Then, when it was finished, he said unto one of his wise men: "Was there ever such a wall as this?"

But the wise man made reply:

"That which is built up can be tumbled down! That which shuts out thine enemies can shut thee in. Verily, an earthquake can destroy the foundations; and an enemy can besiege thy city and make a famine in thy streets."

"That is true," said the King. "So what am I to do?"

And the wise man answered:

"Live so that the Almighty will prevent thee from earthquake; for except the Lord build the city, the watchman waketh but in vain. And, as for the enemy, live in such love with thy fellows they will never besiege thy walls! The best wall is righteousness and friendship."—The Healing Church.

KNOW THYSELF.

God is that Holy Presence Who keeps suggesting to us, one by one, all that we might have been, and all that we may still be. Act upon this inner voice, and you will realize how true it is that "All things work together for good to them that love God."—Dr. Hutton.

IMPRESSIONS OF THE LAMBETH CONFERENCE

THE RT. REV. GEORGE CRAIG STEWART, D. D., Bishop Coadjutor of Chicago, enjoys the distinction of being the "baby bishop" of the American Church, having been consecrated just prior to the Lambeth Conference. As such, the Editor of **The Living Church** thought him admirably suited for the role of "unofficial observer" of the Conference, and so asked him to contribute one or two articles which should not attempt to report the routine maltus of the Conference, but rather to catch something of the spirit and life of that assembly. The first of these articles appeared in the August 30 issue of **The Living Church** from which the following excerpts are taken:

"Your number! You see you really must have your number!" Thus the Bishop of Dover greeted me as I entered the west door of the Cathedral at Canterbury on the morning of July 5. The bishops were assembling, some in gaiters and enormous Gothic top hats carrying flying butresses of ribbons, some in cassocks, and some—our American bishops—in trousers and in coats of various lengths and styles—all of them eager to put down their bags and get off across the close to St. Augustine's College where luncheon was to be served before the reception service at half-past two.

I had no number—at least I knew of none, except that I was certain it would be the last one on the list, for I had been consecrated on June 18, and had taken a fast boat on June 28. The good Bishop of Dover (Suffragan to the Archbishop) finally secured the latest list and there I was—number 306 with two other bishops, the Bishop of Nyasaland, and an English Suffragan, respectively, numbered 307 and 308. When we arrived in the afternoon to vest, it was pleasant to discover that my good friends, Bishop Scarlet, Coadjutor of Missouri, and Bishop Mobson, Coadjutor of Southern Ohio, were just next to me.

The luncheon at St. Augustine's College was very pleasant. At the speakers' table sat the Archbishop of Canterbury with His Beatitude and Holiness the Patriarch of Alexandria on his right, and the warden of the college on his left. Other guests at this table were the Archbishops of York, Armagh, Dublin, Wales and Sydney, together with the Bishops of Brechin (Scotland), and Calcutta, and a number of Oriental prelates including the Archbishop of Jordan, the Archbishop of Warsaw, the Metropolitans of Thyatira and of Novi Sad, and the Archbishop of Epiphaneia.

Then was served one of those cold lunches for which the English are famous, generous in its abundance, but—how shall we say it—lacking in any subtle appreciation of gustatory delights. An extended experience of them, as of all English food, only deepens my amazement at the hardihood of the Anglo-Saxon race. His Grace the Archbishop of Canterbury, who has a gift for felicitous phrasing, made a pleasant speech which included en passant the ancient but delightful joke upon the title of our American Church, which the Chinese could translate only as the "Church of the Contradicting Overseers." Lord Cecil—the Bishop of Exeter, affectionately known as "Love in a Mist" because of his heathery whiskers and blue eyes—chuckled in his beard, and the whole company laughed uproariously. His Beatitude and Holiness, the Pope and Patriarch of Alexandria, the venerable Meletius, formerly Ecumenical Patriarch of Constantinople, read a short but significant speech in English invoking the prayers of Saint George and Saint Aidan and Saint Chad, as well as of Saint Mark of Alexandria and Saint Athanasius, in the cause of unity between the Orthodox and Anglican communions. Bishop Perry spoke, and spoke well; the warden offered a toast of friendship in the silver cup used by the last Abbot of St. Augustine's Monastery; and the sub-warden, who had introduced each guest in sonorous Latin, began the post prandial thanksgiving. . . .

Then we all rushed off to get into our vestments and form the procession for the afternoon service.

Now I am bound to say that this service, like the one next day at St. Paul's Cathedral, was an immense disappointment to me. To be quite candid, it was not very well done. The singing was not hearty, the Te Deum (Stanford in C) sung by the boy-choir in the loft, was dull, and the whole service lacked inspiration, uplift, the note of gladness and of glory. From his throne, the ancient chair of Augustine, His Grace the Archbishop, clad in rochet and scarlet chimere, with a long train, read his address of welcome. "The greeting," he said, "comes from my own full heart. It comes also—surely in no mere figure of speech—from the Mother-heart of this venerable and beautiful church. For today she receives you, who bring to her the love and reverence of her children in a great family and churches in all parts of the world—the gift and heritage she has so wondrously received of the Lord." It was a noble address, carefully phrased and clearly uttered with great dignity and tenderness. . . .

It was just this high note of spiritual reality, quietly sounded by His Grace throughout the whole Conference which gave it a dominant note of humble waiting upon God. Every morning throughout the Conference Lambeth Parish Church, at the very gate of the Palace, was filled at ten-thirty with bishops sharing the "fellowship of silence" and "humbly dedicating" themselves afresh to God. Every session of the Conference found the members standing quietly by their chairs while the silent prayers went up from all for the gracious guidance of the Holy Spirit. Cosmo Gordon Lang, Archbishop of Canterbury, has many excellent gifts, and his contributions to the Conference as host and presiding officer were many and various, but perhaps his supreme service was the creation of an atmosphere of quiet consciousness of the Presence of God, achieved not only by his frequent reminders of our solemn responsibility when not engaged in debate to let our prayers ascend, but also, and even more, by his own serene and patient attitude which was the very reflection of meditation and prayer.

I have already expressed, and I hope not ungraciously, my disappointment at the opening service at St. Paul's. The English can never quite let themselves go. Emerson once said that the Gospel of the Church of England was "By taste are ye saved." In the interests of good taste an altogether excellent restraint is frequently overdone, with dullness as a result. "Grave comme un morgue" was a Frenchman's description to me once of the English, and I think one can understand what he meant when attending a service in St. Paul's.

But the sermon by the Archbishop of York—ah! that was different! William Temple, "aged forty-eight and weighing sixteen stone," as I heard him once describe himself, Lord Archbishop of York and son of an Archbishop of Canterbury, is unquestionably the strong man of the Church of England today. A trained philosopher and theologian, he is also a most excellent presiding officer and a great preacher. His sermon at the opening service was a masterpiece. It was on God not only as both Ultimate Reality and Supreme Value, but also as Sovereign Ruler of the Universe. Never shall I forget the noble, ringing words of his conclusion, chiming like a bell:

"While we deliberate, He reigns; when we decide wisely, He reigns; when we decide foolishly, He reigns; when we serve Him in humble loyalty, He reigns; when we serve Him selfassertively, He reigns; when we rebel, and seek to withhold our services, He reigns, the Alpha and the Omega, which is and which was and which is to come, the Almighty!"

If you would picture the Conference in session, image an immense and ancient dining hall converted long ago into a great library, its walls lined with open book-cases filled with precious tomes. The windows with their grey stone mullions are high in the wall; and up in the beamed ceiling opens the lantern. Into this room are crowded three hundred chairs, stoutly built with comfortable arms and rush bottoms. Attached to the back of each chair is a black leather case for papers of various sorts. Each bishop enters the opening session of the Conference equipped with his number printed plainly on a small slip of paper and a thumbtack; this number he may affix to any chair he chooses, and this place is his throughout the Conference. The arrangement is thoroughly democratic. A Metropolitan may be seated next to a humble Suffragan (of which there are many in England), and a black bishop from Nigeria may be the neighbor of his white brother from Alabama or Alaska.

The final two weeks were devoted to the reception of the committee reports, and fascinating sessions these were, involving high debate. Since I am writing this before the reports are finally released for publication it would be improper for me to speak of the matter of these debates; that will come later. I may, however, present a few quick pen pictures of prominent figures in these debates.

The Bishop of Durham, Dr. Hensley Henson: L'enfant terrible of the conference; small, dark, shrewish, and acrid of speech, with lancet logic, brilliant phrasing and a squeaky little voice; every one admires his eloquence and then votes the other way.

The Bishop of Gloucester, Dr. Arthur Headlam: he is on his feet much of the time, whispering in an embarrassed way his opinions which carry weight because of his great

reputation for scholarship. As he speaks, he has a peculiar way of sagging deeply at the knees and hitching up again. . . .

The Bishop of Bombay, Dr. Palmer, now Suffragan Bishop of Gloucester: the protagonist of the South India Scheme, and indefatigable writer and worker in the cause of Church Unity, a veritable Santa Claus with snow-white beard; his inimitable stutter which threatens at times to dislocate his jaw interferes not at all with the cogency and clarity of his arguments, nor with his willingness to speak and to say something valuable on every subject. Those of us who were with him at Lausanne remember the delightful story of his reply to a young man who asked him whether priests ought to marry. "My wife," replied the Bishop, "has been a perfect ba-ba-ba-ba--boon to me!"

The Bishop of Saint Albans, known as "Mike" Furse: a big man built on powerful lines who uses a bludgeon where Hensley Henson uses a rapier. The story is told of him that some laboring men, seeing him enter a bus, tried to "pull the parson's leg." "Don't know what I'll do, Bill," said one, "w'en I get to the next world. I won't be able to get me coat over me bloomin' wings!" "No," interrupted "Mike" Furse. "That won't be your problem. It will be how to get your trousers on over your tail!"

The Bishop of Dornakal, Azariah: black, clad in purple cassock with silver, jeweled pectoral cross; on his feet whenever questions of inter-racial or inter-communion import arise. Difficult to understand because of a curiously gusty utterance, a kind of "whiffling" which blows away the contours of the words.

The Bishop of Birmingham, Dr. Barnes: famous for his bitter attacks upon Anglo-Catholics; a kindly-faced man with a fine air of spiritual distinction and a plaintive voice; his looks belie his reputation as a persecutor of so many of his clergy.

The Bishop of Truro, Dr. Walter Frere, formerly superior of the religious order of The Resurrection. A typical monk, shabbily clad in an old black cassock, and wearing a leathern girdle, very pale and thin, and of ascetic appearance; a saintly man and unquestionably the greatest liturgiologist in the Church.

None of the bishops—and they are, all in all, a magnificent group of men—are more interesting or more delightful than the Irish bishops. Armagh and Dublin, Ossory and Derry, and Meath and the others. And Irish they are, which was witnessed in the following announcement handed to the secretary and read by him to the great amusement of all:

"The Irish bishops are asked to meet at two o'clock at the entrance to the library to have their group photograph taken. Any Irish bishops who do not hear this announcement are asked to come to the secretary's desk." . . .

But I shall never leave behind the memories of the great Conference at Lambeth. "It is no exaggeration" (I quote the London Times) "to say that the Lambeth Conference is the most momentous of its kind in the history of the Church of England. It has met at a time when much that the world used to accept without question is in the melting pot. Science, politics, social life, international relationships, are witnessing profound changes which have their inevitable reactions on religious belief, and on which religion is called upon to give a lead. If the Church is to be a living thing it must be ready to offer guidance and leadership in the affairs of daily life."

The Conference, I believe, offers such real guidance and leadership. It was not a group of old men muttering in their sleep the well-worn shibboleths of days that are past. The bishops of the Anglican Communion impressed me as a group of men who, whether young or old, are keenly, sensitively alive to the problems of the new day, and courageously resolved to face the facts. That they can do so with a good heart and quiet confidence arises from the faith which they hold, a faith based upon experience, a faith tested on the battle-fields of life, a faith which in its essence is the confidence that Jesus Christ, and Jesus Christ alone, can save a world from despair, and through His Body the Church bring in the Kingdom of God."

WE CANNOT LIVE BEYOND OUR MEANS.

Australia has learned her lesson, and sees that over-expenditure and living beyond her income bring nemesis with it. The Legislation which shortened hours of work beyond what they ought to have been shortened, paid uneconomic wages, and borrowed to make ends meet, has had its natural result. What has happened in Australia is a lesson to us. We cannot live beyond our means without suffering, and for the country to carry two million registered unemployed on its back while paying to sheltered industries wages that are only exacted through pressure of circumstances, will bring us sooner or later to our senses. We cannot afford to drift much longer, and the demands about to be made for an increase in already high wages by those engaged in industry that makes no profit, show that a wrong conception of cooperation is at work in the minds of some of the best-paid workers in the country. There is only one main road to prosperity. It is unpopular to ask men to work harder, to produce more, and to earn what they are paid. We are glad to note that many responsible Trade Union leaders are facing facts. Adversity is a hard school for us all.—The Record (London).

WHAT BRAILLE MEANS TO THE BLIND.

Nancy Richey Ranson.

To be shut in a dark room for years, then suddenly to have the door flung wide, and the light flood in—that is what Braille means to the blind. Mrs. Eva Cameron teacher of this raised dot system of writing for blind persons, and proofreader of manuscripts transcribed by Red Cross volunteers, told me this. Mrs. Cameron knows. Blinded in her early twenties, when her little girl was less than two years old, she depended for eight years on others for the brief contacts she had with her beloved books.

"People were lovely about reading to me," Mrs. Cameron said, "but I couldn't impose on them, and how hungry I was to read books."

At last a blind preacher came to take charge of a church in the little own where she lived. He could read the dotted Braille with his finger tips, and he taught Mrs. Cameron to read it.

"The door that had been closed against me all those years opened," Mrs. Cameron said; "I could read, and learn, and keep pace with the times just as other women could."

Not only had she longed to read books, but to write down her own recipes, and exchange ideas and recipes with her neighbors.

"I can still remember the joy of running my fingers over the pages of my Braille cook-book and of being able to make a cake without having to ask some one the amount of each ingredient," she told me. She now has her own system of numbering her checks in Braille, and keeps up with her bank balance more accurately than do many of us who can see.

Learning Braille is so simple, Mrs. Cameron explained. Not only does she teach it to blind persons, but to many sighted women of Dallas and Dallas County who spend their leisure time transcribing books for the blind to read.

Because of the enormous cost of the plates, Braille books are almost prohibitive to the average blind person. The libraries can afford to buy a few, but two-thirds of the nation's supply are transcribed by Red Cross volunteer workers. Books that would cost $20 in ordinary printing would amount to $200 if commercially produced in Braille.

Thus the transcription of a book into Braille by a volunteer is almost as important to the reader as the actual publishing of the book, originally was to the one who sees. Many must wait for years to run their eager, sensitive fingers over the pages of a book they have longed to read. Ten simple lessons comprise the Braille course, and the only materials necessary are a slate, a stylus and paper. The characters are formed by different groups of six small raised dots, made by pressing the sharp point of the stylus upon the stiff Braille paper, which is clamped between the two bars of the slate. A simple system, indeed, but to those who cannot see, it has opened up the infinite worlds of music, literature, and education—world's strangely enough, to be explored by sensitive fingers.

The discovery of this system makes a fascinating story. In France in 1812 a three-year-old boy was playing in his father's harness shop. Inquisitive, as all children are at that age, the little fellow picked up one of the sharp tools. His small fingers could not manage it; it slipped, putting out one of his eyes. Because of sympathetic inflammation, the sight of the other eye also was lost. The devoted parents of this little Louis Braille determined that he should have the best education obtainable for blind persons, and sent him to the finest masters. Not only did he excel in literature music and mathematics, but in the study of the complicated embossed Roman type of finger-reading.

At sixteen, he worked out his own system of embossed letters, making a slate on which to write them. At eighteen, he was a professor in the French National Institution for Blind Youth, teaching history, geography, mathematics and the piano. As a musician he was familiar with the "dot method" of composing, and gradually his great idea took form.

He had learned of another system of embossing characters by means of points, but each character was made up of twelve dots, and the letters were too unwieldly and long to be covered by a finger tip. So he cut this letter in half, and thus came upon the present system of writing which is fittingly named for him, Braille.

Dallas alone has thirty-five certified Braille transcribers, who have passed the test and received certificates from the Library of Congress at Washington. In the last six months they have transcribed 3,981 pages, according to Mrs. Louis Haenni, chairman of the committee. After these manuscripts are proofread by Mrs. Cameron, the pages are shellaced to make them durable. Then they are bound and sent to the blind room at the state library in Austin, to be read by countless blind persons throughout the state. One of these books will last, in continuous use, for about twenty years, and is a living monument to the worker who transcribed it, and whose name appears on it.

"I don't even care to go to moving picture shows while I am working on a manuscript." Mrs. Harold Gee said. "This work is far more fascinating than the most interesting picture."

"Eneas Africanus," by Harry Stillwell Edwards, a whimsical little story of an old Southern Negro, was recently transcribed by Mrs. J. D. O'Brien, and forwarded by the Dallas Red Cross to the Philippine Islands.

Mrs. Millie Ellis, who was nearly sixty years old when stricken with blindness, is studying Braille under Mrs. Cameron's directions. Mrs. Ellis was an expert weaver in the cotton mills for years, and quickly learned to make door mats of binder twine after she became blind. She has no relatives, and is alone much of the time. To her Braille will mean not only light in the darkness, but companionship for lonely hours. Mrs. Ellis hates the word "failure," so she will work at Braille until she masters it. She was delighted when Mrs. Cameron told her that a blind minister began to study Braille when she did. "Now I have some one to complete with," she said. "I will learn all the faster."

Although Houston, Terrell, San Antonio, Waxahachie and El Paso are interested in Braille work, Dallas ranks foremost in Texas cities in this activity. In fact, it is one of three large cities in the Midwest doing an astounding piece of work in this phase of volunteer service, ranking very favorably with Chicago and St. Louis.

Supplying reading matter for the great number of blind persons there are in Dallas will in itself keep many volunteer transcribers busy during their leisure hours.—Baptist Standard.

Book Reviews

SIN: By Sheila Kaye Smith.
CHURCH: By B. C. Boulter.
SUNDAY: By Kenneth Ingram.
PRAYER: By R. Ellis Roberts.

These booklets of thirty pages each are the library of the Guild of St. Francis of Sales, and published by the Morehouse Publishing Company, Milwaukee, Wisconsin, at forty cents a copy.

Miss Smith cutely contrasts the popular concept of inborn sin as implying that 'all human beings are born into this world depraved"; while "the Catholic doctrine of original sin is that all human beings are born into this world deprived." This fully accords with the Scriptural definition of sin, as alienation from God; and that every soul must come under the sense of this want of harmony with God, the only escape from which is the reconciliation accomplished by the redemption of the Son of God. We might plus Miss Smith's excellent treatise by referring to Herbert Spencer's definition of life as "correspondence with environment." Spiritually, God is our environment. We cannot escape Him. To be in correspondence with Him was the evident estate of our Lord Jesus; to which He prays that His own shall be raised in that oneness of His matchless petition in John 17:21.

Mr. Boulter's contention is for "the divine solidarity of Christendom" as expressed in The Church our Lord founded. He is not concerned with the problem of Church union as that of the use men shall make of the Church as a means of healthful spiritual advancement. While he thinks that the great war changed our ideals of the Church, admission is conceded that we are not making of the Church as a divine institution the full use God intends we should. He questions the motives of some who do go to church (and most of us come under that suspicion), but deplores the alienation from the Church of those who would be most benefited by it, could they but know the benefits accruing to all who will come "in spirit and in truth."

Mr. Ingram follows Mr. Boulter's plea with the urge of our recognition of the fact that worship is an essential part of our higher nature. If we cannot get away from the lower instincts which motivate our lives, not less may we wantonly silence the claims of our spiritual longings. If we crowd them out, the crime of suffocation lies at our door. To this end, Mr. Ingram contends, "The Christian tradition is itself a vehement denial of the idea that God is isolated from the sympathies of men." As Faber has also put it, "God loves to be loved; He loves to be longed for." And one channel by which this love and longing can be met is to make of "the day which the Lord hath made" (Ps. 118:24) the occasion for communion with our Father in His appointed place of worship and the increase of our fellowship with His children in the common union of believing and loving hearts. Our author has well presented his theme.

Mr. Roberts shows that prayer is the instinctive longing of man to find God. While we do accomplish this quest in the House of God in company with associated believers, there is also that deeper walk with God which weaves into our lives the threads of His kindly purpose to bless those who seek Him for His own sake. For prayer is not merely acquisition of things from God, but the possession of God Himself. Such was the mind of the Psalmist, "O God, thou art my God; early will I seek thee" (Ps. 63:1). And God answers that aspiration by the fitting insistence that He shall be sought with all our zeal (Jer. 29:13; Heb. 11:6-.

Kenneth Mackenzie.

THE DAWN.

By Homera Homer-Dixon,
Dalat, Annam, French Indo-China.

The nations are fighting, warring;
And hating.
The churches are slumbering, talking;
Debating.
But Israel is suff'ring, weeping;
And waiting.

The masses are working; planning;
And making.
The rich men are grabbing; getting;
And taking.
But Zion—her heart is breaking;
Yes, breaking.

The churches are owing the light,
All owing
To Zion in gloom, in ign'rance,
Not knowing
The Dawn that is waking, rising,
And glowing!

Christ is at hand, in His glory
Appalling;
The trumpet soon sounding; pealing;
And calling!
All nations before Him bowing
And falling.

See Jesus of Judah, His glory
Displaying.
He your affection for Israel
Is weighing.
What have you done, in giving,
And praying?

Israel's Redeemer, from Heaven
Descending.
Jewish Apostles and Prophets
Attending.
Zion, arise! for thy darkness
Is ending!

—Jewish Missionary Magazine, June 1930.

A RESOLVE FOR EVERY MORNING OF THE YEAR.

I will this day try to live a simple, sincere and serene life, repelling promptly every thought of discontent, anxiety, discouragement, impurity and self-seeking; cultivating cheerfulness, magnanimity, charity, and the habit of holy silence; exercising economy in expenditures, carefulness in conversation, diligence in appointed service, fidelity to every trust and a child-like trust in God.—From a Calendar by Bishop John H. Vincent.

Church Intelligence

100,000 Strong for Christ.

A "Challenge" to the whole Church to lend its support in the enlistment of 100,000 young men to advance the cause of Christ was issued as the climax of the annual convention of the Junior Brotherhood of St. Andrew of the United States, at Oberlin College, Oberlin, Ohio, August 26 to 29.

The challenge came in the findings of the convention, the approximately 400 young men in attendance issuing such as an indication of their spiritual sincerity. They asserted their "confidence in the youth of our Church," and expressed the belief that young people today generally crave a larger spiritual life.

The report takes the form of a memorial addressed to the Most Reverend James DeWolf Perry, Presiding Bishop of the Church. After expressing appreciation for the cooperation of the Presiding Bishop and House of Bishops and asking for continuation of such cooperation, the memorial states it to be the belief of the group that, "under the inspiration of this leadership, we shall be enabled to render an increasingly effective service in the spiritual task of the Church." It continues:

"As evidence of our sincerity in these matters, we challenge the whole Episcopal Church to an active interest in and support of a movement to enlist 100,000 young men in the United States in a new vision of their spiritual opportunities and responsibilities. We would be 100,000 strong for Christ:

"As part of this plan, we would call attention to the Faith and Youth program now being promulgated by the Brotherhood of St. Andrew to be carried out November 23 to 30, climaxing in a great Corporate Communion of all men and boys of the Episcopal Church on Advent Sunday. We commend to the clergy and laity of the Church the program for this week as drawn up by the National Brotherhood.

"In conclusion, we reassert our confidence in the youth of our Church, we voice its craving for a larger spiritual life, and we pledge to the Church our whole-hearted cooperation and interest in the hope that we may be of assistance in bringing the Church to her rightful position in the nation and in the world."

With nearly 400 delegates from forty-two dioceses of the Church in attendance, the session was said to be the largest outpouring of the young manhood of the Church in years. The attendance nearly tripled that at a similar convention held in Geneva, N. Y., last year. Sewanee, Tenn., was selected as the meeting place for next year's convention.

Faith and Youth Movement.

Plans for the Faith and Youth Movement for this fall were presented to the convention by the Rev. Irwin C. Johnson, director of boys' work of the Diocese of Michigan. In submitting it, he said religion today is merely a superstition to most Americans, rather than a reality.

"Too long the Church has been trying to compete with organized commercial amusements in her effort to attract youth," said the Rev. Mr. Johnson. "We must leave such amusements to well organized and functioning commercial agencies. In the eyes of youth, the Church has suffered because of her competition with these forces. She has lost numbers of young men because she has not given them a challenging job to do.

"Youth today is living in an age of problems, such as vocation, sex, social relationships, the home, and growing up. He is often bewildered by such. The Church should be the natural agency to which he turns for assistance in solving these problems. Religion should be harnessed up to be the motivating power in meeting difficulties for the youth."

The purpose of the Faith and Youth Movement, said Mr. Johnson, is to increase the number of truly consecrated boys and young men in the Church and to enlist them in active service for religion. A further purpose of the movement is to help the Church to vision her responsibility and her opportunity with youth. The movement will center around a week's mission, November 23 to 30, when daily services will be held for the young men. This will be preceded by a survey of the boy life of each parish and community, looking toward the interesting of unchurched and non-church youth.

Raymond Robins Speaks.

One of the highlights of the convention was the mass meeting which closed the sessions. It was held in historic First Church of Oberlin, with Col. Raymond Robins, noted for his work with the Red Cross, in the war, for world peace and his part in the Klondike gold rush, as the principal speaker. Colonel Robins urged the young men of the Church to "hit the trail" by devoting themselves whole-heartedly to some great cause or principle. A close fellowship with Christ, he stated, is the key to success in life.

"Leadership of one's self is the first great prerequisite to success," he said. "Every young man should make an earnest effort to know his own mind and to know what he wants in life. And the greatest consideration in attaining this leadership of self and ultimately leadership of others is a close fellowship with Jesus Christ."

Spiritual life was compared to electrical power by the Rt. Rev. Arthur C. Thomson, D. D., Bishop of Southern Virginia, speaking on the same program. The Christian ideal of power, he said, seeks to effect powerful living by bringing effectively into play man's whole being—physical, mental, social and spiritual. The great source of power is the presence of God.

Bishop Cassady Opens Convention.

Religion is merely a "setting up" exercise to many so-called Christians, the Rt. Rev. Thomas Cassady, Bishop of Oklahoma, told the convention at the opening banquet.

"The cause of religion is as much a cause for conflict today as in the times during which the great apostles lived," he said. "In fact, the conflict is much the same today. One of the common ideas of religion and ethical culture is that it serves as a sort of spiritual setting up exercise that develops the power latent in every man. This is a common idea because the theory is widespread that every person has potentially within him all the power that is needed to live a happy and victorious life. To all appearances, in the view of a superficial observer, God has already put into His creation of men all the power needed to do the job. But this is only a half truth and like all half truths, iss as deceiving as it is enlightening. Every man has a certain gift of power, but he must realize that this power is inadequate to meet the tasks before him."

Rev. G. Leslie Glenn is Chaplain.

One of the most inspiring features of the convention was the daily talks by the chaplain, the Rev. C. Leslie Glenn, of Christ Church, Cambridge, Mass. In one of his talks, Mr. Glenn said most Americans today are bored with life, saying that gradually people are turning to the Church to rescue them from this boredom.

In another talk, he attacked what he called the "whispering campaign" of the devil among young men. One of the "whispers," he said, is the common idea that "it doesn't matter what I am in life." It does matter, he told the boys, saying that it is not necessary for a young man to inherit a great deal of talent in a special field to be a success. More necessary, he pointed out, is the desire to be something, the determination to make good in a chosen field. Talent, he concluded, can be developed through desire and determination.

Mr. Glenn was the celebrant at the impressive Corporate Communion which took place in front of the memorial arch on Oberlin College campus. The arch was erected to the memory of missionaries who went out from Oberlin and gave their lives for Christ.

"International Night" Program.

Mr. Paul Rusch, of St. Paul's University, Tokyo, Japan, was chairman of the "International Night" program. Five young men, representing other countries or races, told of what the Brotherhood meant to them and the part which it can play in the lives of their people.

Romualdo Gonzelez, of Havana, Cuba, told of the opportunities before the Church in Cuba. He expressed the hope that he might go back to Cuba and plant a strong Brotherhood organization there. The Rev. C. C. Rouilliard, native Indian of South Dakota, thrilled the convention with the story of his life—how he had been a circus trainer and finally heard the call to the ministry—and of the work which he is carrying on among the Indians. E. H. Ramm, of Toronto, Canada, representing Canada on the program, telling of how the Brotherhood is advancing there. John Ponnish Aaron, native of Madras, India, related the story of his father's life as a missionary and how he hoped to follow in his father's footsteps and go back to India to help raise his people to Christianity.

Paul Issma Noguchi, of Japan, declared that only through understanding and friendship can permanent world peace be brought about. He asked for more friendly relations between the Orient and the Occident.

Convention Officers.

Thomas Compton Walsh, Jr., of Boston, was elected President of the 1930 convention. The delegates from Canada, Japan, India, Cuba and the native American Indian present, were named honorary vice-presidents. Robert Weber, of Detroit, was secretary.

A greeting from Rear Admiral Richard E. Byrd, head of the recent Antarctic Expedition, was read to the convention by H. Lawrence Choate, national president. He expressed sympathy with the ideals of the Brotherhood.

A delegation of twenty-five from Boston charted a bus and traveled overland to the convention. Included in the group was an orchestra which furnished music for the convention.

With a delegation of seventy-six, the Diocese of Michigan had the largest group in attendance at the convention. The Rev. Irwin C. Johnson, of Detroit, headed the delegation.

Word From Santo Domingo.

Word has been received from the Dominican Republic that the Rev. A. H. Beer, our missionary at San Pedro de Macoris, about twenty miles west of Santo Domingo, is safe.

Bishop Carson, who reached Santo Domingo by airplane from Port au Prince on September 8, reports that the home of Archdeacon and Mrs. Wyllie was completely demolished and that they lost everything; household and personal effects.

Mrs. Wyllie and her daughter arrived in New York on September 15.

The new church in Santo Domingo City, built through the Corporate Gift of the Woman's Auxiliary in 1929, at a cost of approximately $25,000, the Bishop estimates was 70 per cent destroyed.

Rev. Chauncey E. Snowden Returns to Parish Work.

The Rev. Chauncey E. Snowden, Executive Secretary of the Field Department of the National Council has resigned to become rector of St. Paul's Church, Overbrook, Pennsylvania, succeeding the Rev. Joseph Fort Newton, D. D., and the Rev. Robert Norwood, D. D. Mr. Snowden announced this decision at the Conference of the Staff and Field Workers of the Department at Asbury Park. The resignation becomes effective November 1, next, when Mr. Snowden will begin his pastorate in Philadelphia.

The announcement was received with universal regret and represented a decision made only after a great deal of careful thought and conference. Mr. Snowden in response to formal expressions of the deep regret occasioned by his decision declared that he felt a very keen grief in ending a most happy relationship. He said, however, that he was convinced that his real vocation was in the pastoral relation. He had missed, he said, that rich fellowship between shepherd and flock which he had experienced in parish work and for which his national responsibility offered no adequate substitute.

"My heart hungers," he said, "for the intimate helpful human contacts, which only the priest and shepherd may know."

"I have learned to love all of you and my experience in the Church Missions House," said Mr. Snowden, "is among the richest of my life. I truly have received more from you than I have given. I return to parish work with a broader vision of the whole splendid life and work of the Church, better equipped than ever in my experience to face the challenge of the ministry."

Dr. Lewis B. Franklin, Vice-President, who received Mr. Snowden's resignation in the absence of the Presiding Bishop, spoke feelingly and on behalf of the whole executive family of Mr. Snowden's service and of the deep regret with which his resignation had been received.

"I did my best to persuade him to continue the splendid service he has rendered as head of one of the all important Departments of the National Council. I regret that the call of parish life has made him obdurate. I congratulate the vestry and people of St. Paul's Parish, Overbrook, upon the splendid leader they have chosen. We shall rejoice to have in this great parish and in one of the greatest missionary centers of the whole American Church this consecrated, highly informed loyal supporter of the whole world work we undertake. He has made a rich contribution. His insistence that the work of promoting the General Program of the Church be conducted upon a high spiritual plane has impressed all of us and sets this standard for all our future thinking."

Still Alive But Slipping a Bit.

By the narrow margin of $4,192.03 we are ahead of last year as of September 1. This means that our collections for July and August were $30,803.10 less than in the same months last year.

We are glad that rates on loans are lower than last year as we have been forced to sign two notes, one for $100,000 on August 2 and one for $100,000 on September 5, and if some of you don't send us some substantial checks in the next few days we will have to pay another visit to the "bone-yard." Please do your best.

The dioceses on the 100 per cent list on September 1, were:

New Hampshire.
Porto Rico.
Erie.
Southwestern Virginia.
Kentucky.
Lexington.
Montana.
Alaska.
Honolulu.
Idaho.
Nevada.
Philippines.
Cuba.
Liberia.

We hope you all had a good summer.

Faithfully yours,
Lewis B. Franklin,
Treasurer.

A Most Praiseworthy Experiment.

Children belonging to the Episcopal Church who are committed by the Juvenile Court have been taken under the care of the Pennsylvania Diocesan Social Service Department. An experiment this first year, it is hoped that this may be a regular diocesan responsiility hereafter. The diocese contributed $600, interested people have given $675, and the rest of the cost was to be made up by voluntary gifts. In about five months the court worker had sixty-two cases referred. Twenty-one of these children have been placed in private homes under the department's supervision and are under the care of our clergy in Church schools.

Meeting of National Council and Departments, October 7, 8 and 9, 1930.

We pray Thee, O Lord, that Thy Guiding Spirit may in all things direct the progress of Thy Holy Church. And especially at this time, we intercede for our Presiding Bishop and National Council; that all their decisions may promote Thy glory and the advancement of Thy Kingdom in the hearts and lives of men; through Jesus Christ our Lord. Amen.

James DeWolf Perry,
Presiding Bishop and President of the National Council.

Floods in Alaska.

The Rev. M. L. Wanner, missionary in charge of St. Matthew's Church, Fairbanks, Alaska, who is due to leave on his furlough, has informed the Department of Missions by wireless that the town of Fairbanks has been flooded, probably by the overflow from the Tanana River, resulting from the melting of snow on the mountains of Central Alaska to an unusual degree. Mr. Wanner feels that under the circumstances, he should delay his furlough and do what he can to meet the local situation.

Bishop Perry Still Abroad.

The Rt. Rev. James DeWolf Perry, Presiding Bishop of the Church, is in the midst of a series of important engagements in England and on the Continent as part of a visitation of all of our European Churches. He met with seventy representatives of the Continuation Committee of the World Conference on Faith and Order, which decided to call a further general meeting to be held in England in 1931, place and date to be determined later. Bishop Perry dedicated the new parish house at Geneva on Sunday, August 31, and attended the annual convocation of the clergy and European churches at Geneva on Tuesday, September 3. The Presiding Bishop expects to reach New York on October 5.

SOUTHWESTERN VIRGINIA.

Rt. Rev. Robert C. Jett, D. D., Bishop

Rector Marries.

The Rev. George Purnell Gunn and Miss Frances Hawkins Purnell were united in marriage in the morning of Wednesday, September 3, 1930, in Immanuel Chapel at Virginia Theological Seminary, near Alexandria, Virginia. The Rt. Rev. Robert Carter Jett, D. D., Bishop of the Diocese of Southwestern Virginia, officiated in the ceremony, being assisted by the Rev. Berryman Green, D. D., Dean of the Seminary.

Immediately before the wedding, Bishop Jett, with the assistance of Dr. Green, celebrated Holy Communion.

Mrs. Gunn is a daughter of Mr. and Mrs. James Crastaphen Purnell, of Charlotte, North Carolina, and a granddaughter of the late James Carstaphen Purnell and Jane Boyd Purnell, of Mississippi. She was educated at Queen's College, Charlotte, and at Hollins College, Hollins, Virginia.

Mr. Gunn is a son of the late Rev. E. Steirling Gunn and Mrs. Gunn, and is a graduate of Virginia Episcopal School at Lynchburg, the University of Virginia and Virginia Theological Seminary. He was ordained to the diaconate on October 20, 1929, and to the priesthood on June 6, 1930. He is rector of Moore Parish in Campbell County, Virginia, with residence at Altavista. The parish includes St. Peter's Church at Altavista, the Church of the Good Shepherd at Evington, St. Andrew's Mission near Altavista, and Christ Church at Gladys.

(Continued on page 23.)

Family Department

SEPTEMBER.

1. Monday.
7. Twelfth Sunday after Trinity.
14. Thirteenth Sunday after Trinity.
17, 19, 20. Ember Days.
21. S. Matthew. Fourteenth Sunday after Trinity.
28. Fifteenth Sunday after Trinity.
29. Monday. S. Michael and All Angels.
30. Tuesday.

BEST OF ALL.

These are the things I prize
And hold of dearest worth:
Light of the sapphire skies,
Peace of the silent hills,
Shelter of forests, comfort of the grass,
Music of birds, murmur of little rills,
Shadows of clouds that swiftly pass,
And, after showers,
The smell of flowers
And of the good brown earth,
And best of all, along the way, friendship and mirth.

Henry Van Dyke.

Is Christianity Declining?

This is an ominous question to confront us after Christianity has been in the world nineteen hundred years. If after this ample trial it has passed the peak of its success and is on the downward slope its outlook is discouraging. Some even loudly affirm that it is already dead and only its corpse is cumbering the ground and should be decently and speedily buried.

However, it often turns out that things are not as bad as they look and it is not in the nature and history of Christianity to become discouraged. Too many heroes and martyrs emblazon its pages with their "gold stars" to permit this. It has passed through dark periods and bloody persecutions that have tried Christian men's souls, but still it lives and is full of life and hope.

It must be admitted that in recent years Christianity has been facing unusual untoward circumstances. The Great War stirred up the deeps of the world, and, like a submarine upheaval, brought to the surface from the abyss strange and fearsome monsters. It everywhere in a measure unloosed the joints of the world and filled men's hearts with new fears. Christianity was even blamed for the war, at least for not preventing it, and some degree of responsibility does rest upon it for this great failure and collapse of our Christian civilization. Yet this charge is more fallacious than sound. The physician is not to be blamed for the disease he comes to cure or the hospital for the patients in its beds.

It is further true that since the war there has been an outbreak of irreligion such as the world has not seen for a century and more. Atheistic Russia is endeavoring to eradicate the last germ of religion from its vast melting pot and is thundering its godless propaganda through the world with no small effect, so that some Christians are on the point of panic and ready to exclaim, "We be all dead men."

In Europe and America also skepticism has become far more open in its hostility to Christianity and is receiving the support of men eminent in science and literature. Men of literary light and leading have free access to our popular magazines and the front page of the newspaper and the center of the lecture platform, and even entrance to Christian colleges and are captivating many. Atheism has also become organized in our country with a complete cult and equipment, with its creed and preachers and even foreign missionaries, and has become a veritable religion with no God as its God and halls and assemblies and officers as its churches and congregations.

All this startles us, although the same condition existed in France and Europe and even in this country in a degree a century and a half ago. But such new movements are likely to be more enthusiastic and noisy than older movements whose effervescence has quieted down into settled processes. Christianity has long since learned that silent forces are ever the mightiest and the still small voice more pervasive and potent than earthquake and fire.

It is a good thing that new trials have come upon Christianity "in these last days," for this will force it to face the new conditions and forge its weapons to meet the new opposition. It must meet the intellectuals with keener intellect, their scoffs with scholarship their wit with wisdom, and the self-expression and unrestraint of the behaviorists with sound psychology and a more wholesome ethics.

The cure for troubled thought is always more thought, of a short look is a longer vision. A single mile of the atmosphere may look colorless when fifty miles of it may be tinted with heavenly blue. Christianity has a long record and can put up an impressive mass of evidence. Statistics may be deceptive, and yet they establish some things in the large. In our country Christian membership in our churches has grown five times faster than the population. One hundred years ago there was one professing Christian in every fifteen of the population, and now there is one in every three, and, excluding children, one in every two. In the world at large the results are not less encouraging. In 1500 A. D. there were 100,000,000 nominal Christians in the world; in 1800 there were 200,000,000, and it is estimated by careful calculation that of a total world popualtion of 1,646,491,000 there are now 565,510,000 nominal Christians, or about one-third of the population of the globe. Even with the emphasis on nominal as contracted with genuine Christians, these figures are impressive. Christianity has grown more in the last hundred years than in the preceding eighteen hundred years. What a commentary on the boasted prediction of Voltaire, uttered in 1760: "Ere the beginning of the nineteenth century Christian will have disappeared from the earth," and of another famous skeptic that it had taken twelve men to establish Christianity, but he would show the world that one man could destroy it.

A deeper and more significant sign of progress is that Christianity itself is growing more Christian. It has cast off many of the old rags of superstition and unsound doctrine and clothed itself in the robes of reason. It has disowned dogmatic authority and proclaimed the right and liberty of private judgment. It is studying the Bible so as to understand its origin and development and spiritual teaching. And above all the central fact of Christianity is now Christ Himself. His Kingdom as the rule of His spirit in the lives of men is becoming a Christianized brotherhood. Religion is being profoundly studied and enriched from many fields and is becoming spiritual and social and vital. Mutual dissensions among the churches are ceasing, wasteful divisions are being healed, and the Church is beginning to march "like a mighty army."

Christianity is not on the decline, it is full of the spirit of youthfulness and faith and courage, and today it is more Christlike in spirit and service and self-sacrifice than it ever has been in the past.—Presbyterian Banner.

For The Southern Churchman.

AUDITION.

Davis Jackson.

The thin thread of your melody
Lies on my heart with haunting sweetness,
Sing to me youth, play to me
The harmonies of happiness.

The deep chords of harmony
Sing in my life with deepening quiet
Play to me years, play to me
The mysteries of living.

The sweet strains of your music
Dwell in my heart with growing nearness
Teach me life, teach me
The secrets of sadness.

The sure call of the reaper
Comes to my soul with sweetness
Teach me Lord, teach me
The deathlessness of dying!

A Prayer For Teachers.

We have previously called attention to the very beautiful little book, "Prayers of the Social Awakening," by Walter Rauschenbusch. This book will prove extremely helpful for leaders of young people and adult groups. The following one is for teachers:

"We implore Thy blessing, O God, on all the men and women who teach the children and youth of our nation, for they are the potent friends and helpers of our homes. Into their hands we daily commit the dearest that we have, and as they make our children, so shall future years see them. Grant them an abiding consciousness that they are co-workers with Thee, Thou great Teacher of humanity, and that Thou hast charged them with the holy duty of bringing forth from the budding life of the young the mysterious stores of character and ability which Thou hast hidden in them. Teach them to reverence the young lives, clean and plastic, which have newly come from Thee, and to realize that generations still unborn shall rue their sloth or rise to higher levels through their wisdom and faithfulness. Gird them for their task with Thy patience and tranquility with a great fatherly and motherly love for the young, and with special tenderness for the backward and afflicted. Save them from physical exhaustion, from loneliness and discouragement, from the numbness of routine, and from all bitterness of heart.

"We bless Thee for the free and noble spirit that is breathing with quickening power upon the educational life of our day, and for the men and women of large mind and loving heart who have made that spirit our common possession by their teaching and example. But grant that a higher obedience and self-restraint may grow in the new

atmosphere of freedom. We remember with gratitude to Thee the godly teachers of our own youth who won our hearts to higher purposes by the sacred contagion of their life. May the strength and beauty of Christlike service still be plainly wrought in the lives of their successors, that our children may not want for strong models of devout manhood on whom their characters can be molded.

"Do Thou reward Thy servants with a glad sense of their own eternal worth as teachers of the race, and in the heat of the day do Thou show them the spring by the wayside that flows from the eternal silence of God and gives new light to the eyes of all who drink it."—From Rauschenbusch, in "Prayer of the Social Awakening."

Collapse of the Church.

The Church is a miserable failure. It does not stop war, graft, race prejudice. It does not secure industrial justice, nor prohibition enforcement. It does not silence the blatant ignoramus nor curb the ravings of the novice with a new theory in some sphere of learning. It does not make mid-Victorians of sheiks and kappers. Nor does it accept the bunk handed out by the debunkers of history concerning the heroes of yesterday.

What is the use of the Church at all? It does not get everything for everybody. So we give it up. It is inefficient—and that is the unpardonable sin.

But an ancient Jew, a proud Pharisee, an honored member of the Sanhedrin gave up all his prestige and even the fellowship of his kindred that he loved more than life for the Church. What did he see in it? Not many mighty, not many noble. It shamefully desecrated the Lord's Supper till it was not a Lord's Supper. It argued itself out of a belief in the future life for the sake of heathen orgies. Yet Paul saw it as the Church glorious.

Peter had to deal with an Ananias and Sapphira, but he counted it a glory to be a Christian, even to suffer as such.

Jesus lost one out of His select twelve. Another was a fierce son of thunder. Three of them slept in stupid incomprehension through the climax of His suffering. And that is the stuff the Church is made of!

Let us get it straight. The weakness is in humanity, not in the Church. The Church is the means of transforming the son of thunder into the apostle of love; the denying disciple into the martyr of faith.

Great bridge spans are built of pig iron, but only after it has been Bessemerized into steel. Ignoble humanity may be gospelized into the sons and daughters of God. The Church finds humanity in the raw, applies the gospel of the power of God and leaves us fit for His presence.—I. J. Cahill, in Christian Evangelist.

For the Bereaved.

Sooner or later death must visit every home. An Oriental proverb runs something like this: "Death is a black camel and that kneels at every man's gate." The poet Longfellow has put the same thought in the familiar lines:

"There is no flock, however watched and tended,
But one dead lamb is there!
There is no fireside howsoe'er defended,
But has one vacant chair!"

To offer words of comfort to the grief-stricken that are really consoling is a difficult thing to do, and many well-meaning persons only aggravate the wound they would heal. A sympathetic grasp of the hand in silence is far better than ill-chosen words. Several years ago the writer sent the lines quoted below to a Sunday-school periodical, and received several letters from persons who declared they had found great comfort from the thought expressed therein. We pass them on for the benefit of others, and regret that we are unable to give the author's name.

"My darling went
Unto the seaside long ago. Content
I stayed at home, for oh, I was so glad
Of all the little outings she had!
I knew she needed rest. I loved to stay
At home awhile that she might go away.

" 'Stay longer, darling, all my letters said.
'If you are growing stronger every day,
I am so very glad to have you stay.'

"My darling went
To heaven long ago. Am I content
To stay at home? Why can I not be glad
Of all the glories that she there has had?
She needed change. Why am I loath to stay
And do her work and let her go away?
The land is lovely where her feet have been;
Why do I not rejoice that she has seen
Its beauties first? That she will show to me
The City Beautiful? Is it so hard to be
Happy that she is happy? Hard to know
She learns so much each day that helps her so?
Why cannot I each night and morning say,
'I am so glad that she is glad today?' "

The sentiment expressed in these lines recalls an incident in the life of the Rev. Charles G. Finney, an eminent evangelist of the last century. Mr. Finney was deeply grieved at the death of his wife, and one night, while walking the floor, almost distracted with grief, a voice seemed to say to him, "Did you love your wife for her sake or for your own sake? If you loved her for her sake, you ought to be glad that she has now entered upon the joys of eternal life." The thought of his loss being her eternal gain came with such overwhelming force that it brought great consolation.

Many of our poets offer comforting words to the bereaved. Longfellow writes:

"There is no death! What seems so is transition;
This life of mortal breath
Is but a suburb of the elysian,
Whose portal we call Death.

"She is not dead—the child of our affection—
But gone unto that school
Where she no longer needs our poor protection,
And Christ Himself doth rule.

"In that great cloister's stillness and seclusion,
By guardian angels led,
Safe from temptation, safe from sin's pollution,
She lives, whom we call dead."

Faber, in a poem on "A Child's Death," represents the mother as praying:

"Oh, forgive me, dear Saviour, on heaven's bright shore,
Should I still in my child find a separate joy;
While I lie in the light of Thy face evermore,
May I think heaven brighter because of my boy?"

Yes, she may think heaven "brighter because of her boy" without apology; for He who made heaven implanted the mother love stronger than death, and rejoices in its expression, whether in this life or the life beyond.—H. H. Smith, in Christian Index.

For The Southern Churchman.

A PARENT'S PRAYER.

Putnam Kyle.

O Dear God, in Heaven above,
Thou didst send me her to live;
Bless her every day of life,
Make her good and free from strife
Like unto yon peaceful dove.

Guide her in the path of truth,
"Thy God . . . my God"—said by Ruth,
May this be her motto, too
Gentle Jesus, mild.

May she love Thee best of all,
When in trouble on Thee call,
Casting out all thought of fear,
Knowing she's Thy child, most dear,
Thy own lily, fair and tall,
Gentle Jesus, mild.

A Self-Examination.

1. How long would it take to make my community really Christian if every other follower of Christ worked at it and prayed about it just as I do?

2. How long would it take to make this nation Christian if all Christians gave their prayers and efforts and money toward it as I am doing?

3. How long would it take to make disciples of all nations if all other Christians were to give this great program of Christ the place in their lives that it has in mine?

4. Have I any moral right to expect or ask of other Christians, or even of preachers and missionaries, any service or sacrifice for Christ that I am unwilling to give myself?

The work of winning the world to Christ is my work, as really and as fully as it is the work of any one else. Let me not avoid it nor shirk it.—J. Campbell White.

Members One of Another.

"Pray one for another that ye may be healed," are the words of St. James. They are inspiring words. They are really God's words to each one of us. God wants us to seek for the help of the prayers of others, and He wants us, too, to be ready and gladly willing to give others a large share in our own private prayers. To ask for the prayers of others for ourselves and our dear ones in need is an excellent thing, but if we do that only, we are only half doing our part. God wants us to take others upon our hearts and to give the big share in our own prayers to others and their dear ones.—M. D. Madge.

For the Young People

INFLUENCE.

A Persian fable says: One day
A wanderer found a lump of clay
So redolent of sweet perfume,
Its odor scented all the room.

"Who art thou?" was his quick demand,
"Art thou some gem from Samarcand,
Or spikenard in this rude disguise,
Or other costly merchandise?"

"Nay! I am but a lump of clay."
"Then whence this wondrous sweetness—say?"
"Friend, if the secret I disclose,
I have been dwelling with the rose."

The Most of His Work.

"That's all very well," Kenneth snorted, "Talking about a fellow's making the most of his work. Sometimes there isn't any most, and there is work so unpleasant and uninteresting that no fellow can have his heart in it. Take mine for instance."

"What is your work?" the newcomer asked curiously.

Kenneth flushed. "I clean out Mr. Carson's stable for him," he said. "He is about the only man in town that has horses yet. No, they are not thoroughbreds, but old plugs that he works on the roads, so you don't need to say 'Get interested in the animals.' Anyway, they are all out on the road when I do the work. I haul away the fertilizer in a wheelbarrow. Now, what is interesting or inspiring about that?"

Horace Newton was silent for a moment. "I know a fellow that found himself in that very work," he said. "You see, he happened to have what you might call vision. He did not think of the evil odor, the unpleasant character of his work, but looked beyond."

"How could he do that?" Kenneth demanded, half contemptuously.

Horace smiled. "Where you see only hard, disagreeable work and the present, he saw the future—and gardens," he explained. "He had a small back yard, and he commenced experimenting there with the rather arid earth. He obtained permission to empty his wheelbarrows there, as it happened at that time that the refuse from the stable was not used or sold by the owner."

Kenneth looked startled and then thoughtful.

"He made a study of the different fertilizers," Horace went on. "He tried their effects upon the soil. He planted seeds in soils differently prepared, and studied the results. He mixed sand and clay and other different soils with the fertilizer, and kept up his seed-planting.

"He obtained books, and read up on the subject, first, of preparing the soil, and then, of planting the seeds. He read of strange plants he had never heard of, and at some considerable trouble secured them. Some he had to grow under a cold frame and some thrived in the open. Some died and could not be grown at all.

"His garden spread to the next yard, and people commenced to come and see it and comment. Once it was written up in the local papers. People came to buy slips and seeds and roots of his stock. Before he was fifteen he was consulted by men who wanted to make gardens themselves. And still he kept at his job of cleaning out the stables, because he needed the fertilizer worse than he needed the money.

"Then a day came when a rich man asked him to make a garden around his new house. He gave him hundreds of dollars and complete responsibility. This boy, his name was Donald, hesitated at first. He was afraid. Then he looked at his own garden and knew there was beauty there, even if he had created it himself. He undertook the work of making this millionaire's garden, and this time the fertilizer was hauled to him in great loads. But the knowledge he had acquired himself helped him to mix it with other materials in just the right proportion for the soil. He dug and worked and planted, and one day the garden was done, the most beautiful spot in town. He gave up his stable job to plan other gardens."

"He's a gardener now?" Kenneth asked.

"He calls himself that," Horace answered, with a whimsical smile. "But I will tell you his full name. It is Donald Quentin Parker. Perhaps you saw his name in the paper last night."

"The new superintendent of parks!" gasped out Kenneth. "Is that really a true story?"

"Yes," Horace laughed. "I know it is true, because Donald Q. Parker is my uncle, and I had the story from him. As you know, he is a noted landscape gardener and has planned every park in the city, and that is why they elected him or appointed him to the office."

"Whee!" Kenneth cried. "And here I have been pitying myself for having such an humble, disagreeable job. I've learned a lesson, I guess. I'm going to use my imagination and vision and see where my job will lead me. That's what!"—Youth's World—Faye N. Merriman.

The Baby Hunt.

It was a spring morning, all green and blue and sweet-smelling, the sort of day that just pulls you out of doors in spite of yourself. Virginia Lou had come out from the city to spend the week-end on the farm, and we decided to go on a baby hunt. Now, Virginia Lou has always longed for a baby sister, but, as I explained to her, somebody just has to be the baby of the family, so our hunt was not for that kind of baby. Here on the farm at this time of year it seems that there are babies everywhere.

First we went down into the orchard where years ago Virginia Lou's two little cousins and I had set out two small clumps of bluebells and a half dozen of violets. Now, under the apple trees that were just bursting into bloom, there stretched the loveliest blue carpet, and right on the edge of it sat a row of little tin bungalows. Here we found our first babies, a whole colony of fluffy yellow chicks that came running into our hands as we laid them, palm upward, on the ground. It was fun to feel their downy softness and their tickly feet. They were only a few days old and Virginia Lou laughed to see that some of them had already learned to scratch as industriously as their mothers.

From the orchard we went to a long, low building with many windows and one small door in the end opening upon a clover meadow. In the clover near this house several very ugly old hog mothers were breakfasting. I warned Virginia Lou that she must never enter this enclosure alone. She shrugged her shoulders and answered, "You don't need to worry. I suppose if I lived here I'd get used to them. I'm satisfied now to look at them through the fence." Just then a cow came sniffing up to the hog's breakfast table and an old sow, hissing almost like a snake, opened her mouth close to the old cow's nose and showed a jagged row of wicked-looking fangs. Virginia Lou drew back in fright and was about to leave when from within the building there came such a din as you might expect from fifty schools boys all in hobnailed boots stampeding out to play; and out of the little door poured more than fifty of the plumpest, cleanest little pig boys and girls, each with its tail neatly curled and its comical ears flopping. One fat little fellow slipped under the gate into the lane where we stood watching. When he saw us he squealed and tried to hide under a pile of lumber. I coaxed Virginia Lou to pull his tail just hard enough to straighten out the curl. He didn't seem to feel this so we took hold of his hind legs. Hereupon he let out such a scream that his mother came running to the fence with a terrible bark and Virginia Lou beat a hasty retreat.

Next we climbed up into the mow of the big cattle barn, but here we found no babies yet. Under the eaves was a pigeon's nest with two white eggs in it and dozens of sparrow families were noisily setting up housekeeping. We knew that before many days there would be babies here, not pretty fluffy ones like the downy chicks, but naked little bodies topped with enormous gaping mouths.

The big hay door in the end of the loft was open and through it we could look off for miles over gently rolling fields, some freshly green, some bare and brown. Just then we heard voices below us and Virginia Lou's uncle with the hired man and his boy came into the lane driving a crowding, jostling bunch of black cows just being turned out to grass after a long winter of corn and dry old fodder and hay. They were as eager for the juicy treat as Virginia Lou is for the first ice cream cone of the season. We heard one of the men say, "That little fellow is likely to give us trouble. He's 'most too little to keep up." Leaning out of the hay door we saw the cunningest baby we had found yet, a brand new Angus calf with the tiniest, thinnest little body, and the longest, wabbliest-looping legs. His ears stuck out so long and funny that the hired man's boy said he looked like a big black jack rabbit. Then some one opened the pasture gate and as the herd went milling through there was a shout, "Hi! Who said he couldn't keep up? Look at him go!" And dashing far ahead of his elders on his funny crooked legs "Little Black Jack Rabbit" led the procession out to grass for the long, sweet summer holiday.

Knowing Virginia Lou's tenderness for cats big and little I had purposely saved the best of our baby hunt till the last. Out in the laundry house there is a big bin of cobs and usually the door stands open. In a corner of this cob bin an old hen had arranged a nice nest. One night lately an old cat had deposited a family of kittens in the old hen's nest. I had been interested to know what the old hen would do about her homestead rights, but strange to say there had been no

trouble at all. When she came to lay her daily egg the old cat just turned the kittens over to her care and went off to hunt. The kittens would slumber peacefully on while the old hen laid her egg among them. Lately, however, they had got their eyes open and left the nest to frisk all over the bin.

I told Virginia Lou that in the laundry I had the best surprise of all for her, but when we went in I was the one to be surprised. What do you think we found? The old hen had laid out all her eggs and gone to setting. Evidently she thought a ready-made family much better than the discomfort of three long weeks with her legs doubled upon a nest of eggs. The kittens having left her, she had moved down to them. There she was nestling over them, clucking and poking them under wings with her beak. When she saw us she bristled and squawked in warning. One of the kittens reached up his little paw to pat her face and she cuddled him lovingly.—S. S. Times.

PRACTICING.

When I'm playing exercises
In the living room, alone,
Note by note and very slowly.
Listening to ev'ry tone,
I forget I'm just beginning,
For I'm dreaming that some day
I will make such splendid music
Very loud, or sad or gay.

Shining frock I will be wearing,
Made of satin, tucks and lace.
Ribbons tying all my curls up,
And a smile upon my face.
Guests in groups a-quiet seated,
Ohs and ahs, yes, not a few.
Just surprised, they will be thinking—
"Can this be the child we knew?"

—Alix Thorn.

Marjory's Ride.

Marjory was swinging in the hammock under the big maple tree one day and was wishing she could think of something different to do. Marjory was usually wishing for something different. No matter how much fun she was having, in a minute she could commence to wonder if she could not have more fun doing something else.

A fleecy white cloud floated lazily in the sky above the trees.

"Oh, I wish I could have a ride on that cloud!" exclaimed Marjory. "How much fun it would be to sail so far above the earth!"

To her surprise, the cloud began to sink lower and lower. The child gazed in astonishment as she saw it nearing her. At length it stopped directly in front of the hammock.

"If you wish a ride, just climb on my back," it said.

Marjory was still too much amazed to say a word, but she got out of the hammock and climbed onto the cloud.

When she was comfortably settled in the very middle, holding on to two edges, she felt herself rising slowly into the air. At first she was frightened at leaving the earth, but soon she began to enjoy the feeling.

"Oh! Oh! There is my home just below us!" she exclaimed, peeping over the edge. "How small it looks, and there is mother just coming out of the house. She looks like a tiny doll. Wouldn't she be surprised, if she should happen to look up here and see me riding away!"

On and on they went over cities and villages. The river looked like a tiny thread of silver which wound in and out among some small green patches, which Marjory knew must be fields and meadows. Ahead of them lay some mountains a few of which rose into the air even higher than the cloud.

"This is the most pleasant ride I ever had," she murmured, "but I do wish we could go a little faster. I am tired of poking along so slow."

"Are you wanting me to hurry?" asked the cloud. "Oh, you people, always wanting something else! You make us clouds tired! You're always rushing around doing something different from that which you started out to do. So you are tired of this peaceful ride I am giving you? Well, if you want a speedier one, I can give it to you."

Faster and faster they went. Marjory's curls stood straight out behind. The wind rushed past so fiercely that she was soon panting for breath, but her eyes sparkled and danced with the joy of this wild ride.

Suddenly she glanced ahead, and the smile changed to a look of horror. A tall mountain peak loomed close in front of them.

"Oh, stop!" she cried. "Don't you see that peak?"

"Why, yes, I see it," replied the cloud, "but I can't stop now. I am giving you exactly what you asked me to give you. Aren't you satisfied even now?"

Before the girl could reply they had crashed into the mountain, and the cloud was broken into a million pieces. Marjory felt herself falling, and at last she landed with a loud thump.

"Why, Marjory!" a voice exclaimed. "You surely took a hard tumble out of the hammock. Were you asleep?"

Marjory rubbed her eyes and looked about her. She saw her mother standing only a few feet away laughing at her.

"I don't know," she replied. "I must have been. Anyway, I got exactly what I deserved."—Junior Girl.

How the Clock Helped.

Peggy Parker looked up at the old clock on the mantelpiece and sighed. "Just five minutes more," muttered Peggy, "until I've got to get to my piano lessons, and how I hate it!"

Playing the piano was one of Peggy's chief delights, but practicing her lessons was anything but pleasant. Peggy liked to play little tunes instead of running the scales, and yet the teacher told her over and over she would never play beautifully unless she practiced her scales. So every morning when the hands of the clock pointed to the hour of ten, Peggy would reluctantly go to the piano and spend one whole hour, but the lack of interest in what she was doing made the lesson of little value; instead of thinking how much better she would eventually play, by practicing hard each day, she spent the hour in half-way running her scales and listening for the clock to strike eleven, so she could leave off even the pretense of practice, and get outdoors.

And this particular morning Peggy wanted ever so much to leave off her hour's practice altogether, for the children of the neighborhood were having an all-day picnic in the park, regardless of the fact that winter was abroad in the land; the playground house had been warmed well and the children were to have lunch there, and then a program—so the lesson in music seemed exceedingly tiresome.

"Seems to me," murmured grandmother Gray, coming in unexpectedly "that my granddaughter is rather indifferent about her music lesson this morning. Now, when I was your age—"

Grandma was always mentioning the fact that she was once a girl, and telling what she did, but never before had Peggy heard her mention anything about her music lessons, and thinking, as in most all cases, granny had a solution to offer, she smiled pleasantly into the kindly old face.

"How did you content yourself to practicing, granny?" Peggy asked eagerly.

Grandma's soft blue eyes twinkled merrily as she raised them towards the clock on the mantel.

"That—" she said, pointing to the big clock, "was one of my chief inspirations."

"That old clock!" interrupted Peggy. 'How could a clock help?"

"Easy enough," laughed grandma. "You see, in music one must learn to count time, and that bothered me terribly until one morning when I had a most difficult piece to learn, I suddenly discovered that the tick and tock of the old clock was perfect rhythm, so I began to practice my scales by the tick-tock of the clock, and before long I was playing as smoothly as you please, and not only that—after I learned to look upon the old clock as a friendly helper it didn't seem to take the hands nearly so long to make the round as it did before."

Peggy's face lightened, and throwing her arms about the old lady, she promised to follow her example, and a few days later, to granny's delight, she heard Peggy going through her exercises with a decided improvement, which she mentioned a little later.

"Sure, I'm doing better, granny," replied Peggy, "but the clock's responsible for the improvement; since I've learned to accept help from it instead of watching the hands turn around the face, I'm beginning to play a lot better."

"Indeed you are," admitted grandmother, "and the more you practice, the better you will play, my dear."

And Peggy, understanding fully just how right granny was in saying that, resolved to keep at her music with genuine interest while the hands of the clock made the circle of an hour between ten and eleven each day, and today Peggy is one of the most delightful little musicians in a great big city. —Junior Girl.

Setting Examples For Our Boys and Girls.

Rose-Marie always came to school looking as clean and sweet as a fresh little rose. Her hair was well taken care of, her hands and nails in perfect condition, her little wool dresses free from spots, her shoes carefully polished and her apron crisp and fresh-looking.

One day, when she had remained after school to help me and had carefully washed her hands and brushed her dress before putting on her coat, I said, "Rose-Marie, I've watched you from the time you started to school—a bit of a fluffy baby in the first grade, and I've never seen you when you weren't as neat and immaculate as it is possible for a little girl to be."

Rose-Marie smiled, pleased with her teacher's praise. "Mother always looks nice and so does Daddy," she answered simply.

A few days later I had a chat with Rose-Marie's mother, repeating what her little daughter had said.

"My deeds have borne fruit," responded the mother with a happy chuckle. "You see, Miss Dorothea, I've always loved a clean, sweet little girl, and as I didn't want to preach and nag,

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Daddy and I have tried to set the right example. Children are very observant and quick to emulate those they love and admire. Oh, it hasn't always been easy"—the mother seemed to be reading my thoughts. "It's such a temptation to let down. After a particularly strenuous day's work I often think, 'If only I could stay the way I am and not dress'."

"Yes, I know," I agreed, thinking of my often tired self after a difficult day at school.

"And then I'll say to myself," she continued, " 'No, I owe it to Daddy and Rose-Marie to bathe, comb my hair and slip into a fresh house dress.' And it really is refreshing mentally, as well as physically, you know, Miss Dorothea."

"That's very true," I answered, "and I'm so grateful to you for telling me all this. I never realized before how much a parent's or a teacher's appearance means to a child."

"Yes," she replied, "we can't help being examples for our boys and girls. It's surprising what little 'copy-cats' children are. Rose-Marie often speaks of you. She notices your hair, your teeth and even the way you carry yourself. 'I want to look like Miss Dorothea, today,' she sometimes tells me. At another time, with a hug for me, she'll say, 'I want to look like my mother!' "

I went home that evening a very thoughtful "school marm," determined that I would remember that I was teaching not only "reading, writing and arithmetic," but many other things as well.

And a parent's influence? Well, its duration is exactly twenty-four hours long every day of the year—and year after year.—Helen Gregg Green, in Nat. Kindergarten Association's Release.

Two Pennies.

Two bright, new pennies were in Jamie's pocket, and two just like them in Tom's pocket, when they started for

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Sunday school. Each boy was to put one penny into the offering basket and do as he pleased with the other. On the way they stopped for Claude.

"I'm not going today," said Claude, sorrowfully.

"Why not?" cried the boys.

"I can't," said Claude, shaking his head.

"Are you sick?" asked Jamie.

"No, he isn't sick," said Claude's mother, "but I haven't a penny for him."

"Is that all?" cried Jamie; "I have two pennies, and he can put in one of mine. Please let him." A few minutes later two happy boys ran off together.

When the basket was passed around, Tom noticed that the little girl in the next chair put in two pennies. "I guess you aren't the only one that has two pennies," he whispered. Then, as he dropped his in, he said to the teacher, "My father gave me this bright penny to keep, but I'm going to give it to Sunday school."

"What a generous boy you are," she said.

Jamie quietly dropped his penny into the basket and Claude's turn came next. Jamie said nothing about having had two pennies, too, but the One looking down from above knew all about it.—Exchange.

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We wish to buy what feed we can promptly and store it, letting the people have it as needed this winter. It will be sold to them below cost price.

The money derived from such sales will be used for hospital cases, doctors' bills, medicine, etc. When necessary, the feed will be supplied without cost to the needy people.

Not only will the lives of stock thus be saved, but probably also the lives of small children and babies who must have milk from the cows.

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Death

NOTTINGHAM: September 9. 1930, ANNE FITCHETT NOTTINGHAM, widow of William Upshur Nottingham, entered into Life Eternal at Eastville, Va. Funeral was from Christ Church, Eastville, September 11, 1930.

Grant to her, O Lord, eternal rest, and may perpetual light shine upon her.

CHRISTIAN: Entered into the fuller life, "wearing the white flower of a blameless life", HORACE BERKELEY, son of the late William Pryor Christian and Maria Berkeley, on August 20, 1930.

"Mark the perfect man, behold the upright."

Grant him rest, O Lord, and light perpetual to shine upon him.

ROBERT POWEL PAGE.

The death in his eighty-fourth year at his home, in Clarke county, of POWEL PAGE as he was affectionately known by his companions, removed a gallant soldier of the Confederacy, a beloved citizen and a Christian gentleman.

He was of a type that combined the best of ancient with the best of modern Virginia. He had seen Virginia in her prosperity, in the adversity of fire and sword, and had, like a brave man, not despaired; but done his part to restore her broken fortunes.

As courier for Colonel Thomas H. Carter he carried the message to General Lee and awoke him as he lay asleep amid Hill's guns in the Wilderness to tell him of the condition of the artillery

As citizen he came back home to help rebuild the community among his own people. As a Christian gentleman he walked humbly with his God, reverent, and simple in his faith, but showing by his life the faith which had been well tried, in seeing all that his people had had to endure, but without ostentation and without hesitation living the life of a quiet citizen beloved by family and friends and respected by all who knew him.

As a member of the Episcopal Church he was one of the most respected of those who regularly attended the annual councels of the Diocese, and was diligent in the performance of the duties imposed by such service.

He is survived by children and grandchildren whom he greatly loved, and by whom he was greatly beloved, and by a host of relatives and friends who looked upon him as a model to be imitated and admired.

His wife, Agnes Burwell, of "Carter Hall", died before him; and he is survived by three daughters, Misses Mary and Agnes Page, who lived with their father at Saratoga, and Mrs. Roy G. Mitchell and by one son, R. Powel Page, Jr., of Philadelphia, and the widow and children of his son, Nat Burwell Page, who died before his father. He was much blessed in having his daughters all so near to him the Mitchell grandchildren with their father and mother living on the adjoining land, and the widow and children of his deceased son also within a short distance.

No nobler man has ever lived or died in Virginia.

ROSEWELL PAGE.

ARCHDEACON JOHN SLOAN.

In ever sacred remembrance of the venerable JOHN SLOAN, for many years my faithful friend and fellow laborer in the Diocese of Texas, of whcih he was an archdeacon who rested in the Lord at the home of his son, Dr. P. A. Sloan, in Houston, Texas, on Friday, August 22, 1930, full of years and honor. "Father John," as this beloved minister of Christ was aecfftionately called by all his friends though born in New York was like the writer of this brief tribute of British ancestry and parentage and came to Texas as a young man at the invitation of the Right Reverend Alexander Gregg, first Bishop of the Diocese, whose Godly life and conversation and self-denying labors are still held in grateful remembrance by the people of that State. Under the leadership of Bishop Gregg and his two successors in the pastorate Father John labored all his lifetime as a pioneer missionary throughout this vast territory and by his unaffected piety, exempliary faithfulness and enlightened zeal earned, like Bishop Gregg himself, the love and respect of all the people of Texas, of every color and, calling, creed and nationality. Father John was a good classical scholar and mathematician, and to his kindly services as an instructor in both the classics and mathematics many a young man of "the Lone Star State" owes in consequence his success in life. Father John was also a well read theologian and an able and elequent expositor of God's Holy Word and an untiring pastor of souls who proved a truer and more faithful father in God to the great multitude who sought his kindly aid and counsel than many of those upon whom that solemn title of pastoral responsibility has alas too often been unworthily bestowed. Charitable and lenient in his judgment of his fellow sinners and unsparing in his help and sympathy to all who needed his assistance, Father John was in his daily life and conversation "a wholesome pattern of Godliness to the flock of Christ" and one of whom it can be truly said "Blessed are the dead that die in the Lord. Even so saith the Spirit for they rest from their labors and their works do follow them."

RESURGET.

WILLIAM M. BRYDON.

Resolutions

Whereas, on the 28th day of August, 1930, WILLIAM M. BRYDON departed this life, and had for many years been a member of this church, and had served on this Vestry as a member and also as its Junior and Senior Warden and Treasurer.

Whereas, our association with him in those capacities and also personally had so endeared him to us, and our sense of loss occasioned by his death is so keenly felt that we feel impelled and desire to express our respect for his memory, our sympathy for his family in their bereavement in the loss of a devoted husband, father and brother, and our deep feeling of personal loss; now, therefore be it

Resolved, That in the death of William M. Brydon, each member of this Vestry has sustained the loss of a sincere friend and this Ve[illegible] has been deprived of the services of a most faithful and efficient asociate;

That the congregation of this Church has been visited with the loss of a devout member and a Christian gentleman of the highest type;

And that this community, as a whole, has suffered in his death the loss of one whose kindly disposition, splendid personality, high character and public spirit had greatly endeared him to all who knew him.

Be it further resolved, That a copy of these resolutions be spread upon the minutes of the Vestry of the Church of the Epiphany, published in one of the Church papers and sent to his family.

N. E. WICKER, JR.,
Rector.
HENRY C. LEIGH,
EDWIN B. MEADE,
C. L. SCOTT, JR.,
RAYMOND HALL,
JAMES BUSTARD,
WAYLES R. HARRISON,
E. H. MITCHELL,
E. B. YOUNG,
GEORGE J. KEISKER,
C. M. RIDDLE, JR.,
HUNT WIMBISH,
Rectory and Vestry.

Danville, Va.

MEMORIAL SERVICE TO BISHOP TUCKER.

Whereas, God in His inscrutable wisdom, has seen fit to remove from our midst, after a long and glorious pilgrimage on earth of eighty-three years, our faithful president and co-worker, the RIGHT REVEREND BEVERLEY DANDRIDGE TUCKER, beloved Bishop of Southern Virginia, and one of the most prominent figures in the American Church, a man who came of a long line of Church ancestors and who himself was a shining example of zeal and loyalty to the Church. No Church family in Virginia has a more or distinguished Church record and no family has given more generously of its sons and daughters to the service of the Church. In fact, it sets a record for American Church families. Of distinguished birth and ancestry he upheld and represented in himself the very best traditions of Virginia.

Therefore be it reseloved, That while we, the Clergy and Laity of the Convocation of Southern Virginia, deplore our loss and regret that our Bishop is no longer with us, we recognize the justness of God's dispensation, and bow in humble submission to the will of Him who doeth all things for the best, yet we cannot refrain from expressing our sense of sorrow and personal loss at his translation.

Resolved, That as a further expression of our respect and sorrow that a copy of this preamble and these resolutions be spread upon our minutes, one sent to the Church papers for publication and one sent to the bereaved family.

Done by order of the Committee on Resolutions of the Convocation of Southern Virginia

MISS ALLENE YOUNG STOKES

MISS ALLENE YOUNG STOKES, daughter of the late Charles Pickett Stokes, and Mrs Mary Gwatkin Stokes, died on the afternoon of Wednesday, August 6, 1930, at the Johnston-Willis Hospital, in Richmond, in her fifty-second year Funeral services were held at 11 A. M. August 8, at the home of her sister, Mrs. E. Randolph Williams, in "Windsor Farms" with the Rev. Beverley D. Tucker, Jr., D. D., rector of St. Paul's Episcopal Church, officiating Burial took place at the family vault in Hollywood Cemetery.

The death of Miss Stokes marks the passing of a gifted and charming woman who was a worthy representative of families that had been prominent in the social life of Richmond and in its church

and civic affairs for many generations. From her distinguished forbears she had inherited the will to be of servie in her native city and so it was that an inborn executive ability, coupled with a gracious manner, made her in a sense an outstanding figure in Richmond. She was further endowed with a beautifully modulated voice in speaking and with a bearing of distinction that recalled something of the manner of an older day and assured for her the affection of a large circle of relatives and friends.

She grew up in Richmond and in the congregation of old St. Paul's Church, with which her own dear people had been associated for many years, was a teacher in the Sunday school of that church. Later she took a leading part in the work of the St. Paul's group of the Girls Friendly Soceity and it was her service here that inspired her interest in the Girl Scout work with which she became connected at a still later date.

When about seven years ago it was felt that occasion was ripe for the establishment in Richmond of a branch of the "Girl Scouts" Miss Stokes was one of those who was recognized as having the required executive gift that would insure the success of the movement and she was one of those who organized that work here. She served with marked success as deputy commissioner for the organization and at the time of her death was a member of the Scout Council. She had also been the president of the Richmond Young Women's Christian Association and in that office as in everything she undertook, gave freely of her time and sympathy.

Her breadth fo sympathy and tactful helpfulness were further evidenced by the interest which she took in the colored people of Richmond and particularly in the problems of the Auxiliary of the Sarah Jones Hospital and Training School. To this work she devoted much thought and effort and shortly after her death one of the officers of the Training School, referring to Miss Stokes and to the loss sustained in her passing, said: "She was a dear friend to the colored people and whenever she appeared in the meeting room it was always filled with joy and happiness. Her kind and interesting words will always live in our hearts."

No recital of her very useful life should be closed without calling to mind the remarkable fortitude which she displayed in the last few months when physical suffering was her portion and when she fully realized that the close of her mortal life could not be far off. The composure with which she bore great suffering was a tribute to her own strength of will and character and an inspirational thing to those of her family who were with her constantly. Thus "shutting out fear with all the strength of hope" she passed into the sphere of immortality.

Miss Stokes is survived by her sister, Mrs. E. Randolph Williams, of Richmond, her brother, Charles Pickett Stokes, of Philadelphia, and by her two nieces, Mrs John L. McElroy and Miss Maud Stokes Williams.

R. B. M.

CHURCH INTELLIGENCE.

(Continued from page 15.)

St. Paul's, Lynchburg, Has Magnificent Organ.

An unusually fine organ was dedicated at the evening service on Sunday, September 7, in St. Paul's Church, Lynchburg, Virginia, by the Rev. Carleton Barnwell, rector. The instrument was manufactured by George Kilgen & Sons, St. Louis, and is the largest organ in this section of Virginia. It has four manuals and five main parts—with twelve stops and five couplers on the pedal, seventeen stops, four couplers and tremolo on the swell, fourteen stops and ten couplers on the great, eleven stops and seven couplers on the choir, nine stops and three couplers, tremolo and chimes on the echo—and is operated entirely by electrictiy.

The organ has twenty-one hundred pipes in the assembly and is slightly smaller than that in St. Patrick's Cathedral, New York City.

At the service of dedication a choir of forty voices, under the direction of Mr. Howard S. Holt, rendered a most beautiful and impressive program. Mr. Holt has been the organist at St. Paul's about a year.

T. A. S.

The Bishop's Visitation in Nelson County.

Bishop Jett made his annual visit to the three churches in Nelson County, August 24 to 26; holding confirmation services at Christ Church, Norwood; Trinity Church, Arrington, and Grace Church, Massies Mill. These three churches comprise "Nelson Parish" and are under the care of the Rev. Frank Mezick, who has been rector here since 1902.

Each year when the Bishop comes to Nelson the people of the three congregations hold a joint picnic at Trinity Church, which is centrally located. Begun several years ago as a small church affair, this annual picnic has grown to be an important event in the community, and a great many people outside of the three congregations come to join their Episcopal friends for the festive occasion.

This year's picnic, held on Tuesday, August 26, was "larger and better than ever." (When bigger picnics are built, Nelson will build them.) In addition to the local people there were many present from nearby cities and counties.

After a brief service in the church, Bishop Jett gave a most interesting account of the Lambeth Conference, from which he recently returned, and told of the work of the Conference and his own experiences during his stay in England. The congregation then went out to the tables under the trees and attended to the loaves and fishes and ham and watermelons. It is reported that the contents of the baskets and boxes showed no indication of the severe drought that has afflicted this section of the state during the summer.

BETHLEHEM.

Rt. Rev. F. W. Sterrett, D. D., Bishop.

On September 6, 1930, Mrs. Gertrude DeLappe Walter, wife of the rector of the Church of the Redeemer, Sayre, Pennsylvania, passed away. For some time Mrs. Walter was in poor health, but the doctors had hoped that she might be built up sufficiently to undergo an operation, but she died in the Robert Packer Hospital in the operating room before the operation had actually begun.

Her death was a great shock to the entire community. All the churches of the town and vicinity, including three Roman priests, sent cards of sympathy and flowers. Two of the priests entered the church where the body reposed for a day under the guard, day and night, of the members of St. Mary's Guild, and offered prayers. Mrs. Walter had made a prominent and useful place for herself in the church and town. Everybody who came in contact with her loved her.

The funeral services were held in the church on Monday, September 8, at 3:30 P. M. Bishop Sterrett had charge. He was assisted by the Rev. Mr. Kreitler of St. Luke's Church, Scranton, where Mr. and Mrs. Walter went ten years years ago as bride and groom. Mr. Walter was the curate.

The interment took place in Flushing, Long Island, N. Y. Bishop Sterrett went with the immediate family to hold the committal service at the grave, and a number of the clery, some with their wives of the Convocation of Scranton, also attended the services.

H. P. W.

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HAWKWOOD, an estate of about 2,150 acres, is situated in the famous Green Spring Valley in Louisa County, Virginia. It is eight miles south of Gordonsville, a junction point on the Chesapeake & Ohio Railway, with fourteen trains a day from North, East and West. It is about twenty-two miles east of Charlottesville and the University of Virginia. U. S. Highway No. 15 running from the Maryland to North Carolina lines, runs through the place and Virginia Highway No. 39 running east and west, is but three miles distant.

The nearest freight station is two and one-half miles. There are about 1,200 acres of cleared land the balance in valuable timber. The Green Spring Valley is a natural blue grass country and is especially favorably adopted to stock raising. The subsoil rocks contain phosphate of lime which accounts for the blue grass and is very beneficial to cattle and horses in developing good, hard bone.

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Mr. Editor, please do me the kindness to insert enclosed in your valuable paper and help me with the notice for Prayer Books for the Convict Camp to which I go Sundays now for services for them. I want a Prayer Book for each man. I was amused the other day when talking to them. I asked if they knew to what church I belonged. One said, Methodist; another, Baptist, and so on. When I told them I was an Episcopalian they all looked astonished, and one fellow gave a loud grunt. I want to give them in the Prayer Book—something that has made our Church, in my opinion, what it is—and something that will help them to be better men. On Sundays when they have nothing to read a Prayer Book will attract them and help, I am sure, with God's blessing.

I am,

Very sincerely yours,

J. R. ELLIS.

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Southern Churchman

Vol. 95. RICHMOND, VA., SEPTEMBER 27, 1930. No. 39.

"Be not afraid of the frowns of the rich,
But be afraid of the tears of the poor."

"Thou wilt keep him in perfect peace, whose mind is stayed on Thee."

"Trust ye in the Lord for ever: for in the Lord Jehovah is everlasting strength."

PRAYER

These are the gifts I ask of thee,
Spirit serene—
Strength for the daily task;
Courage to face the road;
Good cheer to help me bear the traveler's load;
And for the hours of rest that come between,
An inward joy in all things heard and seen.

These are the sins I fain would have thee take away—
Malice and cold disdain;
Hot anger, sullen hate;
Scorn of the lowly, envy of the great;
And discontent that casts a shadow gray
On all the brightness of a common day.

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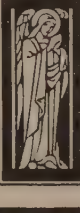

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Thoughts For the Thoughtful

"The secret of all weakness is in unbelief."

I should prefer a firm religious belief to every other blessing.—Sir Humphrey Davy.

"The Kingdom of God is built up not over men, but in men."

"Gather the crumbs of happiness and they will make you a loaf of contentment."

"Jesus, Thou joy of loving hearts,
Thou fount of life, Thou light of men,
From the best bliss that earth imparts
We turn unfilled to Thee again."

This day and tomorrow and tomorrow I will construct before my inward eye, my inward ear, my inward folded hands, an image of holiness. Toward this I will aspire.—Sedgwick.

The things that belong to men must be understood in order to be loved; the things that belong to God must be loved in order to be understood.—Pascal.

The years are flowers and bloom within
Eternity's wide garden:
The rose for joy, the thorn for sin,
The gardener, God, to pardon
All wilding growths, to prune, reclaim,
And make them rose-like in His name.
—Richard Burton.

The skies are always blue, even on the cloudiest day. The stars are always shining, even in the darkest night. We cannot see them, that is all. Above the clouds is the clear sky, the serene stars. And above the clouds of trouble are the rich and unfailing promises of God, the peace and serenity of His heaven.

If we are among those to whom the Father says, "Son, thou art ever with Me, and all that I have is thine", then what love there is to impel us, what infinite resources to equip us, to go forth in the Spirit of the seeking Lord and bring the wanderers home.—Selected.

So narrow is the entry to heaven that our knots, our bunches and lumps of pride and self-love and idol-love and world-love must be hammered off us, that we may throng in, stooping low, and creeping through that narrow and thorny entry.—S. Rutherford.

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EDITORIALS

Vol. 95. RICHMOND, VA., SEPTEMBER 27, 1930. No. 39.

THE RUSSIAN MENACE

Why, we may ask, this intense hatred of religion on the part of the Bolsheviki? They regard the existing order in Europe and America as hostile to the interests of the working class. They also regard the Churches as one of the bulwarks of the existing order.

From their point of view religion seems to them to be so closely identified with capitalism that both must be destroyed before the new order can be brought in. Moreover, they regard religion as a kind of dope, used to keep the laboring classes in submission by holding out to them the hope of everything being made up to them in the next world.

As a rule, governments try to keep on good terms with religion as one of the pillars of the social order, but Bolshevism has done just the opposite and is in fact trying to destroy it.

One has to go back to the time of the Roman Empire to find a similar situation, and if we draw this parallel we find much to encourage the hope that persecution, so far from destroying religion, is more likely to purify it and give it renewed vitality. We cannot believe that God will forsake His own, or allow the gates of hell to prevail against them.

The Russian Government claims that it does not persecute religion, but that what is called persecution is merely the punishment of those guilty of political offense. There is no question, however, about the government's hatred of religion and that its policy is to destroy it. History, however, does not afford any evidence that fighting against God has ever met with success.

It's Menace to the World.

But Bolshevism is not only a menace to religion in Russia; it is a menace to religion throughout the whole world. If its promise to create a Paradise for the working classes should be fulfilled it will be much more of a menace, because it will be able to claim that its policy has been a great success and that all the workers have to do to escape from their present position of insecurity with regard to permanent employment is to turn Bolshevist and establish governments in their own countries similar to the one in Russia.

America, up till recently, has been so fully assured that it had entered upon an era of permanent prosperity, with poverty in process of elimination, that our people have regarded Bolshevism as a negligible factor.

The experience of the past year, however, has made things look very different. We can no longer count upon prosperity as a sufficient safeguard against these revolutionary ideas and their dissemination among the working classes who are now in a mood and temper more favorable to their reception.

Moreover, when they are assured that all fear of unemployment with its accompanying poverty and destitution will be forever removed from their lives, the prospect will be made much more alluring.

It is perfectly true that the menace to America is not nearly so serious as it is to the European countries, but America is no longer in an isolated position, and any marked successes by the Bolshevists in Europe would soon influence the masses in our own country, epecially the lower paid workers.

The Warning of an Economist.

Calvin H. Hoover, Professor of Economics of Duke University, in an article on the subject in Harper's Magazine for October, has this to say: "One is forced then to recognize the fact that world opinion remains uninformed, or misinformed about the progress of the greatest economic and social experiment in human history. It is not too much to say that the history of the world for the next fifty years, and perhaps for a much longer period, depends upon the result of events in the Soviet Union during the present year. If this year's harvest is successful it is as certain as anything in this uncertain world can be that the great issue which will confront the chancelleries of the European powers will be the imminent danger of the spread of Communism from the confines of the former Russian Empire to other parts of Europe and Asia. In the face of such a crisis the rivalries of France and Italy, the enmity between France and Germany, and all other disagreements between the Great Powers must sink into insignificance."

The Threat of Christianity.

The professor is dealing here with the threat to organized government throughout the world, which the success of the Bolshevist experiment implies. But there is, as we have already seen, besides this, a threat of Christianity itself. It identifies religion with the existing order, and regards it as one of its chief bulwarks and supports. Therefore, if the existing order is to be destroyed, religion must be destroyed too.

It is certainly time that the Churches were preparing themselves to meet the onslaught which is being even now directed against them. It is not the Red Army that is to be feared, at any rate by Americans. But the war of ideas is already on; "the Hun is at the gate". Propaganda is as effective as weapons of war, and there is no doubt that this subtle form of attack is being extensively used in this country as well as in others.

The Unpreparedness of the Churches.

The Churches are really as little prepared to meet this new menace as they were to meet and avert the catastrophe of 1914. To unit their forces to meet this new enemy would seem to stand out as the first consideration. When the home is on fire the children must be saved, even if in so doing many other precious possessions have to be sacrificed. And it is not only for ourselves that we have to take our stand and fight for our religion; it is for those who come after us; the future of the civilization which they will inherit from us.

There have been years of discussion on the subject of

Unity, without much visible result up to the present time. It is to be hoped that the pressure of a common peril which threatens our religion, the future of our children and of civilization, may unite us all in one Great Brotherhood in Christ.

Frederick W. Neve.

ARE YOU LOOKING?

BACKWARD—UPWARD—FORWARD.

By Bishop J. C. Ryle

READER, there are three points of view in which your soul should look at Jesus. Let me set them before you in order and tell you what they are:

I. You should look **backward,** to Jesus Christ on the cross.

II. You should look **upward,** to Jesus Christ at the right hand of God.

III. You should look **forward,** to Jesus Christ coming again at the last day.

Happy is he who takes these three looks every day that he lives! This is the man who will be found a peaceful, a strong and a cheerful Christian.

I. **In the first place, you should look backward, to the Lord Jesus on the cross.** Let your faith's eye daily look on Christ crucified, and rest in the sight.

What will you see, as you look at Jesus Christ on the cross? You will see the eternal Son of God suffering, bleeding, agonizing, dying, in order to pay your soul's debt, and make satisfaction for your sins. You will see a Divine Substitute suffering in your stead, the Just for the unjust—bearing your sins, carrying your transgressions, allowing Himself to be reckoned a curse and sin for you, in order that you, sinner as you are, might be set free from all guilt and counted innocent before God.

What will you get from the sight? Clear views of the way of pardon and peace with God—clear knowledge of the true medicine for an aching conscience—clear perception of the only plan of forgiveness, justification, reconciliation and acceptance with God. Nothing but Christ's atonement on the cross can ever clear up these things. Christ's substitution, Christ's satisfaction, Christ's atoning death, Christ's sacrifice for sin—this is the grand secret of peace with God. To know that when we were guilty, One bore our guilt—that when we were lost, One died that we might be saved—that when we were ruined, One died that we might be redeemed and set free—to know this is to know the foundation of all saving Christianity.

Reader, look steadily at Jesus Christ on the cross, if you want to feel inward peace. Look to anything of your own, and you will never feel comfortable. Your own life and doings, your own repentance and amendment, your own morality and regularity, your own church-going and sacrament-receiving, your own Bible-reading and your prayers, your own almsgiving and your charities—what, what are they all but a huge mass of imperfection? Rest not upon them for a moment, in the matter of your justification. As evidences of your wishes, feelings, bias, tastes, habits, inclinations, they may be useful helps occasionally. As ground of acceptance with God they are worthless rubbish. They cannot give you comfort. They cannot bear the weight of your sins. They cannot stand the searching eye of God. Rest on nothing but Christ crucified, and the atonement He made for you on Calvary. This, this alone, is the way of peace.

Look steadily to Jesus Christ on the cross, and listen not to those who would persuade you to look elsewhere. Thousands of people in the present day are constantly looking to something else instead of Christ crucified, and secretly wondering that they do not find rest and comfort. They look to the church, or the sacraments, or the service, or the ministry, and insensibly use them as ends, instead of using them as means. They must change their plan if they wish to find peace. It is the Blood of Christ which alone can purge the conscience and take the burden off the soul.

Reader, you will never have cause to be ashamed of the doctrine of the cross. Let the first look of your soul to Jesus Christ be a look backward. Look at Him dying for your sins on the cross, and as you look, say to yourself, "This was done for me".

II. **In the second place, you ought to look upward, to Jesus Christ at the right hand of God.** Let your faith's eye see the Lord Jesus as your Priest in heaven, and rejoice in the sight.

What will you see there? You will see the same Saviour who died for you exalted to the place of highest honor, and doing the work of an intercessor and advocate for your soul. All was not done when He suffered for your sins on Calvary. He rose again and ascended up to heaven, to carry on there the work which He began on earth. There, as our Priest and Representative, He ever lives to make intercession for us. He presents our names before the Father. He continually pleads our cause. He obtains for us a never-ending supply of mercy and grace. He watches over our interests with an eye that never sleeps. He is ready, morning, noon and night, to hear our confessions, to grant us absolution, to strengthen us for duty, to comfort us in trial, to guide us in perplexity, to hold us up in temptation, and to preserve us safe on our journey heavenward until we reach home.

What will you get by looking upward to Jesus? Comfort and strength in all the daily battle of life. What thought more cheering than the thought that the Saviour is ever looking at you and watching over you! What idea more strengthening than the idea that you are never alone, never forgotten, never neglected, never without a Friend who is "able to save them to the uttermost that come unto God by Him" (Heb. 7:25).

This daily upward look at Jesus is a most important point. The life of Christ for His people in heaven is only second in importance to His death for them on the cross. The blood, the sacrifice, the atonement, the satisfaction for sin can never be too much prized or thought of. But the session in heaven, the priestly intercession, the daily advocacy of Jesus Christ ought not to be forgotten.

It is a striking and painful fact that many people just now are hankering after that most dangerous invention of popery, the confessional. Men and women in all directions are greedily drinking the doctrine and flattering themselves that it is the way of peace. Hundreds are persuading themselves that it is a valuable medicine for laboring and heavy laden souls.

To what may be traced the spread of this delusion? To nothing, I believe, so much as to ignorance of the priestly office of Jesus Christ. Men have lost sight of the fact that we have a Priest and confessional provided for us in the gospel, and that we need none beside. They have been content with looking backward to the cross and dwelling on Christ's death, and have forgotten the resurrection, and Christ's life as an Advocate at the right hand of God. They have not looked upward to Christ's priesthood and intercession.

Reader, beware of falling into this mistake. Beware of leaving out any part of the truth concerning Jesus. That great preacher, John Owen, declared two hundred years ago that there was no office of Christ which Satan hated so much as the priestly one, and none which he labored so incessantly to obscure and bring into contempt. Understand that office thoroughly, and cling to it firmly. No earthly priest can be so wise, so sympathizing, so trustworthy, so able to help, as Jesus, the Son of God. Look up to Him daily if you would be a happy Christian. Pour out your heart before Him if you would enjoy the consolation of the gospel.

III. **In the last place, you ought to look forward, to Jesus Christ coming again.** Let the eye of your faith look onward to the day when He shall come the second time.

What will you see when that great event takes place? You will see the eternal Son of God return in the clouds of heaven with power and great glory. He will come to raise the dead saints and to change the living ones, to punish the wicked and to reward the godly, to summon every one before His bar, and to give to every one according to his works. He will come to bind Satan, and deprive him of his usurped dominion, to deliver the earth from the curse, and to purify it as the eternal dwelling place of a holy nation, to cast out sin and all its accursed consequences—disease, death, sorrow, wars, poverty, injustice and oppression.

What will you get by looking forward to Jesus Christ coming again? You will get that which is the best remedy against disquiet and depression—hope shed abroad in your heart about things to come. When the minds of others are cast down with perplexity, you will feel able to lift up your head and rejoice.

Few things are so remarkable in the present time as the universal anxiety and suspense about the future. On all sides and among all classes you hear of want of con-

fidence and gloomy forebodings of coming evil. Church and State alike seem shaken to their foundations. No one seems to know what to expect next. On one thing alone men seem agreed: they look forward with more fear than hope to the future. Governments seem afraid of their subjects, and subjects seem to have no confidence in their governments. The rich seem unable to satisfy the poor, and the poor seem unable to trust the rich. On all sides you hear of restlessness, anarchy, lawlessness, disquiet, envy, jealousy, distrust, suspicion and discontent. The cement seems to have fallen out of the walls of society. The bands which kept nations together seem to be decaying, snapping and giving way. One might think that the devil was putting forth special efforts and allowed to have special power. Never, to my mind, was there such a striking fulfilment of the words of our Lord in Luke: "There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken" (Luke 21:25, 26). Whether I look to Europe or to America—whether I look to the continent of my own country—whether I look to England or to Ireland—whether I look to political matters or to ecclesiastical, from every quarter I get the same report. Everywhere I see men looking forward with alarm.

In a day like this there is no comfort like that of looking forward to Christ coming again. The Christian who reads his Bible and believes what it contains can behold the shaking of all things round him unmoved. He, at any rate, is not uncertain about the future; he at least can explain to any one the nature of his expectations. He expects nothing from the rulers of this world; he knows that their boasted laws and reforms will never satisfy mankind, or give peace and freedom to the earth. He expects nothing from the churches and ecclesiastical systems of Christendom; he knows that they are all breaking down, going to pieces and melting away. He expects but little from missions, either at home or abroad; he knows that they will call out an elect people for the glory of God: but he looks for little more. His expectation is wholly fixed on Christ's second coming and reign. This is the great event to which he is continually looking forward. This is "the blessed hope" that sustains him, and makes him calm amidst confusion. His eye is steadily fixed on his Saviour's return. In the darkest hour he does not despair. "Yet a little time," he says, "He that shall come will come, and will not tarry" (Heb. 10:37).

From the bottom of my soul I pity those who look for the perfecting of the Church or the world by any existing agencies. I pity politicians who dream that any reforms will ever pacify and content mankind. I pity Christians who dream that missionary societies will gradually regenerate the nations and fill the earth with true religion, till it silently and gently blooms into a state of perfection. Both parties are sowing for themselves bitter disappointment. They might as well expect grapes from thorns or figs from thistles. The only comfortable standpoint in looking into the future is that which is occupied by the Christian who fixes his hope on the second coming of Jesus Christ.

Does false doctrine rise and spread among professing Christians? Are many falling away on the right hand and left, some going towards Rome and others leaning towards infidelity? Are myriads bowing down before such idols as the Church, the priesthood, the sacraments, intellect, reason, liberality, charity, earnestness and the like? The courage of the believer in a personal return and reign of Christ will not fail. He falls back on the thought that all is ordered for good. All is permitted for wise ends, for the purification of Christians and the exercise of their graces. There is a good time coming. The Lord of the harvest shall soon appear and send forth His angels to separate the wheat and the tares. Then shall the righteous shine forth like the sun.

Do kings and rulers throw the nations of the earth into confusion, changing, pulling down, mismanaging, disestablishing, rearranging in their feverish anxiety to make everything work smoothly? Does everything in society gradually become more disorderly, more out of joint and more full of confusion? Does a grand crash seem impending, when the whole machine of government shall break down and come to a standstill? The believer in Christ's second coming and reign can view it all without dismay. He knows who has said, "I will overturn, overturn, overturn, until He come, whose right it is" (Ezek. 21:27). He expects no perfect peace or rest until the Prince of Peace comes, and the King's Son has His own kingdom again, and the prince of this world is cast out. He believes that all shall end well. "The kingdoms of this world are become the kingdoms of our Lord, and of His Christ" (Rev. 11:15).

Do the best believers seem to die off and leave the Church below? Are the gaps in families and congregations apparently increasing, which nothing seems to fill up? Do the friends ahead in the voyage of life, who have crossed over and got home before us, begin to seem far more numerous than the friends astern? Does heaven seem to become every year more full, and earth more empty, the Church above more rich, and the Church below more poor? The man who believes in the speedy coming and kingdom of Christ can bear it all without despair. He sorrows not, as those who have no hope. He believes that the parting is only for a small moment, that the first resurrection is drawing near, the Conqueror of death about to return. He knows that he shall soon see all the saints again. The whole family shall be reassembled. Them that sleep in Jesus shall God bring with Him. Happy is that man who can look forward.

Reader, remember these three looks at Jesus Christ—backward, upward, forward—and make use of them every day. The first is the secret of peace and conscience: no peace unless we look backward at the cross of Christ! The second is the secret of real daily strength and comfort in our walk with God: little solid comfort unless we look upward to Christ's intercession! The third is the secret of bright and cheerful hope in a dark world: no bright prospect unless we look forward to Christ coming again! Backward, upward, forward—these are the three ways in which we should look at the Lord Jesus. He that looks at the cross is a wise man. He that looks at the cross and the intercession also is wiser still. But he that looks at all three—the cross, the intercession, and the coming of Christ—he is the wisest of all.—The Gospel Messenger.

FIFTEENTH SUNDAY AFTER TRINITY.

Owing to the movements of the Paschal Feast, the Autumnal Sunday may fall elsewhere. This Sunday, anyhow, appears to be designed as its representative. Does it not therefore appear that the Collect for today is an earnest prayer for the Church, recognizing as it does man's insufficiency and God's sufficiency? The Epistle sets before us the interest of St. Paul in those to whom he is writing, telling them in no uncertain terms that although they have been persuaded to accept the outward rites, by those who have already accepted them, not from any motive of sincerity, but to either avoid persecution or to persona grata with the powers that be, not because it is right, but because it may be a help in business or social life, such rites or ceremonies will be of no avail unless there is a realization of the obligation entered into. Rites and ceremonies have been in the past, and will be in the future, a help to many, but do not let us overlook the substance in the shadow. We cannot view too highly the ideal of St. Paul as expressed in the words, "God forbid that I should glory, save in the cross of Jesus Christ, our Lord"; St. Paul's one aim, his one theme, "Glorification of the Risen Christ", keeping the cross and the risen Sufferer before the eyes day by day. How beautifully is this expressed in the words of that glorious hymn, "In the cross of Christ I glory, Towering o'er the wrecks of time, All the light of sacred story, Gather round its head sublime".

William E. Callender.

BIBLE QUESTIONS AND ANSWERS.

Conducted by E. V. S.

(Our readers are invited to send in their questions from time to time concerning Scriptural subjects in which they are perplexed or desire light. Our limited space necessitates brevity in questions, as well as in the answers which we will endeavor to maintain in strict accord with the Word of the Lord.

By E. V. S.

Question No. 75—I do not quite understand about Melchizedek. Will you explain?

Answer No. 75—The meaning will become clear if, when reading this portion of Scripture, you place the emphasis on the words: "Without father or mother, priest of the Most High God."

Do not think of Melchizedek as a man, but as a priest. As a man he had a father and mother, but he did not become priest by his parents, as did all those of the Aaronic order. Neither had he a successor, but, **like unto the Son of God,** abideth a priest continually. Heb. 5:6-10.

Our Lord belonged to the tribe of Judah, and the Aaronic priesthood belonged to the tribe of Levi, so Christ was not a successor of Aaron. He is a priest forever, after the pattern of Aaron and the order of Melchizedek.

It always takes two to typify the Lord Jesus—two birds, two bullocks, two goats, two kings, David and Solomon. The former the type of the Lord Jesus, as warrior king, subduing his foes and enemies. No wars in Solomon's reign, a type of our Lord Jesus in His millennial reign of peace and blessing. Two priests, Aaron and Melchizedek. As Aaron, he acts in the presence of God on behalf of others, and as Melchizedek, he is a priest forever—no successor and will never be succeeded.

THE LAMBETH ENCYCLICAL LETTER

TO THE FAITHFUL IN CHRIST JESUS

Part II

LIFE AND WITNESS OF THE CHRISTIAN COMMUNITY.

Marriage and Sex.

If the Church is Christ's Body, it is the organ through which His Spirit now finds expression in the world. He did not commit His gospel to writings, but to a society which should alike interpret and exemplify His scheme of life. From the first this community-witness distinguished the Church from all the clubs and brotherhoods which abounded in the world of that day. Its purity, its comradeship, its cheerfulness were its attractive force. It provided a new scheme of life, and it grew. Its very growth in size and in popularity became its danger. So it is still. What many church people need to recognize is that Christ's community has been commissioned to set a standard of life which is not that of the world. Too often has the standard of Christians been assimilated to that of the surrounding society or of the spirit of the age. But the tremendous commission of the Head of the Church confronts us. "Ye are the salt of the earth." "Ye are the light of the world." No metaphors could be more searching. Salt and light, He says, and that in every place and relationship of life—first and foremost, in all that concerns the family.

The beauty of family life is one of God's most precious gifts, and its preservation is a paramount responsibility of the Church. Its foundation is the life-long union of husband and wife on which our Lord decisively set His seal. "One flesh," He said they were to be. Holy marriage is part of God's plan for mankind. It follows that any community disregards this at its peril. Empires have perished before now because the dry rot of laxity and corruption in home life set in. To maintain the ideal of marriage is therefore to preserve the social health of the community. It is a national interest of supreme value. It follows that divorce is unnatural. It destroys the security of the union and the stability of the family. If there are children, they are deprived of the guardianship to which God called both their parents. To the defense of Christ's standard of marriage we summon the members of the Church, for on it depend all that makes the magic of the word, home.

Pure and Clear Atmosphere.

Indeed we must lift the whole subject of sex into a pure and clear atmosphere. God would have us think of sex as of something sacred. Many influences in our day tend to concentrate attention on sex and not always upon its sacredness. Among the tasks that confront the Church today none is more noble or more urgent than that of rescuing the whole subject from degradation in thought and conversation. We must set it in the light of the eternal issues of right and wrong, and reveal the noble origin of sex in the creative activity of a Father who is of purer eyes than to behold iniquity. We believe that the way to do this can be summed up in one word: education. Here the duty of parents is plain, and its fulfilment is part of that witness to truth and purity which members of the Church are bound to bear and not least to their own children. If the children have learned from the first to connect sex instincts with the beauty and goodness of God, they will not only themselves be proof against some of the worst evils of our age, but will also become diffusers of that moral atmosphere where purity lives and all that is impure must die. We think that this duty of education needs far more careful attention than it has received. Rightly we set before our people Christ's standard of marriage, but we have done all too little to prepare them for it. It is admitted that no one should approach confirmation or Holy Communion without careful and prolonged preparation. And marriage is sacramental. It is, as St. Paul said, a great mystery. It is not only sacramental in its nature, it is a vocation for life. Therefore careful preparation is needed for it.

Vocation to Parenthood.

Bound up with that high and holy vocation is the vocation to parenthood. Here we would sound a call to all who will listen. Every child is for the State a potential citizen, for the Church a potential saint. When healthy parents refuse for selfish reasons to have children in homes where there is, or by self-denial may be, provision for them, they deny to both Church and nation lives, which, with a Christian training, might be of priceless value to the community. We are familiar with the difficulties. We deeply sympathize with those who have burdens which are hard to bear. But we appeal to the whole community of the Church to remember that in home life, as in personal life, we are called to take up the cross, to endure hardness, and to count upon the enabling power of the Spirit of God. And indeed when the sacrifice is made for the sake of the family, that cross becomes a crown.

Race.

Our Brotherhood in Christ.

We have spoken of the family. But every family is a reflection of that great human family of which God is Father, and of which the nations and races are the members. We who address you are ourselves representatives of that great family. For among the bishops here assembled there are representatives not only of the western races, but of the races of Japan, of China, of India and of Africa. We have found our brotherhood in Christ, and we are sure that only in His world-wide community can that brotherhood be securely established. No vague humanitarianism is enough. When men of different races and nations can say "Our Father", believing in God, who was made visible in Jesus Christ, then a unity begins to be felt which transcends the differences of color and tradition.

We must confess that as Christians we have only imperfectly realized this family life. There still survives among Christians the peculiar form of pride known as race superiority. Anglo-Saxons, perhaps, are specially liable to this infection. But it is one that must needs be cast out in a day when races and nations are coming to a self-consciousness, which, though sometimes exaggerated, calls for understanding and sympathy. Questions of exceeding difficulty, both in politics and industry, are waiting for an answer. Everything depends, humanly speaking, on the spirit in which they are approached. We confess that in many parts of the Church men have been blind to what is implied in the all-embracing manhood of the Son of God, and to the full meaning of life in the Body of Christ, the Body in which there can be neither Jew nor Gentile, Greek nor barbarian, bondman nor freeman, but Christ is all and in all. In that divine community we can afford to recognize differences fully and frankly, just because in Christ there is that which transcends them. Into that community every nation can bring its traditions, gifts, experiences, characteristics, knowing that they will be welcomed as treasures contributed by the members of the family to be tested and used for the welfare of the whole. The issue is vital for the future of the world. To fail here would be to leave the door open to racial and national animosities, the outcome of which it is awful to contemplate. Here again the witness of the Church must be given. This may mean a drastic revision of thought and action on the part of many of its members. It certainly means a humble response to the leadership of the Spirit. It is a real test of our own membership. For as many as are led by the Spirit of God, they are sons of God.

Peace and War.

As we witness to the truth that "God has made of one blood all nations of men", so also we must witness to God's will for peace among the nations. We thank Him for the achievements of the League of Nations and the Kellogg-Briand Pact which condemns war as a means for settling international disputes. If these movements towards peace are to be effective and permanent, there is need of a new strength of conviction, clearness of purpose, and courage in action among the peoples of the world. Here the Church should take the lead. For the Christian must condemn war not merely because it is wasteful and ruinous, a cause of untold misery, but far more because it is contrary to the will of God.

Peace is indeed something greater than a mere refusal to fight. Peace within the nation and among the nations depends on truth and justice. There cannot be peace unless we are trying to obey our Lord's command, "Seek ye first the kingdom of God and His righteousness". As citizens of that kingdom we are summoned to make war on injustice, falsehood and covetousness within ourselves and in the world around us. Evil social conditions—such as slums or unemployment—are causes of unrest because they are outward and visible signs of inward and spiritual wrong. We dare not acquiesce in them, for the remedy lies not only in the best means that economic science can devise, but also in the active witness and willing self-sacrifice of Christian people. Indeed, we cannot be true witnesses to God's kingdom of peace if we allow self-interest to be the ruling principle of any sphere of life. Neither industry nor commerce nor finance lie outside the borders of the kingdom of God, for at every point they touch human values and depend on human motives, and nothing

human is alien to Him Who came that men might have life and have it abundantly. Only when we witness always and everywhere to His principles and rely upon His power can we obtain from Him those gifts of truth and righteousness and love, of which peace is the perfect fruit.

UNITY OF THE CHURCH.

The South India Question.

We pass to the subject of the Unity of the Church, which was assigned to our third committee.

Our Lord Himself prayed that those who should believe on Him might be one that the world might believe that His Father had sent Him. The witness which He wishes us to bear to Him before the world is our unity in Him. A world torn with divisions is pathetically ready to acclaim our unity, when it comes into sight, as an evidence of the power of God.

In the conference of 1920 we felt the constraint of a great impulse which we believed to be of Divine origin, and under its influence we sent out the appeal to all Christian people. In this conference we have something even greater to chronicle, definite actions tending to unions of Churches, in which some of our Churches are closely concerned. If holy aspirations are great, God-guided actions are greater.

Many movements towards unity have taken place in the last ten years. These we cannot here describe. Particulars of them will be found in the report of our committee. We will write specially of two movements because they are now approaching the phase of definite action.

The first of these concerns some of the oldest Churches in Christendom. A most important delegation from the Orthodox Churches of the East arranged by the Oecumenical Patriarch and headed by the Patriarch of Alexandria visited our conference. Another delegation headed by the Archbishop of Utrecht represented the Old Catholics. Both of these delegations came to tell us that they desired definite and practical steps to be taken for the restoration of communion between their Churches and ours. This is a notable advance crowning a long period of increasing friendliness. The conference has asked the Archbishop of Canterbury to appoint commissions of theologians to confer with similar commissions if appointed by the authorities of the Orthodox and of the Old Catholics, and it is hoped that these commissions may find such a unity in faith and such a similarity in practice to exist between the Churches, that restoration of communion may become possible as soon as the appropriate assemblies of the various Churches can meet.

South India.

In the second place we must refer at greater length to the scheme for a union of Churches in South India, which had been begun a year before the last Lambeth Conference, and has now reached an advanced stage. Our brethren of the Church of India, Burma and Ceylon, who will have the responsibility for carrying it through, if it is to be consummated, have reported the scheme in its present state to the conference and asked for our advice. Our committee has tendered advice on many points in its report, to which the conference has given its general approval. This scheme is for a union in South India between the members of our Church and the Wesleyan Methodist Church, and the South India United Church, so called because it unites the converts of certain Presbyterian and Congregationalist Missions. The general conception of the scheme is that these different elements will come together in one body, possessing the traditional framework of faith and order which characterized the whole Church for so many centuries. Within this one body the constant intercourse of the different members will, it is hoped, gradually bring about a unity, in which all those things that are of God in their several traditions will be not only preserved, but enriched by happy combination. This process cannot be initiated without sacrifices, and must in its early stages involve anomalies and irregularities—a prospect which gives rise to serious misgivings in many minds. But these misgivings are outweighed by hope and by our trust in God's will to perfect His work of reconciliation.

We rejoice that one part of the Anglican Communion should be found ready to make this venture for a corporate union with certain non-Episcopal Churches. We feel that in a sense our brethren in South India are making this experiment on behalf of the whole body of the Anglican Churches. They are our pioneers in this direction of the movement for unity. The whole communion will surely stand by them with earnest prayer and generous loyalty. But we are well aware that the constituency which we represent is not universally convinced about all the provisions of the scheme, and wishes to see how it works out, before committing itself to definite approval. To meet this situation we have recommended to the Churches concerned certain arrangements which we desire to explain to our people in the clearest terms.

Very Close Ties.

The Anglican Communion is a group of Churches bound together by very close ties of history and tradition, doctrine and practice. After the union in South India, Anglicans who will be included in the united Church will not give up the use of the Prayer Book or discard any of the doctrines held in the Anglican Churches. Yet the united Church in South India will not itself be an Anglican Church: it will be a distinct Province of the Universal Church. It will have a very real intercommunion with the Churches of the Anglican Communion, though for a time that intercommunion will be limited in certain directions by their rules. Its Bishops will be received as Bishops by these Churches. Its episcopally ordained ministers—a continually increasing number—will be entitled under the usual rules to administer the communion in the Churches of the Anglican Communion. Its communicants will be entitled to communicate with the Churches of the Anglican Communion, except in cases forbidden by the rules of these Churches. On the other hand, no right to minister in the Churches of that communion will be acquired by those ministers who have not been episcopally ordained.

The fact that the Church in South India will not be a member of the group of Churches called the Anglican Communion will inevitably impose on our brethren a temporary severance of close and treasured relationships, in Council and Synod, with their brethren in North India. But these are sacrifices which we believe they will make cheerfully in the hope of achieving a union between Episcopal and non-Episcopal Churches such as has never yet been effected, and of building up a real and living Church in India. For our part we assure our brethren that they will never be disowned nor deserted by the Anglican Communion. It will preserve for them unimpaired their welcome to its love and fellowship, to its altars and its pulpits. For it will be looking forward to the day when their work will be rewarded and the unity of these Churches, not only in South India but in the whole of India, will be completed, and there will emerge a Province of Christ's Church, genuinely Catholic, loyal to all truth, within whose visible unity treasures of faith and order, nowhere in the Church at present combined, will be possessed in common, and the power of Christ will be manifest in a new richness.

Sense of Thankfulness.

It was with unanimty and with profound sense of thankfulness that the conference adopted the resolutions relating to South India.

We have given prominence to these two groups of negotiations because they contemplate action in the near future. Though in other directions, and especially in our relations with the non-Episcopal Churches of our various countries, no such measurable advance can be recorded, we feel that the aspirations of the last Lambeth Conference have not failed, but are standing the strain of the attempt to translate words into action. In addition to delegations from Episcopal Churches other than those which we have mentioned, our committee had the privilege of receiving and conferring with distinguished representatives of the now happily united Church of Scotland and of the Evangelical Free Churches of England. It was with renewed hope of progress that the conference decided to invite these non-Episcopal Churches to enter into full conference with us once more. Further, it adopted unanimously a resolution in favor of "efforts of evangelism in cooperation with Christians of other communions", believing that, while the leaders discuss the still unsolved problems of Church order, the rank and file may be brought to closer mutual understanding through united public witness to those truths of our faith which we rejoice to know we hold in common. May God reinforce the impulse which He gave ten years ago with courage, wisdom and love to pursue the quest of the visible unity of the whole Church of Christ.

(To be continued.)

THE HARDING MEMORIAL.

In Marion, Ohio, there stands a marble edifice, the Harding Memorial, costing $800,000, undedicated. The bodies of the twenty-ninth President and his wife are there. Calvin Coolidge is honarary president of the Harding Memorial Association. President Coolidge never went to Marion to dedicate the memorial. Friends of Harding felt that Mr. Hoover would not refuse to lead the dedicatory ceremony, but so far he has not performed the task. James Cox, former candidate for President, publishes the Dayton News. A recent editorial said: "A memorial to a dead President demands the attendance of a living President. Mr. Coolidge made long presidential trips, but he was never able to get the time to travel to Marion. The Hoover administration is a year and more gone, and yet the memorial awaits its official honors. Messrs. Hoover, Coolidge, Hughes and Mellon never disowned Harding while he was alive: why this strange effort to ignore and forget him, now that he is dead?"

Meantime, the apparent refusal of Washington officials stirs up resentment in Ohio.—The Defender.

BISHOP LEONARD PASSES ON

RT. REV. WILLIAM A. LEONARD, retired Bishop of the Diocese of Northern Ohio, died at his home in Gambier, Ohio, September 21, 1930. He was eighty-two years old.

Bishop Leonard, nationally noted for his devotional and philanthropic works, was accorded well deserved notice in the Associated Press dispatch in the secular press. Ill for more than a year, his death was caused by infirmities of old age.

Hope for his recovery was abandoned Friday night, when he suffered a sinking spell. At dawn it was apparent the Bishop's death was only a matter of hours. He was unconscious when the end came shortly after 5 P. M. With him were his niece, Mrs. Florence Sullivan, of New York, and his lifelong friend, Canon Orville Watson, professor at Bexley Theological Seminary, Gambier.

Bishop Leonard's wife died fifteen years ago. They had no children.

Having presided over the Diocese of Northern Ohio more than forty years, the Rt. Rev. William Andrew Leonard attained a distinction enjoyed by few of his fellow-Bishops in the entire Anglican Communion.

One of the few was Bishop Boyd Vincent, of the Southern Ohio Diocese, who was consecrated in January, 1889, ten months before the consecration of Bishop Leonard. Bishop Vincent resigned his jurisdiction October 2, 1929, thus making Bishop Leonard the ranking Bishop by right of seniority of the American Church.

The next day the Rt. Rev. John Gardner Murray died suddenly at Atlantic City, thus making vacant the office of Presiding Bishop, and the venerable Ohio prelate was called upon to discharge ex-officio the functions of ecclesiastical and administrative head of the Church until a new Presiding Bishop could be chosen. Bishop Leonard immediately called the House of Bishops in special session for that purpose on November 13, when Bishop Charles P. Anderson, of Chicago, was elected.

Bishop Anderson's death the following January again placed Bishop Leonard as Presiding Bishop, which position he held until Bishop Perry's election in March.

Bishop Leonard had been one of the dominating forces in the upbuilding of the Episcopal Church in the Middle West. He consolidated and unified the efforts of his predecessors and welded his Diocese into one of the strongholds of the American Church. Under his administration the ranks of the clergy in his Diocese were doubled and the membership of its churches quadrupled.

Outstanding among the achievements of Bishop Leonard aside from his Church work were his successful efforts to establish Kenyon College at Gambier, Ohio, as one of the leaders of secondary institutions of the country and his promotion of Bexley Hall, the divinity school attached to Kenyon College. Trinity Cathedral, Cleveland, likewise was a monument to Bishop Leonard's leadership. His services to the General Church, in addition to his membership in the House of Bishops, included the administration for several years of the American churches in Europe.

A native of Southport, Conn., where he was born July 5, 1848, Bishop Leonard was the son of William Boardman Leonard and Louisa Dimon (Bulkley) Leonard. His father was a prominent banker at Brooklyn, N. Y. From early childhood it was the son's desire to follow a church career. Preparation for that was temporarily interrupted at the outbreak of the War Between the States. William, although under the enlistment age, joined the Union Army and it was with difficulty that his father obtained his discharge.

The future Bishop attended Philips Academy at Andover, Mass., St. Stephen's College at Annandale, N. Y., and the Berkley Divinity School at Middletown, Conn. Graduated from the latter in 1871, he was ordained a deacon and the next year a priest.

After nearly two decades in church work in Brooklyn and Washington he was elected Assistant Bishop of the Northern Ohio Diocese and was consecrated at St. Thomas' Church, New York, October 12, 1889. Four days later he succeeded to the bishopric upon the resignation of Bishop Bedell.

On April 17, 1873, Bishop Leonard married Sarah Louise Sullivan, of Brooklyn. Mrs. Leonard died in October, 1916.

The Bishop's first church work was as curate of Holy Trinity Church, Brooklyn. In 1880 he was called to the rectorship of St. John's Church, Washington, where he remained until he went to Ohio as Bishop in 1889.

During his years in Brooklyn, Bishop Leonard's work extended beyond the confines of church activities. He founded the Brooklyn Free Library and was chaplain of the Momeopathic Hospital as well as of a regiment of the New York National Guard. His ten years in Washington were characterized by a vigorous administration which attracted attention to him in church circles throughout the country. Tenders of the Episcopal office came to him from several dioceses, but they were successively declined until he accepted the call to Ohio after five unsuccessful attempts to fill the place.

In the national capital Bishop Leonard was a close friend and advisor of President Chester A. Arthur. He frankly admitted that he did not want to go to Ohio, but realizing that he had been selected as a compromise candidate, he said that under the circumstances he could see no alternative.

The fortieth anniversary of the Bishop's consecration was observed with a service of thanksgiving at Trinity Cathedral, Cleveland, May 13, 1929.

During his busy life Bishop Leonard found time to deliver lectures in various parts of the country, among them the Bedell lectures on "The Witness of the American Church to Christianity". He was author of "Via Sacra", or "The Footprints of Christ", "A History of the Christian Church", "A Faithful Life" and many reviews, essays, sermons and charges.

The Bishop received honorary doctorates from St. Stephen's College, Washington and Lee University and Kenyon College.

OBERAMMERGAU PASSION PLAY

By Canon R. J. Campbell

IT has been my privilege within the past few days to pay a visit to Southern Germany and fulfil a long-entertained desire of witnessing a performance of the famous Passion Play, and while the impression is fresh on my mind I wish to say something about it in this column. My one companion and I did not go with any of the parties arranged by tourist agencies, as we preferred to be independent in our travel and stay wherever preference might lead us. The only exception to this procedure related to our sojourn of two nights in Oberammergau itself, where we were the guests of St. Thomas the apostle. So great is the demand for accommodation in the village that rooms had to be booked far ahead.

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The first thing that struck us on arriving at the railway station was the beauty of the setting and the charm of the village itself. High mountains surround the valley of the Ammer on every side but one; abundant woodland and clear running water make the scene inexpressibly attractive; and the houses for the most part are in keeping with the reputation of the place. They all looked fresh and clean, many of them being newly painted and some of them decorated with frescoes of a pious character. Here and there one noticed really well-executed mural copies of well-known religious works of art. It gives the visitor a mild shock at first to see all the men and boys of the village walking about with long hair streaming on their shoulders. They have had to allow their hair to grow to be consistent with the parts they severally take in the play; but the mixture of the first century orient with twentieth century western environment produced some incongruities as, for instance, when we met St. John careering round the corner on a bicycle. We recognized him at once from his portrait in our guide book.

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Nothing we saw during our stay, not even the play itself, touched us so deeply as a spectacle in the churchyard which we happened upon in the early evening of Saturday. Noticing a large company of people in mourning gathered around the door of a mortuary chapel we asked what it was and were told that it was the funeral of a little girl of six years old. A procession of perhaps two-score children carrying masses of fresh flowers accompanied the body to the grave; four of the deceased child's special playmates bore between them the little bier on which the coffin rested; fillets of white blooms were bound round the brows of the little girls, and one of the boys carried at the head of the procession a cross made of white

lilies. Seldom have I seen anything more beautiful—none the less so because so full of tender pathos. Behind the children walked many adults, all in mourning; and, what struck us as somewhat unusual, considering that the event was the burial of so young a child, was the fact that not a few of the most dignified looking of the older men of the locality, attired in sober black, were included in the company that thus showed sympathy with a bereaved father and mother.

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The play began at 8 o'clock the next morning, and the first part ended shortly after 11:30; the second part began after lunch and continued until 6. Just now there are four of these performances weekly because of the immense numbers of persons seeking admission. The plain, newly erected theatre is seated for 5,000 auditors, and there is never a vacant place. To view the streams of people converging on the doors is in itself memorable. There was no jostling, no rudeness and no loud noise. Judging from the different facial contours and the babel of tongues, all the nationalities of Christendom must be represented in these vast throngs, and from beginning to end of each performance not a sound is heard in the audience except the quiet weeping of individuals deeply moved at the climax of the depicted tragedy; I saw men as well as women shedding tears.

Candour compels me to say that, though the play as drama has much merit, and the acting by the village amateurs is superb because the reality is so deeply felt that it can scarcely be called acting at all, the historical truth is not so fully apparent. Parts of the representation jarred on me. The Christus is a tall majestic man with a deep bass voice, and somehow, despite his powerful personality, he fell short of one's conception of what our Lord would look like and demean himself. But who could do better? Never yet have we seen a picture of our Lord which one felt to be quite adequate to one's idea of Him, and how much less can we expect an ordinary human being to be able to portray in his own person Him in whom dwell all the fullness of the Godhead bodily?

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When the tense moments of the agony in Gethsemane were passing one could but wish that the scene were presented in tableau; movement and the spoken word tended to profane it. To render himself audible to 5,000 spectators the Christus had to shout at the top of his voice those awful sentences uttered by Jesus in His lonely vigil. To do this while the whole band of disciples slept calmly within a few feet of Him destroyed the realism. The same was true of the scourging. The white unmarred flesh of the Christus showed no sign of suffering from the ordeal, and when one recalled the fact that the Roman scourge was a truly diabolical instrument for inflicting pain upon its victims the realism of the representation was again remote.

Later on I had a talk with Anton Lang, who has become famous to the ends of the earth as having taken the part of the Christus three times in succession—in 1900, 1910 and 1922. Both in face and voice he comes nearer to my idea of how the part should be played than any one else I could see in the whole assembly of 700 performers. He is too old for it now at the age of fifty-five, but his voice is as mellow and clear as ever, a musical baritone that carries to the farthest corners of the great theatre apparently without effort. As leader of the chorus—and, by the way, the chorus is magnificent—he has as much speaking to do as the Christus himself, and it could hardly be bettered. I asked him what the effect of the play was on the inhabitants of Oberammergau themselves: did it tend to diminish their reverence for the Christian facts by over-familiarity with the symbolizing of their historic sources, or did it do the reverse? Herr Lang confidently affirmed that the effect was wholly good. No man, woman or child, he said, is allowed to take any part unless his or her character is above reproach; the discipline in this respect is real and firmly maintained, and the result is a spiritual tone which can bear comparison with that of any community in the world.

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This verdict harmonizes with what we could observe of the temper of people. They are gracious, kindly, good-natured; in fact, in Southern Germany as a whole we met with nothing but courtesy and goodwill; it was difficult to realize that a few years ago we and they were killing one another. One Sunday evening I met the Bishop of Lewes in the street. "Where else in the world today," he asked, "could you get five thousand people to sit still for eight hours without exhibiting restlessness or making a sound?"

That question, I think, illustrates the spirit that animates players and public in Oberammergau. It is devotion more than curiosity that draws us there, and to participate in the representation is a religious exercise.—Church of England News.

STORY OF AN EYE-WITNESS OF THE SANTO DOMINGO CATASTROPHE

By Mrs. William Wyllie

For days the storm had threatened and the population was not unprepared, though no one supposed it would be more than an ordinary blow. Tuesday is a great day always in Santo Domingo, for it is mail day. I had invited some guests for tea in the afternoon, as my daughter was returning shortly to the United States to school. I went to the market that morning, and as I reached the water front the sea was growling and rumbling on the beach and breaking high over the wreck of the Memphis in the harbor. The guards were keeping people back from the water front, for many people were gathered expecting the Coamo from Porto Rico, but there was no sign of that ship. The double storm signals had been out at the radio station for two days. Finally the Coamo was sighted, but so great was the fury of the sea that she did not attempt to land.

After luncheon I took some sewing out onto the porch. I soon realized that an unusual storm was coming, and went in to get my camera, with which I took some nine pictures. This must have been between 1 and 2 P. M. The force of the wind was so great that the trees were bent almost to the ground, and the effects of the storm were plainly visible. Suddenly my daughter, who had joined me on the porch, cried, "Mother, look at that roof going off"! Turning toward the next house, we saw the roof lifted completely off the house next door, while the cement coping around it was thrown upon the roof of our house. The next moment we felt ourselves twisted as by some terrible machine. The house next door, which belonged to the brother of a former President of Santo Domingo, and which, owing to his ill health, was unoccupied and tightly closed and barred, suddenly began to sway, the roof was ripped off and part of the cement walling collapsed, falling inward into the house.

We rushed into the house and the Archdeacon joined us, but before we could get into his study again the room was lifted bodily and wrecked before our eyes. We rushed into the dining room, only to see the partition between that and the hall collapse with all our treasured paintings and photographs, and we narrowly escaped being buried then and there. All the time the noise of the wind and the twisting and groaning of the trees, the noise of falling buildings kept us worked up to the highest pitch.

We didn't dare to open the back door of the house in an effort to escape in that direction, because the suction of the wind would have caused the whole building to collapse. We ran from room to room, and just as we reached the bath-room we felt as though the floor was being lifted from under our feet.

I had wrapped a towel around my daughter's face and head, and about my own, that we might not be injured by flying glass and other objects. Above the din the Archdeacon was shouting, "Don't let us get separated, whatever you do, don't let us get separated!" Suddenly the beam of the house swayed and the next instant went sailing out of the house, and a huge mango tree which grew just beyond the porch came sailing in. My daughter had my hand, and in the confusion the Archdeacon caught her, dragging her in one direction, while I thought she was coming in another, so that as I made toward an archway in the front of the bungalow we did become separated, and I found myself with a great barrier of debris between me and my husband and daughter. I kept calling to the Archdeacon to bring Mildred out beyond the partition to the archway, and this he finally did, though he at first wanted me to come back and join them. Just as they got clear, however, the remainder of the partition fell inward, and if we had not been under the archway we would certainly have been buried under the ruins.

The intensity of the storm lasted just about an hour. It was some time after 2 o'clock that the first severe twister came, and our waches and the clock stopped at 3:20. The partition was whisked up shortly afterwards and thrown into the ruins of the house next door, and then the bath-tub was torn loose from the plumbing in the house and also blown bodily across into the grounds of the house next door, where it was buried in a hole which it ploughed into the earth.

Suddenly a deathlike stillness fell upon us, more terrifying than the shriek of the rain, the roar of the thunder or the crash of falling trees and walls, and out of it emerged groans and cries telling of the injured people all about. We were at what had been the front of the house, and to avoid falling trees tried to climb back into the ruins of the house over the debris and the mango tree. The cement tank with 500 gallons of water in it had been torn loose and we were in a flooded area. The wind started to rise again, and we realized that we must find shelter. On the back porch there were eight concrete pillars supporting the roof of the porch, and only one of them remained standing, and it was badly twisted. There was an extra shower at the back of the house, with a concrete base under it, and below this the Archdeacon had left a small space into which one could crawl if necessary to make repairs on the water pipes. We had just ten minutes in which to crawl into this shelter, for at 3:30 the second twister came, accompanied with thunder, lightning and such floods of rain as left us shivering and gasping at the sight.

We dropped on our hands and knees, and in that position and for the whole of that night remained in that place. Once or twice the Archdeacon reconnoitred, thinking we might get under the front porch, where there would be more room, but his decision was always the same—the velocity of the wind was terrific, and those out in it were being torn apart, legs and arms and hands were being blown about. Later two men were found directly in front of what had been the garden in the road. And the debris was piled as high as the house had been, and there was no way to get free without surmounding the pile.

To add to the horror, the water was pouring into our place of refuge until the Archdeacon used the bath towels and a board to stop the hole in the tank. Land crabs, mosquitoes, lizards, spiders and all sorts of creeping things soon invaded our tiny place of refuge and some four inches of water remained on the floor of the place throughout the night. The final horror to our over-wrought nerves was a slight earthquake which occurred towards morning, during which the remaining pillars fell—outward—fortunately for us, for if they had fallen inward we would certainly have been entombed.

All the next day the torrential rain continued. We had nothing to eat or drink, and of course with the bursting of the tank our water supply had been destroyed. There was a little in a cistern, and finally the Archdeacon brought some of it, but it was filled with tiny splinters. It was impossible to believe that such a thing could have actually happened.

Stunned by the horror of their experience, people wandered among the ruins. Every house on Independencia Avenue, as well as on the Avenida Boulevard, had been razed. When we were able to climb far enough away to get a look at what had been our home, we saw that the concrete cornice of the house next door had been deposited in the center of our roof and it was sagging dangerously. We explored hastily among the wreckage and discovered the oil stove, though it was useless for the time being because the wicks and burners were saturated with water. I strained the water from the cistern through a piece of underwear, and this was the only drink we had, and we had to boil it over a small fire of sticks which we managed to kindle.

Of course it was impossible to cable at that time for relief, though cable connections were established as soon as possible. The Archdeacon managed the next morning to get into the city, and returned with a story of horror and despair. What had been the fire department was gathering up the bodies of the dead on stretchers, but of course there was nowhere to bury them, and so the terrible task of cremating them had to be undertaken. Only one horror was spared us, and that was fire, for the torrential rain made that impossible.

We learned that 10,000 buildings had been destroyed, but had no way of learning at that time what other calamities had occurred.

Shortly a space was cleared and many of the native people, women and children and very old folks, were brought before a huge bonfire to be dried and warmed. By this time a cable connection had been started, and a cable had come through telling the stricken mission that the Bishop of the District, Bishop Carson, was on his way to them, and would arrive probably on the following Monday. He was better than his word, however, for he arrived on Sunday with thermos bottles of water and food supplies. Six airplanes circled over the city, but could not land because the field was wrecked, dropped packages of food supplies and went their way, not knowing whether there were any alive to use them. Before we could recover from the stunned condition in which we had been plunged, rumors of another cyclone were circulated.

The Church of the Epiphany is a complete wreck save for the chancel and the tower. The tiny chapel had been unroofed and two young Englishmen, refugees from a ship in the harbor, repaired it sufficiently to provide us with a shelter. Of all our household possessions, I found intact only a cast of the Venus de Milo, a vase which my husband gave me when we were first married twenty-five years ago, and a part of my china closet.

Bishop Carson told us that it would cost at least $15,000 to replace our house, which had been rebuilt onto an old structure. The walls have completely crumbled, and it would be useless to think of repairs.

With my daughter I got into the city on the second day, hoping we could be of service, but it was almost impossible to get about, because of barbed wire and twisted heaps of debris. The sights and sufferings which we witnessed will make it difficult for us ever to forget what such devastation can mean. A man came leading his small son, only four years old, by the hand and asked me to help him in his terrible sorrow, for he had lost his wife and all his children except the little lad. Another man came, who had heard that the cocoanuts which had been on our trees were being used by the thirsting people to supply them with this substitute for water. He started gathering them in quantity to take away. When I told him he could open one and drink the water, but that the others were to be left for other people, he produced a small knife and threatened to use it on me if I interfered. I convinced him that the United States Government would have very definite ideas as to his punishment if he did so, and he finally took himself off. When we began to get figures on the disaster, it transpired that from three to ten people had been found dead in almost every house, and by Sunday night we learned that the dead numbered 2,800 and that 1,500 people were being cared for in the Red Cross tent hospitals, this information being given us by the English Consul and the American Minister.

A LIVING MEMORIAL TO WILLIAM JENNINGS BRYAN

In the same schoolroom in Dayton, Tenn., where John T. Scopes taught evolution, a new Christian university will hold its first classes, pending the completion of its main college building. It is said that during the eight days of the Scopes trial more words were sent by cable to Europe and Australia concerning the proceedings than had ever before been sent in regard to any other occurrence in the United States. The American press devoted page after page in every section of the country to the details of the trial. William Jennings Bryan said: "It isn't because a school teacher has been subjected to the danger of a fine of from one hundred dollars to five hundred dollars. Causes stir the world, and this cause has stirred the world. It is because it goes deep. It is because it extends wide, and because it reaches into the future beyond the power of man to see." Three days before his death, probably brought on as a result of his part in the strenuous legal battle, Mr. Bryan suggested the establishment of a school for young men on one of the hills near Dayton. His proposal is being carried out, and the William Jennings Bryan University opened its doors on September 18 of this year, approximately five years after the renowned anti-evolution trial. Nearly a million dollars has been subscribed, the site has been procured, and the administration building, planned to accommodate four hundred students, is under construction. Dr. George E. Guille, for fifteen years Extension Bible teacher of the Moody Bible Institute, has been chosen as president. The charter of this new university states that it is established for the "higher education of men and women under auspices distinctly Christian and spiritual, as a testimony to the supreme glory of the Lord Jesus Christ, and to the divine inspiration and infallibility of the Bible". It also provides that "while no statement of belief is required of any matriculating student, no one shall be placed in a position of leadership or authority either as trustee, officer or member of the faculty who does not subscribe to us" to the statement of belief set forth in the charter. This doctrinal statement includes expressions of belief in the authority, inspiration and inerrancy of the Bible, in the Trinity, in the Virgin Birth, in the creation of man by fiat of God as related in the Book of Genesis, in the fall of man, in the fallen and sinful nature of the entire human race and its need of a Saviour, and in the Lord Jesus as that only Saviour—that He was crucified for our sins, that He died and rose again from the dead and ascended into heaven, and that all who believe in Him and confess Him before men are saved and justified on the ground of His shed blood. It is stated by those in authority that the highest educational and scholastic standards will be observed in this new university from the beginning, and all teachers associated with the institution for the first year will have either a doctor's or a master's degree.—Sunday-School Times.

MY WORDS.

A Verse to Memorize for Every Day of the Year.

Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth. Deut. 32:1.

THIRTY-EIGHTH WEEK.

September 27.

THE WORDS OF GOD.

These are the statutes and judgments and laws, which the Lord made between Him and the children of Israel in Mount Sinai by the hand of Moses. Lev. 26:46.

For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost. 2 Peter 2:21.

The Spirit of the Lord spake by me, and His word was in my tongue. 2 Sam. 23:2.

All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. 2 Tim. 3:16.

For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater:

So shall My word be that goeth forth out of my Mouth: it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. Isa. 40:10, 11.

For the Word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Heb. 4:12.

Book Reviews

ABOUT THE LAMBETH CONFERENCE: By Bishop Bernard Heywood. Cloth; pp. 126. The Macmillan Co., New York City. Price $1.40.

With the report of the recent conference at hand, this admirable link in the chain of information will prove of value to all who would unite the past of the Lambeth Conference with this interesting present.

The author deals with the origin of the Conference, traces its history, emphasizes its most important decisions and discloses its essential motive and spirit.

We may discern that while in the past matters of doctrinal import engaged the attention of the Conference, the reunion of Christendom and the needful spiritual awakening which the Church on all hands recognized, the new vision embraces not only these elements, but such challenging problems as are pressing on all hands for recognition, not the least important being that greatly misunderstood "birth-control". Would that a better name could be given for this highly arresting subject. And would that, instead of running riot with all sorts of vagaries, men would really study it ere giving snap-judgments.

Bishop Heywood has traced the history of the Conference from its inception in 1867 to the present, making delightful reading, and stimulating thought. Six Archbishops of Canterbury have been the presidents, the first, whom our beloved Bishop Whipple eulogized as "that gentle Archbishop Longley, who in the greatness of his love saw with the prophet's eye the mission of the Church and planned these conferences that our hearts might beat as one in the battle of the last time". Archbishop Tait was second; Archbishop Benson, third; Archbishop Temple, fourth, and Archbishop Davidson, presiding over two conferences, was fifth. The present Archbishop Lang completes the list. All these men with varying characteristics imparted to the gatherings their devoted personalities, care and affection.

While the Conference has no legislative function, it goes a long way in shaping thought and inspiring ideals.

Kenneth Mackenzie.

A PARSON'S DILEMMAS. Some Helpful Guide-posts for Ordination Candidates and the Younger Clergy. By Canon T. W. Pym. Cloth; pp. 126. Published by the Morehouse Publishing Co., Milwaukee, Wis. Price $1.50.

These six lectures on Pastoral Theology, delivered in the University of Cambridge, embrace vital considerations for the clergy of the day. While Canon Pym has distinctly qualified the class of men for whom the course is designed, every man in the ministry needs the wholesome counsel herein presented.

Men who are ordained to declare spiritual truths cannot evade the challenge of the passing world that secular matters are involved in the presentation of the message. Men must not only understand human nature, but the setting in which our present generation finds itself. The Canon seeks to illumine our way in this regard.

Certainly, unless there is a passion for souls, the clergy will miss the aim of a true ambassadorship. And we must confess this to be the essential lack. Too much goes into a perfunctory order of service; too much which regards men in the aggregate; too little devotion to the needs of the single man. To this end the Canon helps us to see our way and to shape our purposes.

In his chapter on the moral outlook, he contends that the church has fallen short of its responsibility. And while we may hold with him that "organized Christianity" seems impotent to deal with world-wide problems, there remains the incontrovertible fact that the great movements which are being made for the amelioration of the ills of humanity are being sponsored by men in whom the Christian consciousness is a quickening and warming motivation.

Canon Pym, himself a deep thinker, arouses in us the thinking mind. He is not content with superficial material. The profound facts of life and destiny call for equally penetrating thought and decision. His book deserves a wide circulation.

Kenneth Mackenzie.

THE BIBLE FROM THE BEGINNING: By P. Marion Simms, B. D., Ph. D. Published by the Macmillan Co., New York City.

Dr Simms has made a valuable contribution to the already large number of volumes written for the purpose of enlarging the circle of intelligent Bible students; but the reader who starts out by imagining that in this book he is to follow the same trail of dry discussions of the various 'MSS." "versions" and "translators", will soon find himself in a state of amazement that such profound instructon could be given in such a fascinating manner. The information, while clear and convincing, is given in such a condensed style that this one volume may well be considered a whole Library in Bibliography. It is not a book for hurried reading, but if carefully read it will serve to increase our interest in the Bible and arouse in our hearts feelings of gratitude that so wonderful a Book has been preserved through so many vicissitudes, for our use.

U. D. T.

ADMIRAL AND GENERAL FIND WORK.

Last week we published in our columns an account of "What Braille Means to the Blind" and the unselfish work being carried on by the people of Texas in supplying their State Library with copies for those suffering with this greatest of afflictions. What a beautiful work for people of education and leisure to undertake in His name—knowing that every hour of labor will bring companionship for weary hours and light and sunshine to some one sitting in perpetual darkness.

The following story of an admiral and a general, who are finding pleasure in their old age in this volunteer service, came to us from the Church of England Newspaper:

Service for the Blind.

A retired admiral, aged eighty, and a retired general, aged seventy-five, have just joined up as recruits in a remarkable volunteer corps whose members, acting under the command of the National Institute for the Blind, undertake to make Braille copies of any text-book required by blind students. Both the admiral, Sir George King-Hall, who was born a year before the opening of the great exposition, and the general, Sir Edward Cecil Bethune, say that they refuse to "eat the bread of idleness" any longer; and they have entered upon their new duties with the enthusiasm of cadets.

These two famous officers have now been seeking work for a considerable time, and General Bethune had actually advertised for employment. The National Institute believes it will be able to satisfy them in this respect, for the work on which they will be engaged is one which demands both diligence and patience. If a blind person wishes to enter a profession he must have access to certain books containing specific information on his subject. Many of these books are formidable technical works, and the task of transcribing them into Braille is the self-imposed duty of the volunteers, cultured men and women, who enroll for that purpose.

"The work is fatiguing and difficult," says the National Institute, "requiring knowledge and judgment. Charts, notes, side-heads and a hundred other items of 'typographical paraphernalia' must be carefully studied in order to convey the true meaning of a book to a blind reader."—Church of England Newspaper.

Church Intelligence

Provincial Conference.

The Provincial Conference of Church Workers among Colored People in the Province of Washington will meet at St. Barnabas' Church, Germantown, Pa., the Rev. E. Sydnor Thomas, rector, on Tuesday evening, October 7, at 8 P. M., terminating on Thursday evening, the ninth instant. The Rev. George F. Bragg, Jr., D. D., rector of St. James' Church, Baltimore, Md., will be the special preacher at the opening service.

SOUTH CAROLINA.

Rt. Rev. Albert S. Thomas, Bishop.

A Church School Institute and Summer Conference was held for the colored Churchmen of the Diocese of South Carolina at St. Paul's Mission, State College, Orangeburg, S. C., on July 14-18, inclusive, under the direction of the Ven. E. L. Baskervill, Archdeacon for Colored Work.

The lecturers and speakers for the Summer Conference were the Rev. Gardiner L. Tucker, D. D., Executive Secretary, Department of Religious Education of the Province of Sewanee; the Rev. E. C. Burnz, rector, Church of the Redeemer, Orangeburg, S. C., and Dr. R. S. Wilkinson, President State College, Orangeburg, S. C.

Among those attending the conference were the Rev. C. A. Harrison, the Rev. William E. Forsythe and the Rev. William M. Morgan. The Rt. Rev. A. S. Thomas, D. D., Bishop of South Carolina, sent his greetings to the conference from Brevard, N. C.

SOUTHERN VIRGINIA.

Rt. Rev A. Thomson, D. D., Bishop.

Mrs. Anne Fitchett Nottingham died in Eastville, Va., September 9, 1930. She was the widow of William Uphur Nottingham, and her only child, Mrs. Susie U. Carpenter, also preceded her by five years.

Mrs. Nottingham was the daughter of Judge William Fitchett and Mrs. Susan Nottingham Fitchett and had lived in Eastville all her life. She was a woman well versed in history and given to many good works.

The funeral took place in Christ Church, Eastville, September 11, 1930, and was conducted by Rev. E. W. Cowling, rector.

Six nephews acted as pall-bearers, and among many sorrowing friends she was laid away in the yard around the church, by the side of her husband and daughter, in the confidence of a certain faith.

E. C.

Bishop Tucker Memorial Church.

At a recent meeting of the vestry of Galilee Church, Virginia Beach, Va., in the Diocese of Southern Virginia, it was unanimously voted to surname the church "The Bishop Tucker Memorial".

Bishop Tucker, inaugurated the first services in his summer cottage on the boardwalk.

Later a small building was erected called Galilee Church. The church was served by visiting clergy in its earlier days. Later the Rev. Edward Miner, at that time assistant at St. Luke's Church, Norfolk, was in charge. He was followed by the Rev. John F. Milbank, D. D., and the Rev. Thomas Ridout, now rector of St. Andrew's Church, Mount Holly, N. J. The present rector is the Rev. Reginald W. Eastman, who became rector January 1, 1930.

Tne first church building proved inadequate for the summer congregation, which increased with the growth of the Beach, and a new church was erected, build of brick and patterned after the type, commonly known as the "English Country Church". This work was completed in 1926.

A tablet was placed on the wall of the church that year, which reads as follows: "This Building is Erected in Loving Recognition of the Service and Godly Leadership of Our Beloved Bishop, the Rt. Rev. Beverly Dandridge Tucker, D. D., LL. D., 1926."

The church is nearly half paid for and the rector is endeavoring to raise the $12,000 due by soliciting outside aid, so that the church may be consecrated in the near future.

Bishop Tucker always took a keen interest in Galilee Church and its services, and in a very particular sense was the father in God of that small part of his Diocese.

R. W. E.

VIRGINIA.

Rt. Rev. H. St. George Tucker, Bisho:

The fall meeting of the Piedmont Convocation will be held in St. Paul's Church, Alexandria, Tuesday and Wednesday, September 30-October 1.

W. Francis Allison,
Secretary of Piedmont Convocation.

Reopening of St. George's, Clarendon.

There was a congregation filling the edifice to overflowing at St. George's Church, Clarendon, the Rev. Henry J. Miller, rector, on Sunday, September 6. The occasion was the reopening of the church after extensive improvements had been made. These included an extension of the chancel, redecorating the whole interior of the church from a golden oak to a dark walnut shade with light buff walls. New carpeting for the chancel and aisles, a new mulberry velour dossal curtain forming a fit background for the white marble altar. Eight Kaylite fixtures finished in bronze replaced the old brass chandeliers and a fine lantern also finished in bronze was placed in the vestibule. The lighting in the chancel was changed to the esmi-indirect system.

Two chancel chairs and the pulpit which had served in Old Pohick Church from approximately 1875 to 1906, were presented to St. George's Church by the rector and vestry of Pohick.

Two memorials were placed and dedicated. A beautiful silk American flag was presented to the Glory of God and in loving memory of his father, Wells Goodhue, by Lieutenant-Commander W. Eldredge Goodhue. Two sanctuary lights were a memorial to the Rev. J. H. F. Dieckman, D. D., by his grandson, the rector.

Morning Prayer was read by the Rev. Robert Allan Castleman, rector of Falls Church, Fairfax Parish. St. George's Church is the daughter of this historic church. The Rev. Clarence A. Langston, rector of Pohick Church, Truro Parish, preached the sermon. The vestry of Pohick Church was well represented at this service. The Rev. Dr. Samuel A. Wallis, who often ministered to St. George's Church while it was still a mission chapel and who was rector of Pohick Church, while the pulpit was in use in that historic edifice, read the Absolution and pronounced the Benediction.

It was a memorable service of genuine inspiration and uplift and the Parish of St. George's praises God for His kindness and His guidance.

G. M. B.

PENNSYLVANIA.

Rt. Rev. Thomas J. Garland, D. D., Bishop.
Rt. Rev. Francis M. Taitt, S. T. D., Coadjutor.

Rev. Chauncey Snowden Accepts Call to St. Paul's, Overbrook.

The Rev. Chauncey Edgar Snowden, head of the Field Department of the National Council, will succeed the Rev. Dr. Joseph Fort Newton, as rector of St. Paul's Church, Overbrook, on November 1, on which date Dr. Newton assumes his duties as co-rector of St. James' Church, Philadelphia.

Announcement of Mr. Snowden's acceptance of the call to St. Paul's was made Sunday, September 7, to the congregation at the morning service by Dr. Newton on behalf of the vestry.

Mr. Snowden is not a stranger to Philadelphia, and he has been a speaker at a number of diocesan gatherings.

He is a native of Canada and was educated at Toronto University and Wycliffe College. In 1916 he accepted the rectorship of Christ Church, Tyler, Texas, where he remained until 1919, when he became rector of the Church of the Incarnation at Dallas, Texas. It was while at the Dallas parish that Presiding Bishop Anderson drafted him for the direction and leadership of the National Field Department. While in the Diocese of Dallas he was twice elected a Deputy to the General Convention.

The two hundred and sixteenth anniversary of St. David's Church, Radnor, was celebrated Sunday morning, September 7, by the congregation with special services. The Rev. Dr. Croswell McBee, the rector, preached.

Morning service in the Church of St. Luke and the Epiphany, Philadelphia, with the full chorus choir, was resumed Sunday morning. The Rev. Dr. David McConnell Steele, the rector, who had just returned from Europe, preached.

Oregon State Sunday was celebrated in the Washington Memorial Chapel, Valley Forge, Sunday afternoon, with services conducted by the Rev. Dr. W. Herbert Burk, the rector. The Oregon State Society of the Daughters of the American Revolution sponsored the services.

St. Stephen's Church, Philadelphia, which has been undergoing extensive repairs, will be reopened September 21. The Rev. Dr. Carl E. Grammer, rector, will return to the parish about September 15.

The Rev. Carl I. Shoemaker, rector of the Church of the Annunciation, Philadelphia, has tendered his resignation to take effect October 31.

With the summer vacation season at an end, rectors and congregations have returned to their full schedule in most of the Philadelphia parishes.

Monday morning also saw the resumption of the regular weekly meetings of the Clerical Brotherhood.

St. Mark's Church, Frankford, receives $500 for its endowment fund by the will of Mrs. Sarah Jane Griffin, late of 4915 Duffield Street, a widow.

Funeral services for D. Owen Brooke, who died Sunday, September 7, at his home, Clingan, Birdsboro, were held Wednesday, at his home, and at Christ Church, Upper Merion.

Mr. Brooke was treasurer of Old Swede's Church, near Norristown, and formerly secretary and treasurer of the Birdsboro Steel Foundry. He retired six years ago, because of failing health.

Miss Annie V. Spooner, who died July 7, at the Mayfair House, Germantown, devised $500 to Holy Trinity Memorial Chapel, Philadelphia.

The last of the summer outdoor services, sponsored by the Church of St. Luke and the Epiphany, Philadelphia, at the Church Farm in Broomall, Pa., was held Sunday afternoon, September 14.

More than one thousand invitations had been sent to parishioners and friends by the Rev. Dr. David M. Steele, rector, to attend the services, which commemorated the tenth anniversary of the Church Farmer's institution.

A choir of forty members of the parish church furnished the music. Dr. Steele, who was married in June and has spent the summer abroad, addressed the meeting on observations made while touring France, Italy, Germany and Switzerland.

The Episcopal Hospital and the Children's Homeopathic Hospital, Philadelphia, are to share in the residuary estate of Mrs. Christiana Noelsch, who died August 19, at her home in Germantown. Her specific charitable bequests include $500 each to Zion Episcopal Church and Salem Zion Reformed Church and $100 to Lankenau Hospital.

R. R. W.

WASHINGTON.

Rt. Rev. James E. Freeman, D. D., Bishop

Dr. George Fiske Dudley, rector of St. Stephen's Church, is a member of the Board of Trustees of the Columbia Bible Training School, which is non-sectarian, and which will have its fourth annual opening on September 22. The school will have twelve distinct departments with fifty-two courses of instruction, most of which relate to the study of the Bible.

"An Appeal from the Bishops at Lambeth" was the subject of a sermon by Dr. C. Ernest Smith, rector of St. Thomas' Church on Sunday morning, September 14. It is announced that work on the Memorial Chapel of St. Thomas' Parish wil lbe finished before October 31, and that the Chapel will be consecrated on All Saints' Day.

A very beautiful processional cross, the gift of Madame Sophie de Meisner in memory of her mother and sister, was used for the first time at Christ Church, Georgetown, on Sunday morning, September 14. The processional hymn used was "Onward, Christian Soldiers," and a memorial anthem was sung by the choir at the offertory. The rector, the Rev. John Temple, made a short announcement concerning the gift.

National and local committees of the World Alliance for International Friendship through the Churches held a meeting at the Willard Hotel on Saturday, September 13, at 3:30 o'clock, when the theme of international goodwill was discussed by prominent religious leaders. Arrangements for the annual Congress of the World Alliance to be held in Washington, November 10, 11 and 12, were also made. The Rt. Rev. James E. Freeman, D. D., is a member of the local committee, cooperating with this as with all national or international worthy movements, of which he is a member. Several laymen of the Episcopal Church are serving on this work also.

M. M. W.

GEORGIA.

Rt. Rev. F. F. Reese, D. D., Bishop.

Diocesan Camp for Colored.

The first Diocesan Camp in the Province of Sewanee for young colored people was that of the Diocese of Georgia held in the dormitory of the old St. Athanasius' school building, Brunswick, Georgia, August 8-10. The camp was named for the late Deacon, Godfrey R. Jackson, who devoted the whole of his long life to work among his own race. Thirty-four boys and girls from throughout the diocese attended the camp. The Ven. J. Henry Brown, Vicar of St. Augustine's Church, Savannah, and Archdeacon for Colored Work in the diocese, and the Rev. J. Clyde Perry, rector of St. Athanasius' Church, Brunswick, were the directors.

Every one was most enthusiastic about the camp, which was financed this year largely by St. Athanasius' Parish, assisted by the Woman's Auxiliary and the Men's League. However, next year it is planned to ask the Executive Council for a camp fund and already members of the camp have promised to save their pennies from now until next spring to help swell the amount that the Woman's Auxiliary and the Men's League will be asked to give, so Camp Godfrey R. Jackson seems to be assured as a permanent asset in advancing the practice of Christian living in the lives of the young colored people in the Diocese of Georgia.

J. St.C. M.

MARYLAND.

Rt. Rev. E. T. Helfenstein, D. D., Bishop

Changes in Maryland's Clerical Family.

During the past summer Maryland had several changes in her clerical family.

The Rev. Robert Kell resigned the rectorship of the Church of the Epiphany, Govans, and retired. The Rev. Francis Daley, graduate of the University of the South, and ordained deacon last spring, has taken charge.

The Rev. Thomas H. Yardley resigned from St. Timothy's Church, Catonsville. The Rev. William W. Shearer, from the Diocese of Washington, took up his duties as rector of this church, on September 1.

The Rev. Harold F. Hohly, formerly rector of All Saints' Church, Portsmouth, Ohio, has been appointed assistant at Grace and St. Peter's Church, Baltimore, as of July 1.

The Rev. Westwell Greenwood, deacon, has become assistant at Christ Church.

The Rev. Carroll M. Bates, formerly on the staff of Mt. Calvary Church, Baltimore, has been called to the Church of the Holy Cross, Baltimore.

The Rev. Robert Bull, Jr., graduate of the Virginia Theological Seminary, and ordained deacon in the spring, has charge of Christ Church, Port Republic, and St. Paul's Church, Prince Frederick, Calvert county.

The Rev. Charles Bayard Traill, graduate of Princeton Theological Seminary, and ordained deacon last spring, has had charge of St. Matthew's Church, Oakland, for the summer.

St. Barnabas' Church, Sykesville, has been under the care of the Rev. Francis D. Daley all summer. Since Mr. Daley takes up his duties now in the Church of the Epiphany, Govans, the congregation at Sykesville will be under Mr. C. Randolph Mengers, a senior at the Virginia Theological Seminary.

The Rev. Leon P. F. Vauthier has resigned as rector of Severn Parish.

N. E. P.

LEXINGTON.

Rt. Rev. H. P. Almon Abbott, D. D., Bishop.

St. Philip's Church, Harrodsburg, Ky., an exquisite example of English Gothic architecture, erected by the First Bishop of Kentucky, is being restored within and without at a cost of some two thousand dollars. The expense of renovation is being met by the offerings of the people and from the Bishop's Discretionary Fund.

The roof and tower of **Christ Church**, Richmond, Ky., met wth disaster in a recent electrical storm. Some seven hundred dollars is being expended in restoration. The interior of the church is, also, being redecorated.

Work has been begun on **Christ Church**, Harlan, Ky. This new edifice will cost in the neighborhood of sixteen thousand dollars. The total cost of erection is being met by the congregation of Christ Church mission, under the leadership of the Rev. Thomas L. Settle, priest-in-charge.

Grace and St. Peter's Mission at Irvine-Ravenna, has secured a building for church purposes. On August 20, the Bishop of the diocese celebrated the Holy Communion for the first time in this rented house. Grace and St. Peter's Mission is applying for admission as an organized mission at the next meeting of the diocesan convention. The mission is named after the charge which Bishop Abbott held for many years in Baltimore, Md.

The Mission at Pikeville, heretofore dependent upon the hospitality of the buildings of other church communions for the holding of its services, has secured temporary quarters in an advantageous private residence. The number of Episcopalians is systematically increasing under the ministry of the Rev. Gerald Catlin, General Missionary of the diocese, resident in Pikeville.

St. Margaret's Mission, Jenkins, Ky., has made remarkable progress during the summer months under the care of Mr. Reginald Williams, Lay Reader-in-Charge. The church itself has been

(Continued on page 22.)

Family Department

SEPTEMBER.

1. Monday.
7. Twelfth Sunday after Trinity.
14. Thirteenth Sunday after Trinity.
17, 19, 20. Ember Days.
21. S. Matthew. Fourteenth Sunday after Trinity.
28. Fifteenth Sunday after Trinity.
29. Monday. S. Michael and All Angels.
30. Tuesday.

COLLECT FOR FIFTEENTH SUNDAY AFTER TRINITY.

Keep, we beseech Thee, O Lord, Thy Church with Thy perpetual mercy; and because the frailty of man without Thee cannot but fail, keep us ever by Thy help from all things hurtful, and lead us to all things profitable to our salvation; through Jesus Christ our Lord. Amen.

ST. MICHAEL AND ALL ANGELS.

O everlasting God, Who hast ordained and constituted the services of angels and men in a wonderful order; Mercifully grant that, as Thy holy angels always do Thee service in heaven, so, by Thy appointment, they may succour and defend us on earth; through Jesus Christ our Lord. Amen.

For the Southern Churchman.

SCATTER LOVE ABROAD EVERYWHERE.

Archdeacon Juan McCarthy.

Why hoardest thou thy sympathy and love
In the hidden coverts of a selfish heart?
Learn from the sun that brightly shines above,
On every hand true gladness to impart.

Souls now are yearning for a kindly word,
That would encourage them along life's way.
Sing then the chant that sings the sweet song-bird,
And make them happy from the dawn of day.

Why store away the pleasant looks and smiles,
When folks seek joy to cheer them in their need?
Thousands are tired from walking many miles,
Their saddened glance makes every true heart bleed.

Life is too short to live for self alone,
Better our joys to lovingly impart
To others, and all gloominess dethrone;
We too can in their happiness take part.

Take from thy treasure house thine hoarded love,
And the caresses thou hast long withheld
From thy beloved ones, who around thee move.
Break now greed's spell by which thou hast been held.

Let each begin this holy task today,
To ne'er an opportunity let pass
Of blessing those we meet along life's way,
In doing good all records to surpass.

Then, what a harvest glorious will await
The earnest lover of the human race!
Those who've been helped, in heaven will relate
How they were cheered by some kind acts of grace.

Songs of the Bell.

"Think when the bells do chime, 'tis angels' music." Yes, so one has often thought, leaning from some jasmine-wreathed casement in the Old Country village. When a peal of bells is first installed in some town or village church, when one hears it for the first time, it is an association full of significance; a dream comes true when "the air breaks into a mist with bells", in the dewy fragrance of Easter dawn perhaps, or in the golden twilight at All Hallows, or in the silver white of Christmas; and if the moon is present to add her magic touch, the chilly prose of every day is touched into a haunting romance.

The whole of civilized life is set to bell music in some way. Bells are useful, even prosaic, as well as romantic. Think of the rising bell, the dinner bell, the school bell, the fire bell, the ship's bell for change of watch—

"And where the sea fogs lap and cling
And warning each to each,
The sheep bells and the ship bells ring
Along the hidden beach."

The fairy melody of cow bells in Swiss pastures, the merry jingle of sleigh bells on Canadian roads, now alas! entered the limbo of those lost joys whose sacrifice progress has demanded.

Bells have been universally used for summons and alarms; perhaps this is why the Turks forbid their use in captured Constantinople. They have played their part in many a past event, sometimes a sinister part, as when they sounded the Sicilian Vespers or the St. Bartholomew. For Nelson and Trafalgar the bells of Chester rang alternately a solemn toll and a joyful peal.

The ringing of changes on a peal of bells creates an effect of mysterious beauty, for this complicated science yields enchanting results. On a recent visit to York it was a most memorable experience to hear the ringing of changes on the Minster bells, while at Winchester a demonstration of bell ringing in the tower given by the verger —a remarkable man—was something not to be forgotten. The date of this type of bell ringing is uncertain, but in the Tudor play of Roister Doister the peal is rung by the parish clerk and four men, the Great Bell closing it.

Bells acquire a sort of personality and among famous ones are Patrick's Will, Jacqueline of Paris, the Strasburg Recall warning travelers of approaching storms, Great Peter of York, Big Ben of Westminister, Tom of Christ Church, Oxford. Many curious inscriptions are found upon them. A fairly usual one, suggestive of the varied powers and functions ascribed to bells, reads thus:

"Funera plango: Fulgura frango, Sabbata pango;
Excito lentos; Dissipo ventos; Paco cruentos."

Canon Liddon, paraphrasing as motto for one of St. Paul's bells, the text, "Woe is me if I preach not the gospel"! gave it a colloquial turn—"May I be cracked if I don't bring people to church." And in the Carillon of the Soldiers' Tower of the University of Toronto is a bell dearly cherished by some of the community, which bears the legend:

"Fifty-one men of Trinity:
Met 'agona stephanos."

Thus, ominous, solemn, sorrowful, merry, joyous, triumphant, bells clang, toll, peal chime their way through history and through literature. Ding dong bell! brought rescuers for Pussy in the well; the young lady of Banbury Cross had not only rings on her fingers but also bells on her toes; the bull pulled the bell for Cock Robin, his rhymester most skilfully suggesting the full round notes of the toiling. The fool was distinguished by cap and bells; the sinner was cursed with bell, book and candle; bells called Dick Whittington back to fame and fortune; while the last improbability was for "wits to take lodgings in the sound of Bow". And Bow suggests Oranges and Lemons and the bells of London Town in days when lovely ladies went wandering down the strand,

"To look for pearls in oyster shells,
And listen to St. Martin's bells."

There was the Inchape bell by which the Abbot of Aberbrothock gave merciful warning to sailors. "Necromancers on the everlasting towers" bid us at

"Dawn of high day, wan visitings of light,
Out of the haunting moon, came to the bells";

and a lover of the little brothers of man cries out in anger at their miseries:

" 'Twould ring the bells of heaven
The wildest peal in years,
If parson and people together
Knelt down in angry prayers
For tamed and shabby tigers,
And dancing dogs and bears."

Bells are ringing in the fancies of Hans Anderson, who tell of the bell that sent the king's son and peasant's son alike on the quest of its magic music. By the different ways they went, daring unnumbered hardships and adventures, and at last from opposite points they met

"In the vast church of nature and poetry, and from above sounded the invisible holy bell, while the spirits of the blest hovered above, dancing to the music with a universal Hallelujah."

This is why men long for a bell in the wilderness; why we so often send a bell to some small mission church. The bell carries memories of a happy past and the incense of countless prayers and thanksgivings; it brings God's summons to His presence; and as its tones are able to triumph over the harsh din of city streets, so they are able to steal across wide spaces of solitude with the message of the divine mysteries, the divine love, the divine fellowship.

"Still swang the clappers to and fro,
When in the far spread fields below,
I saw a ploughman with his team
Lift to the bells and fix on them
His distant eyes, as if he would
Drink in the utmost that he could . . .
Yet, yet it seemed from star to star
Welling how near, now faint and far,
Those echoing bells rang on in dream,
And stillness made even lovelier seem."

In one of the versions of the Holy Grail we learn how

"King Arthur at the Castle of Souls
seeth from the windows beyond the

bridge a great procession of folk; he that came before all clad in white bare a great cross; the more part came singing with sweet voice and bare candles burning, and behind carried a bell with a clapper."

They were coming to sing before the Holy Grail, and at the chapel they smote a bell at the altar and began the service. Then they told how men had come from the Land of Promise, bringing three bells, one for the Saviour, one for His sweet mother, one for the saints:

"And I have brought one by the commandment of God Who willeth that it should be the pattern of all that shall be fashioned in the realm of this island where never afore time hath been none. And the king commanded that bells be cast throughout the land after the fashion of the one he had brought and that each church should have one according to the means thereof."

Sir Percival, too, after his great fight at sea, coming nigh land, saw a town on a hill—

"And four that sounded bells at the four corners of the town right sweetly, and they that sounded were clad in white garments."

Bells have many purposes. The curfew says lights out; the passing bell bids prayer for the dying; the Angelus rings the memorial of the Incarnation; the Sanctus bell announces the supreme moment of the Holy Eucharist. Donald Maxwell, the artist, writing from the Mendips, recalls how Joseph of Arimathaea brought the Holy Graill to England and planted the Christmas thorn at Glastonbury; then after the tradition beloved in that West country, how the boy Jesus came once with Joseph on an early journey to the tin mines of the Southwest, "For Joseph was a tin-man". An old Free Church elder in whose house the artist lodged, in reference to this tradition, said that he himself had preached in the local chapel on the words—"If Christ came to Priddy—"for that was the name of the village, and he added wistfully, "I wish it might be so and that He still came." And then

"As he and I were about to part at the cross roads on the hill, the sound of bells came floating on the wind. It rang three times. I removed my hat until again it rang three times. 'Tell me,' he said, 'why do they ring that bell? I often hear it. What is it for?' and I replied, 'That is the Church's way of telling us that Christ still comes to Priddy'."

And even now I hear the bells ringing out, solemnly yet joyfully; they are ringing out and ringing in the life of another year. And as they peal forth, first in farewell, then in welcome; as they ring out the old and ring in the new, they call us to remembrance and to hope; for at the very turn of the year, when we seem so much to need it, they call us to remember the years of the right hand of the Most Highest; and they bid us know that "God is never tired of our fresh beginnings."—Jesmond Dene in Canadian Churchman.

Spiritual Dynamics.

Jesus is more than a person to be intellectually conceived and ethically followed. He is pre-eminently a spiritual seer. He cannot be adequately understood except in the realm of spiritual motivation. His teachings as to God, as to man, as to the world and as to destiny—four great and absorbing interests of the human mind and heart—are dynamic. When he teaches that God is Father, loving Father, of all men and women and children everywhere, and that these spiritual children of his are brothers, one to another, with all that is implied in the proper relationships of brothers and sisters of such a Father, a spiritual dynamic for conduct is injected into the mind and heart of those who accept his teachings that cannot be satisfied until the whole world is brought not only to understand these teachings, but to practice them as well. When he teaches that the world is not a force or power, hostile and antagonistic to the higher spiritual interests of life, but of such value that God Himself loved it, as the arena wherein is to be eventually realized the kingdom of heaven, the real democracy of God, there arises in the heart of man the determination to make this world a place fit for this high purpose. And when Jesus further teaches that the destiny of man is to be an endless growth in spiritual concept and power, untrammeled by physical limitations, to be realized in spiritual life begun on earth, never ending and with infinite challenges to progress, there is likewise born in the heart of the sincere adherent of His teachings the decision to live during this present experience a life that is thoroughly consistent with this eternal program. Our educational system will fail in its privilege in interpreting Jesus to our present-day students if it fails at any point to give youth the tremendous dynamics inherent in this spiritual motivation.—Dr. W. A. Harper in Herald of Gospel Liberty.

CHRIST, THE MERCIFUL.

O Christ who holds the open gate,
O Christ who drives the furrow straight,
O Christ, the plough, O Christ, the laughter,
Of holy white birds flying after,
Lo, all heart's field red and torn,
And Thou wilt bring the young green corn,
The young green corn divinely springing,
The young green corn forever singing;
And when the field is fresh and fair
Thy blessed feet shall glitter there.
And we will walk the weeded field,
And tell the golden harvest's yield,
The corn that makes the holy bread
By which the soul of man is fed,
The holy bread, the food unpriced,
Thy everlasting mercy, Christ.
—From "The Everlasting Mercy", by John Masefield, England's Poet Laureate.

Team Work.

Mr. Rudyard Kipling had in his story, The Ship That Found Herself, a fine description of the first voyage of a newly-built cargo boat—one of the best of her kind. She sails, loaded with cargo, from Liverpool to New York. Every part of her has been built for service, from the iron frames to the high pressure cylinders, and with her new paint, her red funnel and the house flag flying, she looks very fine indeed. But, as the skipper said at the outset, "It takes more than a christenin' to mak' a ship. She's just irons and rivets and plates put into the form of a ship. She has to find herself yet."

It is when they are out at sea in the gale that the voices of the ship are heard. Each part is full of its own importance, and all resent the onset of the storm and blame the others. The thousands of little rivets appear to come in for most of the censure. They are holding the plates together, and everything seems to be pulling a different way, and each plate calls on them to be eased a little. "No rivet forged can stand this strain," chattered the rivets. "No one rivet was ever meant to. Share it among you," said the steam, who had been to sea before, and knew something of the business. "The others can have my share. I am going to pull out," says one of them. "If you go, others will follow," said the steam. And the rivet settles down once more firmly in its place.

In the end it is in the storm that each part finds its own particular piece of work, and responds to it. They discover, too, that they have been built to help each other, and that what they most resented in the other parts is in reality a source of strength to them. When they reach the end of the journey and have learned that lesson of cooperation, the several argumentative voices are silent, and a new voice—the voice of the ship—is heard. The ship has found herself.—By Way of Illustration.

Give Young People "Square" Ideals.

Peculiarly necessary is it in this wealth-worshipping age to hold before our young people the true ideal. The world of business and fashion is perpetually accenting money, money, money, as the prime object of pursuit and the true measure to success in life. To break the spell of these unworthy aims and examples we must introduce our young people to those noble spirits who valued money solely as a means of service and who sought it, or turned their backs on it, according as it would increase or diminish their power of doing good. Of such men and women missionary records are full.

There was that medical missionary in Persia who refused a palace and a princely income as personal physician to the Shah, saying: "I came to Persia to relieve the distresses of the poor in the name of Jesus." There was that educator in China who declined the high-salaried presidency of an imperial university, giving as his reason: "I want to translate the Bible to preach the gospel and to train up Christian ministers." "Well, John," said a young man to a collegemate whom he had not seen for many years, "are you making lots of money?" "No," replied the other, a social worker in a large city, "I'm not in that line, but I'm making history in my community."

What finer thing could a teacher do toward giving his boys and girls the true ideal of life than by acquainting them with young William Borden, wealthy in this world's goods, but wealthier far in the Spirit of Christlike service at home and abroad; or with John Coleridge Patterson, who left a home of affluence to give his life with joy to the uplift of the South Sea Islanders and to die a martyr that they might live; or with young Keith Falconer, brilliant in intellect and scholarship, son of a peer, rich, one of Britain's greatest athletes, Cambridge University Reader in Arabic, who laid all his gifts at the Master's feet and after a noble service at home went joyfully forth to be the pioneer missionary to Arabia.—From The Desire of All Nations, by Egbert W. Smith.

"We are in a period in which religion is making conquest of ever-widening areas of life. Men are beginning to see the ethical implications of their Christian faith. They must be led to see that humanity is more important than either property or institutions; that racial and political animosities are utterly destructive of brotherhood, and that there is no hope of any sort of security in the world unless we can learn to trust each other and to live at peace with each other."—James A. Crain.

For the Young People

AS OF OLD.

Once, along that rugged shore,
He who all our sorrows bore,
Journeyed oft with weary feet,
Through the storm of burning heat,
Healing all who came in faith,
Calling back the life from death.
King of kings from heaven was He,
Though so poor by Galilee.

Still, in loving tenderness,
Doth the Master wait to bless;
Still His touch upon the soul
Bringeth balm and maketh whole;
Still He comforts mourning hearts,
Life and joy and peace imparts;
Still the sinner's friend is He,
As of old by Galilee.

Mrs. Warm Them Up.

This good lady—we do not call her name out in the meeting, was one of the seven who had gone to live in "sods" in the earlier day in Nebraska. She had come from a very spiritual church and Sunday school back in New England. Now they were on the sod and amidst the sunflowers. There was no church within the range of any vehicle that they owned. One day, after talking it over with the other six women, this Mrs. Warm Them Up said right out: "Just leave it to me and I'll warm them up. I'll get them started if we can just get a meetin' place." After thinking it all over for a while no place was available. This good woman, who was the born leader of the little neighborhood, said: "Well, for the first meetin' let us meet in my parlor." Her parlor was a large front room of three that were built of long, heavy sods. The total house in which Mrs. Warm Them Up and her six husky children and husband lived was in length 48 feet by 20 feet wide. One big room, the south one, was the kitchen and dining room, the middle one the sleeping room, where with the aid of curtains the whole family lived. And the third was the north room. In it there was no fire, nor any stove. But it was the parlor. Its floor was of splendid dry grasses that had been cut and cured the summer before and over that was drawn an old, large home-made rag carpet. The room was tidy, snug and cozy, but without fire. Of course now it was summer and they could meet a few Sundays without fire. The parlor had the "big window". It was a window 40 inches by 32. It was a "big window". The other rooms had but small panes of glass in them. These panes had no frames about them. Notches had been chopped into the inner part of the wall sods and the panes fitted in and held to place by strong wooden pins driven into the sods and slanting so as to press against the panes. But this big window had been Mrs. Warm Them Up's pride. It had been carried clear from New England, wrapped in a large feather bed. She knew before they came to Nebraska that she would have to live a long time in a sod house. But she did not exactly think of giving up her best room for a Sunday school. But somewhere in the New Testament she had read of "the church in thy house". She rather liked the adventure.

During the first meeting hour of the life of the newly organized Sunday school, Mrs. Warm Them Up doing most of the talking and consequently most of the teaching, was thinking all the time about how they could warm this room when winter came, for certainly she could not permit as good a thing as a new Sunday school to cease.

"I'll warm it up," she said to the other women, and she did. October came, and a nice big comfy home-made sheet-iron heater. Her good husband had found where an old sawmill had been abandoned on a little wooded creek some thirty miles away, and being a good man and handy, he had hammered together a large stove for the parlor. He had driven another thirty miles and had paid a dollar each for four joints of stove pipe. This permitted the new pipe to extend above the roof of the sod house about a foot. Sod houses don't burn down. It was fine. Grasses, sunflower stalks, dried fibrous matter of every sort had been gathered for firewood. A few crops had been raised on the new land and now they could afford to burn just a little of the smaller corn and all the corn-cobs. The Sunday school was meeting at 2 in the afternoon. The weather was very cold. Mrs. Warm Them Up had been looking out the big window for the pupils, and she thought she saw them beating their weary way through the blowing snow some half a mile from her home. Seeing them, she said to her husband: "Seein' as how our children and I don't have to go out in the cold to attend Sunday school, I reckon it's my duty to warm them up when they do come." She did! Bless her old warm heart. Often through the cold, cold, dangerous winter she warmed them up. "Pore little uns," she would say, "just nearly froze, ain't ye?" as one after one of the little clumps would reach the school in her parlor. She always warmed them up, and when they started home their hearts were beating so warm that they really didn't feel the chill out of doors.

It was Christmas Eve. All the people for miles around were in the sod parlor. Forty-two in all, some wild cowboys who worked on a great ranch twenty miles away, were there, a few Indians, who had come to know Mrs. Warm Them Up and her family, were there. It was really a "funny-looking crowd". The weather had slipped clear "down the hatches", one of the "saddle boys" said. He meant that it was 40 below zero. "I'll get the song books and I'll play while you all sing," said Mrs. Warm Them Up, "and I'll warm ye up." Oh! what singing!

Midnight had come and yet nobody was sleepy except the very smallest, and all of them were stretched out on the friendly beds in the middle room of the big sod house. One of the cowboys came in from being out seeing about their cayuses and he said that a blizzard had started—"the snow was blowing a turrible gail"!

The four cayuses that the cowboys had ridden had been pressed into the little sod stable, and while their room was nowhere near sufficient and the horses were strange, he reported "there ain't any of 'em wants to start nothin" He meant that the horses had sensed the cold and that none kicked nor got uneasy. It was warm enough for all and they stood close together. "Now you all ain't nary one of you going home tonight. Yer goin' ter stay right here with us. This room's big enough fer all, and I'll warm ye up." And on went some more fire stuff. It didn't matter that there wasn't enough to last all winter. This was Christmas Eve. And it took a great deal of warmth inside to drive back the cold from the outside. But she did warm them up. The little band of warm-hearted folk lay down on the floor of the parlor and in the other rooms, for there were not even beds enough for all, while the good Mrs. Warm Them Up continued firing till break of day. One to appreciate this story must know how frail that fibre kindling was with which our good mother fired the big tin stove, but frail and flashy as it was, she made a good fire out of it. Today there is in that neighborhood, sixty years afterward, one of the finest communities that one could find anywhere. A little slab of marble rests where Mrs. Warm Them Up's "sod" was, and a church stands a few rods away, a church dedicated to this same ministry of warmth. God only knows when the radiance of this heat will subside. Whenever the writer gets into a hard place or sees any one in a difficult, well-nigh impossible situation, he turns intuitively toward the memories of the dear old sod dweller of long ago. Surely it is upon foundation such as this that all our building of religion stands. "I'll warm them up!"—Marvin M. Walters in Presbyterian Banner.

Rover, a True Story.

It was Sunday afternoon and Mother and Daddy Jones were sitting on the cool veranda while the children, Tom, Ruth and Jack, frolicked under the trees of the front lawn with their little dog, "Bill".

"Seeing you children playing with your dog like that reminds me of the way my brother Edward and I used to play with our Shepherd dog, Rover," said daddy.

Tom and Jack were all attention, at once. "Daddy, tell us about Rover," begged Jack.

"Do, daddy," added Ruth. "Did he do any tricks? Was he smart?" The children crowded around daddy and waited for a story.

"Yes," said daddy, "I guess Rover was about as smart a dog as I ever saw. He was a wonderful watch dog. No one could come into our yard unless we let him in. Many a time my mother would put my baby sister on the front porch to sleep, because it would be cool out there, then she would call Rover and, pointing to the baby, would say, 'Rover, watch'." Rover would trot over to the baby's pallet and lie down beside her, and nobody, not even one of us, could go near that pallet until my mother came and said, 'Good dog, good Rover, go'!

"When Rover was set to watch anything he would die before he would leave it. I will tell you of one case when he nearly starved to death while on guard.

"One day Ed and I were pulling corn in a bottom just across a creek from the house. We left the wagon on a high place because the ground was soft. We would pull the corn and throw it into baskets and then carry the baskets to the wagon and empty them. We had laid our coats and our dinner basket under the wagon and left Rover to watch them. Rover lay down beside the lunch and there he stayed while we worked.

"We had the wagon about half full when we noticed a black cloud gathering. We were only two miles from the house, and we had to ford the creek to get there, but we thought we could get the wagon filled before the rain came. We were wrong. The clouds were moving faster than we thought and suddenly the rain burst upon us in such a flood we had to run. We didn't stop for the wagon and forgot

all about our lunch and coats, but jumped upon the mules, which were unhitched, and dashed for shelter.

"The rain poured all that day and night and all the next day. The creek became a raging flood, overflowing its banks and spreading over the bottoms. Rover didn't show up the first night nor the next day and we were beginning to worry about him. Another night and day passed. We began to fear that something had happened to him.

On the third morning my mother was looking out the window and saw something far away rapidly approaching the house, like a brown streak. 'Children,' she cried, isn't that Rover, yonder?'

"Ed and I rushed to the window, followed by my father. It was Rover, dripping wet. We gave a shout of joy and ran into the yard to meet him. To our surprise he dashed past us into the open door of the kitchen and made straight for his feeding pan. He snatched up a piece of corn bread and dashed out again with it in his mouth. Back to the creek he raced, like a streak. Ed and I looked at each other in dismay and then at father and mother, who were standing in the kitchen door.

"'Why, what did Rover mean?' asked Ed of father.

"'Did you boys leave him guarding anything?' asked father.

"'Yes, we did. We told him to watch our coats and our lunch," answered Ed.

"'Well,' said mother, 'you mark my words. There is where you will find him. He got so hungry he just had to come for something to eat, but I tell you, you will find him at the wagon now.'

"It was the fifth day after the rain before we could get to Rover. Mother and father were so anxious about him that they went with us. Sure enough, there he lay, outstretched beside the soaked lunches and coats, for the rain had certainly soaked them. He was so hungry he looked right gaunt, and it was all mother, Ed and I could do to keep from crying when we looked at him. We petted him and praised him, but do you know, even then, he wouldn't leave that lunch basket and coat until we said, 'Good old Rover, go'!"

Daddy paused and there was a far-away look in his eyes. He was seeing two little overall clad country boys kneeling beside a faithful Shepherd.

The children looked at him wonderingly and did not speak.

"Yes," concluded daddy, "I guess Rover was about the smartest dog I ever saw outside a trained animal show."—Alabama Christian Advocate.

For the Southern Churchman.

LIFE.

Maude F. Mumma.

Life is like the golden stairs,
Each step leading, unawares,
Into fields of new decision,
Giving us a clearer vision.

O that we could climb those stairs,
Each one mounted with our prayers;
That we might closer walk with Thee,
Until we reach Eternity.

At bottom there is no problem of statecraft or of every-day human relations that is not a moral problem whose solution is only to be found in bold obedience to the Christian law of love. Rev. R. J. Campbell.

The Little Taper Did It.

One night a man took a little taper out of a drawer, lighted it, and began to ascend a long, winding stair.

"Where are you going?" said the taper.

"Away up high," said the man; "higher than the top of the house where we sleep.

"And what are you going to do there?" said the taper.

"I am going to show the ships at sea where the harbor is," said the man.

"Alas! no ship at sea could ever see my light," said the taper; "it's so very small."

"If your light is small," said the man, "keep it burning bright, and leave the rest to me."

When the man got up to the top of the lighthouse he took the little taper, and with it lighted the great lamps that stood ready here with polished reflectors behind them.

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"Oh," said the taper, "if I had not kept my light burning, the big lamps would not have been lighted when you came up here. I'm so glad I kept my light burning."

The lightkeeper smiled, and all he said was: "Little tapers never know when they are going to be needed. That is why they must keep their lights bright and be ready to help when called upon."—Sunshine.

The Road of the Loving Heart.

He was a man with a great, keen mind, but with a weak, puny body. He could write wonderful things, but many of the hours that he desired to use in writing he had to spend in bed. From childhood he had been an invalid.

At last he determined to seek out a place where he could be as well as possible, and to make there a home for himself. He traveled from one country to another in search of that place, and finally came to the Island of Samoa, miles and miles from his friends, and from what most people would think were necessities for comfort. Here he bought an estate and built for himself a home that was comfortable and open to the warm air of the island.

He longed to get to know the people, but they were suspicious of strangers, and hesitated to let him come into their lives. He tried the law of kindliness, meantime, and soon they began to see that he was a good friend to have. They found that he was wise in his counsel; they began coming to him to settle their disputes, especially those between tribes. After a time there were less wars in Samoa, and the chiefs realized that it was because of their new friend, so they called him to a council fire. All was quiet for a time. Then one chief said, "You have helped us in our life as a people. We do not want to call you by a foreign name. We want you to have a Samoan name, for you have come to live among us and to help us. We shall call you 'Tusitala,

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brother'." This was a great honor, and one that made him very happy. So, from that day on, he was known as Tusitala, and the people tried to show him their love and appreciation.

Now in the dungeons of Samoa there were some men who had been put there for life—men who had been rebels against the government.

Tusitala was sorry for them. He knew what it would mean to him to be shut away from the air and the sunshine. He wanted to be a friend to those men; also, so he visited them, although he knew that the air of the dungeon was not good for his own health. He carried them fruit and flowers. He read to them from a book that he loved—the Bible. He told them of their families, and he tried in every way that he knew to obtain their release. The government was afraid of them. They said, "We have peace now, but if those men were released, we should have trouble again. They are better where they are."

"You are different from what you used to be: you do not quarrel and fight," said Tusitala. "These men are different also. They will not cause trouble, for they have given me their word to live peaceably."

After a very long time he was able to obtain pardons for them, and then he watched them come out again into the sunshine. Some had been there for years and years; all were weak and pale from the confinement; all were eager to repay the kindness of their friend.

Now Tusitala had long wanted a road from his home to another nearby road. It was a very difficult one to build, for it lay through a jungle. These men knew that he wanted it, so, in spite of all their weakness and age, they soon came to his estate; they began to build that road. They dug deep into the mire; they brought stones from a nearby mountain for the foundation; they pounded them into fine stone and gravel. It was very hot, and their heads ached from exposure, but still they worked, incessantly, until they had finished building a wonderful road. At the beginning of this new road they set up a stone bearing the inscription:

"THE ROAD OF THE LOVING HEART.

"Remembering the great love for His Highness, Tusitala, and his loving care when we were in prison and sore distressed, we have prepared for him an enduring present, this road, which we have dug forever."

Tusitala did not live long to enjoy the fine road with its beautiful inscription, for the great Master called him. Then the chiefs begged his body. They carried it for burial to the top of a great mountain which he had loved. They mourned, as for a brother, and they said to each other, "The day was no longer than his kindness. Where shall we find another Tusitala? He was our brother."

If you go to any public library, you will find that one of the honored names in their list of authors is the name of this man—Robert Louis Stevenson. But if you go to Samoa, you will find his name written in the hearts of the people, not because he was a great author, but because he was a real friend. You can see there, today, the famous "Road of the Loving Heart".

"Fame dies, honors perish, but Loving Kindness is immortal."—Selected.

The Garden Clock.

Little Beth walked with her grandmother in the beautiful old-fashioned garden. It was vacation time, and little Beth was at grandmother's for all the long summer weeks.

"Oh, grandmother!" she exclaimed as she danced along the path. "How happy I am to have no school for ever and ever so long! I almost wish I was a flower in your garden, because they don't have to get up by clocks and go to school by clocks and take music lessons by clocks."

Grandmother laughed.

"My garden is a clock," she said, "and I can always tell the time by it. See, I will show you.

"Here are my morning glories twining around that old tree-stump. Every morning at just two o'clock the flowers begin to open, and by the time the sun has peeped up in the east and is shining again, every morning glory flower is wide awake and smiling at him.

"Here are my oyster plants. They come next. If you were in the garden early in the morning you would see them open.

"Next come gay dandelions in the grass border. Four-thirty finds them wide awake, waiting for the sun. Scarlet poppies wake at five, ready to welcome the bees and the butterflies, while my beautiful lilies open their petals at six.

"Marigolds wake at nine, and the tiny stars of Bethlehem at ten, while the passion flowers wake at two, just at the time the morning glories are curling up their petals tighter for their naps.

"Feverfews come at two, and the last of all the day flowers to awake are the little four o'clocks."

"Do any flowers come later?" asked Beth.

"The evening flowers," answered grandmother. "Pretty, pale moonflowers never open until the sun is safe in bed and the cool dark has come. And there is the evening primrose who wakes then, too, you know.

"So you see my garden flowers have to work by the clock after all, just as much as you do when school is open."

"And I suppose," said little Beth, thoughtfully, "that their resting-time is when they are tucked asleep under the snow. I shall think of them, grandmother, next winter when I am going by our clock, and I shall try to be as faithful to my clock as they are to theirs."—Abigail Prescott Torrey, in "The Sunbeam".

"True Beauty dwells in deep retreats
Whose veil is unremoved
Till heart with heart in concord beats
And the Lover is beloved."

—Wordsworth.

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Death

HARRISON: Died, August 29, 1930, at her home, in Denver, Colorado, JANET COLQUHOUN HARRISON, in the 77th year of her age. She was a native of Virginia and daughter of the Rev. Edward Withers, of that State. She is survived by her husband, William B. Harrison, and a granddaughter, Janet C. Edwards.

ISAAC PARKIN, Priest,

On Wednesday, September 10, the REVEREND ISAAC PARKIN, Priest-in-Charge of St. Peter's Mission, Coalgate, Oklahoma, and St. Andrews Mission, Lehigh, entered into Life Eternal.

The deceased clergyman was born in England in 1855. Coming to this country in mature age he served the Church as a lay reader in the Cheyenne Indian Mission field, at Whirlwind, Oklahoma, in 1909 and 1910. From 1910 to 1913 he rendered similar service in Coalgate and Lehigh. Ordained Deacon by Bishop Thurston in 1913 and Priest in 1922, he continued to serve these Missions until 1925 In 1925 and 1926 he was Rector of St. John the Baptist Church, Mount Carmel, Illinois. Returning to Coalgate and Lehigh, where he was greatly loved, in 1926, he had charge of these Missions until he died. The funeral in St. Peter's Church, Coalgate, was conducted by the Right Reverend Thomas Casady, D. D., Bishop of Oklahoma, on Thursday, September 11. The Church was crowded and there were more people assembled around the Church than could be accommodated within it. The stores of Coalgate were closed for the hours of the service. Interment was at Lehigh, Oklahoma.

BERNARD MANN.

In the death of BERNARD MANN the world has lost a public benefactor; friends a genial personlity; the legal profession a conscientious, able lawyer of spotless rectitude; the home a devoted husband and exemplary father; and the Church a consecrated, fruit-bearing witness, a peerless Bible teacher and a godly servant, a man greatly beloved

To know him was to be drawn to him, for there was not only the charm of a nature bountifully endowed with magnetic qualities, but there was that indefinable sweetness and winsomeness and power that comes from the completed personality through the infilling Spirit of God. They say it is not natural to be natural, and it was the supernatural transforming power of God in this consecrated life that drew with that irresistible attraction one has for the sunny naturalness of a child. His humanism reminds us of what Drummond said of Moody, namely "that he was the biggest human he had ever known". God blessed him not only with bigness of stature but with bigness of heart and with intellectual gifts of a high order and with a faith rooted and grounded in God's Word. A true child of God he was a man in whom there was no guile.

No bitter criticism ever escape his lips, he walked in love. So charitable and tender-hearted and trustful was he that the hobo and bum would find an easy mark for liberal support. He loved the poor, and in a quiet, unostentatious way he was constantly relieving their needs. But this was done not with cold aloofness but with a personal interest and a plea for the acceptance of Christ.

Few men have done more in personal work. He was ever on the alert to witness for Christ. Few men had such a grasp of the Gospel plan of salvation and could impart it with such clarity and with such gripping appeal. He made the Christian faith attractive. He was an indefatigable Bible student, with the result that he taught with a comprehensive knowledge, and with such thoroughness and clearness and the orderly logic of his legal mind, that he secured a vivid interest and inspired one to study for himself. We say it reverently, "His word was with power", for his convictions were such that truth came pulsating through his radiant personality with compelling appeal. Ministers, lawyers and untold laymen are indebted to him for the light of truth that came to them through his expositions of Scripture.

Carrying many burdens and bearing those of other people, yet he possessed a perennial sense of humor, and his great jovial nature made him the light of every company, and much sought after by his many friends. His faithful loyalty to his friends, in sickness and trouble especially stands out like an epic in these days of superficial insincerities. The community loved him. His name was synonymous with goodness.

An ardent believer in Christ's coming, he not only taught it but lived in the light of it. Such consistent witnessing to this forgotten truth has left an inspiring record, indelibly impressed on all who were privileged to know this hero of the faith. Like Enoch who witnessed in the days before the flood, his death in the early morn after family prayers, while sitting in his chair, seemed like a translation. He was not, for God took him

But for his modesty he might have taken a more prominent place in the Christian world For years he taught a Bible class of working men, who would follow him blind-folded anywhere It did seem at times as if his "sweetness was wasted on the desert air", but Bernard Mann lives in the hearts of many whose lives have been transformed by the light of truth that he brought to them His monument is not in impassive stone but in the lives of those who are continually passing on the blessing that he was to them. "He being dead yet speaketh."

For thirty-four years he was a vestryman of St John's Church and taught the Men's Bible Class He was truly a pillar to the congregation and an inspiring supporter of his pastor, to whom the warm hospitality of his Christian home was a God-send. Unless detained by sickness or absence from the city he was always at church and Sunday school on Sunday morning.

Not only St. John's Church, but the city of Petersburg and a wide circle of friends mourn the passing of this Christian gentleman, this princely big-hearted nobleman of God. It might be said of him as was said of the apostles "a servant of the Most High God who showed us the way of salvation".

A prince and a great man has gone to be with the Lord. Thank God for the coming Rapture, which seems more precious by the thought of meeting this beloved servant of God along with all the shining throng.

CHURCH INTELLIGENCE.

(Continued from page 15.)

painted inside and outside, and the congregation have met all their assessments. Mr. Williams, who is a postulant for Holy Orders, has entered into residence at DuBose Memorial School for two years. On leaving for college he was presented with a commendatory resolution signed by eighty persons, inclusive of all the members of the church in the community and people of other churches.

A United Service for Prayer for Rain was held recently in Christ Church Cathedral, Lexington, Ky., on call of of the Bishop several hundred persons were present, representing all Christian affiliations, and an address upon "The Procuring Power of Prayer" was delivered by the bishop. The intercessions of the faithful were abundantly answered, as a heavy and refreshing rain fell some twenty-four hours afterwards.

A Clinic for Mountain Children was held on August 20, at Sourwood Mountain. Some three hundred persons were examined and prescribed for by the physicians, the oculist and the dentists in charge. This is the second venture of the kind to be held in the diocese in the past thirteen months, and it gives promse of becoming a permanent institution.

On August 22 Bishop Abbott delivered an address on "Evolution" before the Lexington Optimist Club in the Lafayette Hotel. Bishop Abbott is to preach morning and afternoon, August 31, in the Cathedral of St. John the Divine, in New York City. In the morning, he is to preach to Labor, and in the afternoon to the Representatives of the British and French Bar Associations. This will be Bishop Abbott's third Sunday at the Cathedral this summer.

KENTUCKY.

Rt. Rev. C. E. Woodcock, D. D., Bishop

Despite the absence of a number of the Louisville clergy during the summer vacation period, regular services, almost without exception, have been maintained in the respective parishes, ensuring ready renewal of work as the busy season returns. The Bishop of the diocese is at home again after a month of active service in York Harbor, Maine. The Rev. H. S. Musson, with his family, is still abroad; also the Rev. John S.

Douglas, rector of St. Andrew's. During the absence of the latter, the Rev. G. Linn Ferguson, assistant, and priest-in-charge of Emmanuel Mission, has held both places, conducting three services each Sunday most acceptably, and efficiently. Summer sessions of Church schools have been sustained in several parishes with rare faithfulness on the part of pupils and teachers, considering the continued and severe heat. The Rev. H. Campbell Dixon, late diocesan executive secretary, has accepted a call to St. Stephen's Parish, Louisville, where, during several months of temporary charge, he has endeared himself to people and vestry. The parish is one of the most active and zealous in the city, and its present outlook is full of hope and encouragement. Mr. Dixon assumed his duties as rector September 1, and on September 28 will be duly installed through the Office of Institution, the Bishop officiating.

L. L. R.

SPRINGFIELD.

Rt. Rev. John C. White, Bishop

Annual Conference of Clergy and Laity.

The Rev. Franklin J. Clark, of the Church Missions House, is coming as the principal leader.

The Rev. Robert H. Atchison, Alton, Chairman of the Diocese Field Department, is arranging for the annual conferences of the Clergy and Laity to be held this month and October. One of these meetings was in Lincoln on September 23, another in Granite City on September 24, and the third at Centralia October 2.

The Young People's Society of the Diocese of Springfield is planning for its annual meeting to be held at Christ Church, Springfield, September 26 and 27. The Rev. Dr. George H. Thomas, of St. Paul's Church, Chicago, will be the principal speaker at the banquet on Friday night. Hospitality is being arranged for and a great meeting is assured.

The Rev. Thomas A. Dixon, one of Bishop White's deacons, has been spending the summer in Paris and Mattoon, Illinois, over on the eastern side of the diocese. On the first Sunday in September the Bishop confirmed a class of seven in Paris. Some very constructive work has been done during the summer time, and the Bishop is greatly cheered over the results.

The Rev. Paul C. Shuart has recently come to the diocese upon invitation of the Bishop, to take up the work laid down July 1, by the late Rev. Simeon H. Williams, at Carbondale, and the Missions in that Field. During the month Mr. Shuart has been in charge the people have responded splendidly to his leadership, and a fruitful and happy ministry seems to be assured.

The Rev. Robert Y. Whitehead is now in residence in Harrisburg, one of the thriving communities of the southern end of the diocese. He is also looking after the work at Metropolis, forty miles further south. Mr. Whitehead comes to Springfield from the Diocese of Colorado. He is already building up the Church's work in these two fields.

Next month the diocese is to be host to the meetings of the Province of the Middle West, of which the Rt. Rev. Campbell Gray, D. D., the Bishop of Northern Indiana, is President. Preparations are being made to house all the delegates and visitors at one of the hotels.

The Church Club of Springfield will sponsor a dinner to be held on the evening of October 15, at the St. Nicholas' Hotel, in honor of the Bishops, other clergy, and the lay delegates, as well as the women coming for the meeting of the Woman's Auxiliary.

St. John's Mission Church, Springfield, has at last been able to have its new pipe organ installed, and it will be heard for the first time on Sunday evening, September 14. St. John's is one of the splendid missions of the diocese, and has been for the last five years under the pastoral care of the Rev. Jerry Wallace, rector of Christ Church. The Church Club of the Diocese presented the Bishop with $500 at the Synod meeting in Centralia in May, to help the mission secure this much-needed addition to its plant.

OKLAHOMA.

Rt. Rev. Thomas Casady, S. T. D., Bishop

Oklahoma Clergy Conference.

A conference of the clergy of the District of Oklahoma will be held in St. Paul's Cathedral, Oklahoma City, on September 30, October 1 and 2. The program each day will begin with an early celebration of the Eucharist, and a Eucharistic Meditation, celebrant and speaker, the Rt. Rev. Thomas Casady, D. D., Bishop of Oklahoma.

Bishop Casady will be the leader of the first day's conference; Dr. W. S. Keller, of Cincinnati, will lead the second day's conference; and the Rev. Richard M. Trelease, rector of St. Paul's Church, Kansas City, Missouri, will lead the third days' conference. On the first and second evenings there will be group discussions of pastoral problems.

Archdeacon Appointed Chaplain.

The Ven. Leroy W. Doud, Archdeacon of Eastern Oklahoma, has been appointed chaplain of the 179th Infantry, Oklahoma National Guards, with the rank of captain.

J. M.

MASSACHUSETTS.

Rt. Rev. S. G. Babcock, D. D., Suffragan Bishop.

The Presiding Bishop has taken Order for the Ordination and Consecration of the Reverend Henry Knox Sherrill, D. D., Bishop-elect of the Diocese of Masschusetts, as follows:

Time and Place: Tuesday, October 14, Trinity Church, Boston, Massachusetts.

Consecrator: The Rt. Rev. James DeWolf Perry, D. D., Presiding Bishop, and Bishop of Rhode Island.

Co-Consecrators: The Rt. Rev. William Lawrence, D. D., Bishop; the Rt. Rev. Alexander Mann, D. D., Bishop of Pittsburgh.

Preacher: The Rt. Rev. William Lawrence, D. D., Bishop.

Presenters: The Rt. Rev. Julius Walter Atwood, D. B., Bishop; the Rt. Rev. Samuel Gavitt Babcock, D. D., Suffragan Bishop of Massachusetts.

Attending Presbyters: The Rev. Dwight Hadley, rector of Grace Church, Medford, Massachusetts, and the Rev. Arthur O. Phinney, rector of St. Paul's Church, Concord, New Hampshire.

Masters of Ceremonies: The Rev. Frederic Whitney Fitts, rector of St. John's Church, Roxbury, Massachusetts; the Rev. William Edward Gardner, D. D., Assistant Minister, Trinity Church, Boston, Massachusetts, and the Rev. James Thayer Addison, Professor Episcopal Theological Seminary, Cambridge, Massachusetts.

Charles L. Pardee,
Registrar and Secretary of the
House of Bishops.

ALABAMA.

The Rt. Rev. Wm. G. McDowell, D. D., Bishop.

The first official act of the Rt. Rev. Wm. G. McDowell, D. D., Bishop of Alablama, on his return from Lambeth Conference, was to admit the Rev. John Lewis Jenkins to the office of deacon.

This ordination service was held in St. Mary's-on-the-Highlands, Birmingham, on the Eleventh Sunday after Trinity. The Rev. R. Bland Mitchell, rector, and the Rev. Thomas T. Mundy, of Troy, Alabama, took part in the service.

Six months ago Mr. Jenkins was accepted by Bishop McDowell as a candidate for Holy Orders, and placed in charge of All Saints' Mission, Homewood, a suburb of Birmingham, under the supervision of the Rev. Mr. Mitchell. Mr. Jenkins was received from the ministry of the Methodist Church, where he enjoyed the confidence and respect of the authorities of that communion, and was considered of unusual promise. He will continue in his present work at All Saints.

At the evening service in St. Mary's the Bishop confirmed a large class, the second for the year presented by the rector, Mr. Mitchell. There was a large attendance from St. Mary's, and other congregations of the Birmingham District, to hear the Bishop's impressions of the Lambeth Conference, which were exceedingly interesting and instructive.

G. W. R.

ORDINATION.

The Rev. Frederick Myers Morris, B. A., B. D., was advanced to the priesthood on Wednesday, August 10, by the Rt. Rev. Elmer N. Schmuck, D. D., Bishop of Wyoming, in the chapel, "Our Father's House", at St. Michael's Mission, Ethete, Wyo. The candidate was presented by his father, the Rev. Lewis G. Morris, D. D. The sermon was preached by the Rev. A. Abbott Hastings, warden of St. Michael's Mission; the Gospel read by the Rev. Lewis G. Morris, D. D.; the Epistle by the Rev. A. Abbott Hastings, and the Litany by the Rev. John Roberts. The same clergy joined with the Bishop in the laying on of hands. The Rev. Mr. Morris is assigned as assistant to the Rev. A. Abbott Hastings at St. Michael's and also will have charge of the congregations at Lander and Riverton, Wyo.

Mr. George William Jones was ordained to the Diaconate in the Chapel of St. Andrew's School, St. Andrew's, Tenn., Tuesday, August 12, 1930 The Bishop of Springfield acted for the Bishop-Coadjutor of Tennessee. The candidate was presented by the Rev. Roger B. T. Anderson, O. H. C., who also preached the sermon. The Litany was said by the Rev. James R. Sharp, Secretary of the Diocese. A number of the clergy were present in the chancel. The new Deacon will teach in St. Andrew's School this fall.

"A TERRIBLE INDICTMENT"

"I WAS SICK AND IN PRISON AND YE VISITED ME NOT."—St. Matthew.

FAITH IS NEEDED ALL THE WAY,
FAITH TO TOIL AND FAITH TO PRAY,
FAITH TO LEARN AND FAITH TO TEACH,
FAITH TO PRACTICE, FAITH TO PREACH,
FAITH TO START EACH DAY ANEW,
FAITH TO DO OUR DUTY, TOO,
FAITH TO HELP THE WEAK ALONG,
FAITH TO BEAR, IN PATIENCE, WRONG,
FAITH TO SMILE THOUGH SAD WITHIN,
FAITH TO CONQUER EVERY SIN,
FAITH TO ASK HIM FOR HIS CARE
WHILE WE EARTHLY TRIALS BEAR;
FAITH TO SMOTHER EVERY SIGH,
FAITH TO LIVE AND FAITH TO DIE.

SECRET GRUDGES ARE LIKE CANKER EATING OUT THE SOUL. PUT AWAY ALL BITTERNESS. BE FAITHFUL TO THOSE WHO WRONG YOU, REPROVE THEM THOROUGHLY YET LOVINGLY, CONFESSING YOUR OWN FAULTS MEANWHILE. AND WHEN FORGIVENESS IS ASKED AND GRANTED, LET IT BE FULL, AND FREE, AND FINAL. LET LOVE PREVAIL OVER WRONG. LET BITTERNESS END. LET YOUR CHARITY COVER THE MULTITUDE OF SINS, AND FOREVER HIDE THEM FROM THE GAZE OF MEN.—H. L. Hastings.

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Southern Churchman

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Rev E P Minor
326 Brandon Ave
Jun 31

VOCIFEROUS ATHEISM

Not long ago the daily press throughout the land announced that a leading scientist had said that there is no proof of the soul known to science, and that Chicago professors endorse the theory that death ends all. If we are to listen to the latest thing from Chicago and accept the ultimatum of the scientific department of the University of Chicago, we must accept their vociferous dictum that there is no spirit or soul that survives death, and endorse the position of Sir Arthur Keith, agnostic and atheist, the famous British anthropologist and president of the British Association of Science. But if we do, we simply go back to the jungle and the dismal creed of the heathen, "There is no God, and there can be no immortality." Of course, science—that is, material science—knows nothing about the soul. But it really does not matter what science and philosophy say about things outside their province, not even if they are as big men as Mr. Edison himself or Henry Ford. Even the speculations of men like Sir Oliver Lodge and Professor Compton, who believe that vital energy continues after death, and the spirit survives after the brain is dead, are, after all, only human speculations. Those who profess and call themselves Christians must not be so easily scared or shaken from their faith because some scientist has floated an unverifiable hypothesis. The Bible says that the man who says there is no God is a nabal (Psalm 14:1); that is, a man without eyes to see, a man with a brain that is empty of the highest and noblest knowledge, incapable of seeing grandeur in God, or the glory of man created in God's image. It is the Bible, and the Bible alone as the Word of God that reveals the truth with regard to the immortality of the soul. It is Christ, and Christ alone, Who has brought life and immortality to light by and through the Gospel. The agnostic says we do not know. The believer, standing on the rock of eternal truth, declares: "We know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens" (2 Corinthians 5:1). "For this corruptible must put on incorruption, and this mortal must put on immortality" (1 Corinthians 15:53). It is not a scientific deduction; it is a revelation received by faith, and faith alone. All the profane oppositions (antitheses, as St. Paul calls them, 1 Timothy 6:20) or science, falsely so-called, in the world, will never dislodge the glorious longings of the soul, unfolded and verified in Christ, that man will live hereafter, and live forever. Rob the world of that hope and life becomes a jungle, if not a Sahara Desert. If once infidelity can persuade men that they shall die like beasts, there is nothing to prevent them from living like beasts. Happy the man, happy the woman, happy the child, that dares to stand with Christ and His Church, and say with heart conviction: "I believe in the resurrection of the dead and the life of the world to come."—*Dyson Hague.*

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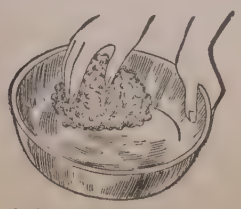

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"Every man who is at the right work is sent of God."

The Bible is the treasure of the poor, the solace of the sick, and the support of the dying.—Robert Hall.

Faith is not only the initial act of the believer through which he comes to know the grace of God, but it is an active principle in the development of Christian character.

The foundation of great achievement is courage; and courage draws its highest powers from faith. It is the men of faith who lead their age.

A picture on the wall can be a window into the world, and a bookcase a door.

The superfluous blossoms on a fruit-tree are meant to symbolize the large way in which God loves to do pleasant things.—Henry Ward Beecher.

A cottage, if God be there, will hold as much happiness as might stock a palace.—J. Hamilton.

My heart's an up-ward-streaming fire,
On time's great altar laid.
If prayer is but the soul's desire,
How constantly I've prayed!
C. G. Blanden.

He who Himself passed through tribulation unto trimph has given us the very word of hope our sinking hearts require:
"Be of good cheer: I have overcome the world! And lo, I am with you always!"—Selected.

There are no legacies of past embittered schism that would hinder the speedy unity of a spirit filled body of Christ: there are no difficulties of intellectual or social adjustment that could baffle a Church rooted and grounded in a love which seeks only to please God.

An Afghan once met Dr. William Marsh, a Christian missionary, and remained an hour in his company. The impression made on his character was so strong as never to be forgotten and when the Afghan heard of Dr. Marsh's death, he said, "His religion shall be my religion, his God shall be my God, for I must go where he is and looked upon his face again."

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EDITORIALS

Vol. 95. RICHMOND, VA., OCTOBER 4, 1930. No. 40

THE HISTORIC EPISCOPATE AND CHRISTIAN UNITY

The First Days.

It has been supposed by many people that in order to recreate an ideal Christian Church, all that is necessary is to get back to the First Days of Christianity and to seek to reproduce, as far as possible, the manners and customs of those days. This has been one of the principal causes for the large number of different religious bodies existing side by side in this country.

All claim to have faithfully copied what they considered to be the essential features of primitive Christianity, and yet the result has been to fail completely to preserve one of the most vital and essential principles of the early Church, and that is, its unity.

Christ had prayed in His great Intercessory prayer offered up the night before His death: "Neither pray I for these alone, but for them also, which shall believe on me, through their word; that they all may be one; as Thou Father art in me, and I in Thee, that they also may be one in us that the world may believe that Thou hast sent me."

The united witness of the united Church was to conquer the world. And so we find it said of the early Christians: "And they continued steadfastly in the Apostles' doctrine and fellowship, and in the breaking of bread, and in prayers." Acts 2:42. From this we gather that the Apostles formed the visible centre of unity.

A Stupendous Task.

The task of preserving unity under the conflicting circumstances which confronted the Early Church was truly a stupendous one, and could only have been maintained by the loyalty of the Apostles as commissioned by Christ to lead them, and by the inspiration and influence of the Holy Spirit.

The Fulness of Life was present and manifest in their lives, through their devotion to Christ and to one another; but the organization of the Church in such a way as to form a permanent instrument for carrying out the divine purpose, could not be done in a day, or even a generation.

Its Connection With the Jewish Church.

The Christian Church began its existence as a branch or off-shoot of the Jewish Church, and it took a long time to outgrow this connection and affiliation.

The first Christians, including the Apostles, attended the Temple Services and lived as Jews, failing at first to realize that as followers of Christ, they were released from their obligations under the Jewish law.

Early in the Acts we read that "a great company of the priests were obedient to the faith." Acts 6:7. And yet we may presume that they served as priests in the Temple.

Even St. Paul, the great exponent of the freedom of Christians from the law, did himself conform to the ceremonial law on certain occasions. This was notably so on his last recorded visit to Jerusalem, when he went through certain rites and ceremonies in the Temple, in order to satisfy the Jewish Christians whom, he was assured, were "all zealous for the law." Acts 21:20. St. Paul conformed in order to preserve unity. The problem of rendering the Christian Society independent of Judaism, might well have caused complete disruption. It was not till after the destruction of Jerusalem and the Temple that the problem became easier of solution.

The Problem of the Gentile Converts.

Here again was a problem of immense difficulty. Any one familiar with the Acts of the Apostles and the Epistles of St. Paul, can realize how long continued and bitter was the conflict over the question of the admission of the Gentiles into the Christian Church and the conditions under which they should be admitted.

The issue was clearly joined when certain men who came down from Judea to Antioch "taught the brethren and said, "Except ye be circumcised after the manner of Moses ye cannot be saved." If this doctrine, that Gentiles must become Jews, had prevailed the future of the Christian Church would have been very different from what it is. It would have remained merely a Jewish sect.

But the Apostles and Elders at Jerusalem, guided by the Holy Spirit, saved the situation by deciding in Council assembled that the Gentiles should not be required to conform to the Jewish ceremonial law. This enabled St. Paul to press his great doctrine of salvation for all men through faith in our Lord Jesus Christ.

The Christian Ministry.

Great were the responsibilities of the Apostles in spreading the Faith and preserving the Unity of the Church, but they could not have met with the success they did if they had not been loyally supported and aided by the local presbysters whom they ordained and appointed in every place to which they came. Thus we are told of St. Paul and Barnabas: "And when they had ordained them elders in every church and had prayed with fasting they commended them to the Lord on whom they believed."

There was much that was of a merely temporary character in the Early Church, such as the gift of tongues and of prophecy, the Miracles, the Agape, or Love Feasts, and many other features which passed away when the Churches settled down as a permanent institution, for we must remember that they lived in constant expectation of the Second Coming of our Lord, which seemed to make any permanent arrangements out of place.

But the ministry, though its members may have been unconscious of it, were destined to be the means and instruments of carrying out the great commission after the Apostles, the first witnesses of the Faith, had passed away, and to preserve the unity of the Church as the Apostles with the guidance of the Holy Spirit had so won-

derfully done under the most trying and difficult circumstances.

The Church as the Apostles left it to those who came after them, will be dealt with in another article, but it may be said here in conclusion that one of the most outstanding features of the early days of Christianity was the marvelous way in which the unity of the Church was preserved, in spite of its rapid spread and far-flung frontiers.

It seems strange indeed that the record of this transcendent achievement should be used to justify the existence and perpetuation of the sadly numerous divisions of the Body of Christ.

Frederick W. Neve.

(To be continued.)

CORRECTION.

A printer's errors in last week's editorial is hereby apologized for, and corrected. Page 5, paragraph 12, should in two places have read "threat to Christianity" and not "threat of Christianity."

FEEBLE MEN OF A FAITHLESS AGE

By Bishop W. A. Candler

IN A carefully considered article published recently, Hon. Josephus Daniels lamented the lack of great men in the present generation.

Some time before the appearance of the article by Ex-Secretary Daniels, President Nicholas Murray Butler, of Columbia University, pointed out the same distressing want of the world today.

Some weeks ago, John Philip Sousa, the famous musician, was reported by the newspapers as declaring the absence of great musicians today, and as saying the reason why there were no great living musical composers was because the writers of music today did not believe in God. Great music, he seemed to say, cannot be written by skeptics, cynics, cold-hearted critics and unbelievers; the primary inspiration must be faith. The statement went on to say that faith will again return to the world, and when it does, great music will once more appear.

Commenting upon Sousa's statement, Dr. William Lyon Phelps says:

> "Whether the lack of faith does or does not account for the lack of great art in this present age, it is certain there is a lack of both. There are millions of quiet, religious people who are reading the Bible, going to church, saying their prayers, and making no fuss about it; but unbelief is certainly vocal. A casual glance at the advertisements of publishers in the periodicals should convince any one that a large number of writers are self-consciously atheistic. Now, this lack of faith is accompanied by a lack of creative art, whether or not there be any connection between the two.
>
> "We need not for the moment go back to the greatest; it is necessary to go back only fifty years. There is not a single musical composer in the world today who compares with Brahms; there is not a single painter who compares with Whistler and Sargent; there is not a single poet who compares with Tennyson and Browning; there is not a single novelist who compares with Tolstoi.
>
> "Going back to the very greatest, the mighty works of Bach and Handel and Beethoven express faith—even with an equal amount of genius, these men could not have composed such towering, mountainous masterpieces without a foundation of convictions."

Thus from four independent sources—four able men—we have the same conclusion that in all walks of life there is a destitution of great men.

Some persons may demur to this conclusion, asserting that men in the past seem greater than they really were and that the men of the present appear smaller to their contemporaries than they actually are. In that view there may be a modicum of truth, but when all just allowance is made on that account, it remains beyond all question that, at this time, the world is very short of really great men. The present is largely a period of pigmies, with here and there a man of some ability and force.

Rugged Thomas Carlyle said of his time what is far more true of our day. Discussing the want of great men, he said:

> "This is an age which, as it were, denies the existence of great men; denies the desirableness of great men. Show our critics a great man—a Luther, for example—they begin to what they call 'account for him'; not to worship him, but to take the dimensions of him, and bring him out to be a very little kind of man. He was 'the creature of the time,' they say; the time called him forth; the time did everything; he did nothing but what we, the little critic, could have done, too! This seems to me but melancholy work. The time call forth? Alas! we have known times call loudly enough for their great man, but did not find him when they called! He was not there. Providence had not sent him. The time calling its loudest had to go down to confusion and wreck because he would not come when called.
>
> 'I liken common, languid times, with their unbelief, distress, perplexity; their languid, doubting character, impotently crumbling through ever worse distress into final ruin—all this I liken to dry, dead fuel, waiting for the lightning out of heaven which shall quicken it. The great man, with his free force direct out of God's own hand, is the lightning. All blazes now around him. The critic thinks the dry, moldering sticks have called him forth! They are critics of small vision, who think that the dead sticks have created the fire. To lose faith in God's Divine lightning, and to retain faith only in dead sticks—this seems to be the last consummation of unbelief."

The want of religious faith, or the impairment of it, can not fail to make any age sterile of greatness.

Cicero declared that "there never was a great man unless through divine inspiration. This sententious saying of the celebrated Roman orator is profoundly true. Even a pagan religion has a degree of power to produce human greatness as atheism or godlessness has not. Faithlessness is bound to yield feeble men; for it withers the courage and blights the heroism without which greatness is impossible. Doubts breed a cowardly cautiousness out of which nothing but vacillating weakness can spring.

And, as Dr. Phelps intimates, ours is to a great degree "an age of doubt."

More than thirty years ago, Dr. Henry Van Dyke wrote: "The age stands in doubt. Its coat-of-arms is an interrogation point, rampant, above three bishops dormant, and its motto is Query." His gibe at the "bishops dormant" is a just dart at a considerable number of preachers, who have contributed no little to propagating skepticism, not knowing what they were doing. They have such a marked weakness to be considered "up-to-date" and "scientific" that they scatter the paralyzing tenets of fatalistic materialism wherever they go and talk.

The teaching of much current science is, and has been for many years, that man is but the product of his ancestry and environment, the fruit of blind forces of which he is the helpless offspring and not the free and potent master. This fatalistic teaching has penetrated the field of both literature and philosophy. At last it has issued in behaviorism, which denies personality, and reduces human conduct to the result of "complexes" and "reactions."

How can great men be nourished by such teaching? The great man seeks the truth, but such a pursuit is a fool's errand, if the truth can work no change in the world; and, of course, no benign change is possible in a world actuated by "complexes" and "reactions," and dominated by heredity and environment. It is not worthwhile to investigate evolution even, for it will grind out its results just as well when we are ignorant as when we are informed of how its machinery works.

To be a truly great man, one must dare to believe that by asserting the truth he will make things better, and, hence, he takes the risk of proclaiming the truth he sees. He has courage—the courage of conviction, the courage to believe that truth is mighty, and will prevail; that it is absolutely feasible as nothing else is in God's earth. But

this confident creed is flatly contradicted by the dogma that a man is the product of his times. If that dogma be accepted, we must believe that men like Moses and Paul and Luther and Wesley changed nothing. They were only puppets apparently agonizing to bring forth a new world, although in reality they were merely the natural outcome of an old world. We may get some greater looking puppets than they tomorrow. Sufficient unto the day is the good thereof. Let us watch and wait.

Ah! we will get no more like them till we throw off the stupor induced by this diabolical anodyne of fatalism, which our modern materialistics have injected into the social, political, scientific, philosophic, and literary veins of the world.

These great men knew they were free, and that they were not the victims, but the masters, of their times. Given the conditions in Egypt in the age of the exodus to find Moses, and you have an insolvable problem. The burning bush, not the Nile mud, made him. Martin Luther was not in solution in the times of Leo X, waiting the touch of Tetzel to be precipitated. John Wesley broke in upon the dreary life of the eighteenth century, and startled it as with a voice from heaven. He was not molded by it. He fused it in the fires of God's truth, and shaped it to a nobler form.

It is time we had some more of the same sort of men. If the mere calling for them would fetch them, our times are calling loud enough to get them, in all conscience. The demand for great men was never more urgent, and the honors awaiting them were never so great. The world is so anxious to honor them that it runs with smothering loads of laurel for small men, if they do anything that bears the slightest semblance of greatness. In truth, our laurel has been so extravagantly used we sometimes find that we have scarcely enough to go around all the small heads nodding and begging for it. Witness the toy heroes of athleticism and games.

But the desperate need for leaders in the mighty work set before the present generation will be met. Among us now, perhaps, they walk as unappreciated as Moses in the court of Pharaoh, or Luther in his early days. They will stand up presently and tell this lazy, listless, faithless world that it must quit drifting and get about its business. And the world will obey them. It always obeys when a man speaks to it as one having authority, and not as the scribes. The world knows a king when it sees him, and minds him, whether with crown off or on Wherefore real kings do not need crowns, and they care little for them.

The succession of kingly men will never perish from the earth, though there be parched interregnums filled with pigmies between them. They will continue to come and reign and bless the earth as long as there are found any left who believe in truth and human freedom, and the power of truth to uplift a world inhabited by free agents. When this simple faith has perished from among men—if it shall ever perish—the wretched herd still on the planet at that time will do well to get off somewhere else, if they can; for the miserable thing will soon burn up by spontaneous combustion.

CHURCH HISTORY

By the Reverend J. J. Clopton

LECTURE NO. 1.

"THE OLD BRITISH CHURCH AND THE MISSION OF AUGUSTINE."

THE planting of Christianity in the British Isles is involved in much doubt as to the authors or the precise time. Owing to the conquest of Britain by Julius Caesar, B. C. 55, the commercial and political contacts were assured and constant. In the times following the Ascension of Jesus and the organization of the Holy Catholic Church, and subsequent decades, Christians passed and repassed from other parts of the Empire to Britain, both on commercial business and political business—and long before authentic accounts of the presence of Christianity being known in Britain, there can be no doubt that it was known and more or less organized.

We may dismiss as unproven, however much we would have it so, that the great Apostle to the Gentiles added to his missionary labors and crown the Conversion of the Britons—and likewise the tradition that Joseph of Arimathea was the Apostle to the Britons.

Tertullian who lived 155-222 A. D., testifies that in some parts of Britain Christianity was planted as early as 200 A. D. Possibly the most reasonable and reliable conclusion is, that Christianity was planted as early as 150 A. D. by missionaries from the Missions in Southern Gaul (France) at Lyons and Marsailles—and thus by the Syrian Church, whose great center was Antioch, the birthplace of Missions to Europe, and the home for some years of the two first Christian Missionaries—Paul and Barnabas. It would in that event connect Paul with the old British Church. One of the strong evidences for Eastern origin are the facts that the earliest Celtic or British Liturgies conform to the Eastern Liturgies, that Easter was kept after the Eastern custom; and that Triune Baptism was practiced in the Old British Church.

A. D. 284 the Church was firmly established in Britain, for then was the bloody persecution of the Roman Emperor, and among the victims was Alban, the first martyr known by name in the old British Church.

The Church grew apace, and at the Council of Arles, 314 A. D., in Gaul, three British Bishops were present, who are mentioned by name, and were Bishops of what are now most ancient Sees—London, York and Lincoln. At the great Council of Nicea they were present by assent, though no record of personal attendance.

With the withdrawal of the Roman Legionaries from Britain, the people became a ready prey to the pagan Saxons—Angles and Jutes.

In the year 449 A. D., two of these pagan leaders—Hengist and Horsa—joined forces, and the conquest of Britain was completed. The dominant tribe, Angles, gave their name to the country—i. e., England—Anglesland.

The British Church was well-nigh destroyed and its remnants driven into Cornwall and Wales. For nearly 150 years, i. e., from 449 A. D., to 597 A. D., the land was largely pagan.

When Augustine and his forty monks came to England in 597 A. D., sent by Gregory the Great, Bishop of Rome—though England was pagan, he found seven British Bishops in Wales. This remnant played a prominent part later in converting many of the Saxons.

In its Liturgy and Church customs—its resemblance was not to Rome—but to the Eastern Church. Its refusal to conform to Rome at Augustine's suggestion was evidence of a separate National and Independent Church before Augustine's Mission.

The vigor of the British or Celtic Church was seen in the labors of the monks of the Monastery of Iona—on the west coast of Scotland and founded by Columba—who was the apostle to the northern Picts and the Scots. In the next century Aidan and others from Iona were devoted missionaries to the pagan Saxons. Side by side for about seventy years the old British Church and the Roman Mission worked—with greater work by the British or Celtic Missionaries.

Gregory had advised Augustine to be conciliatory, but he sought to make the British Bishops and the Church conform to Roman customs and Liturgy, which they consistently and persistently refused to do.

At the Synod of Whitby—in 664 A. D.—the Roman party won.

THE STEADY SUBSCRIBER.

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Who lays down the money, and does it quite gladly,
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He never says: "Stop it, I cannot afford it;
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But always says, "Send it; our people all like it,
In fact, we all think it a help and a need."
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How it makes our pulse throb.
How it makes our heart dance.
We outwardly thank him; we inwardly bless him—
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—Anon.

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THE LAMBETH ENCYCLICAL LETTER

TO THE FAITHFUL IN CHRIST JESUS

PART III.

THE ANGLICAN COMMUNION.
One Church of Christ.

WE TURN next to the subject of the Anglican Communion, with which our Fourth Committee was occupied. This subject is very closely connected with the last. For it is our duty to envisage the one Church of Christ as it will be when reunited, and to shape the Churches of our own Communion so that they will even now, conform as much as possible to that ideal, and be ready to take their places within it, when it is realized.

Such a direction of our thoughts is almost forced upon us by certain changes which are even now observable in the Anglican Communion. This Communion is a commonwealth of Churches without a central constitution: it is a federation without a federal government. It has come into existence without any deliberate policy, by the extension of the Churches of Great Britain and Ireland beyond the limits of these Islands. The extension has been of a double nature, and the Churches overseas bear its impress. Some of them are, primarily, Churches of the British people scattered throughout the world; others are, primarily, Churches of other peoples, planted by our Missions. Hitherto, they have all been Anglicans, in the sense that they reflect the leading characteristics of the Church of England. They teach—as she does—the Catholic Faith in its entirety and in the proportions in which it is set forth in the Book of Common Prayer. They refuse —as she does—to accept any statement, or practice, as of authority, which is not consistent with the Holy Scriptures and the understanding and practice of our religion as exhibited in the undivided Church. They are, in the idiom of our fathers, "particular or national" Churches, and they repudiate any idea of a central authority, other than Councils of Bishops. They combine respect for antiquity with freedom in the pursuit of truth. They are both Catholic and Evangelical. This is still today a true description of the facts and ideals of the Anglican Communion.

But these very ideals are working a change. Every Church of our Communion is endeavoring to do for the country where it exists the service which the Church of England has done for England—to represent the Christian religion and the Catholic Faith in a manner congenial to the people of the land, and to give scope to their genius in the development of Christian life and worship. As the Churches founded by our Missions in India, China, Japan or Africa, more and more fully achieve this purpose, they may, in many ways, grow less and less like to each other and to their Mother, and, in consequence, less and less Angilcan, though no less true to Catholic faith and order.

At the same time as we anticipate this progressive diversity within the unity of the Anglican Churches, we have before us a prospect of the restoration of communion with Churches which are, in no sense, Anglican. Our negotiations with the Orthodox Church and the Old Catholics illustrate this possibility in one direction, and the creation of united Churches—such as that proposed in India—illustrates it in another.

Thus beyond, but including, the federation of strictly Anglican Churches—which is now called the Anglican Communion—there may grow up a larger federation of much less homogeneous Churches, which will be in some measures in communion with the See of Canterbury. This federation, however little centralized, would need some organ to express its unity. It is our belief that the Councils of the Bishops were in antiquity, and will be again, the appropriate organ, by which the unity of distant Churches can find expression without any derogation from their rightful autonomy. The Lambeth Conference with its strict adherence to purely advisory functions has been, perhaps, preparing our minds for participation in the Councils of a larger and more important community of Churches. Every extension of this circle of visible fellowship would increase the power of the Church to witness to its Lord by its unity.

These two sections of our work have dealt in different ways with unity **between** Churches. This is necessary, if the Church is to bear the witness which its Lord requires. We must now draw attention to the equally urgent necessity for unity **within** each Church. We appeal to all our brethren to remember that their right to a place in the Church of Christ lies in His call to each of them, in His love that embraces them, and in His Spirit that dwells in them, far more than in the opinions which they profess or the methods which they pursue. It may even be necessary to the Church that men in it should hold and expound different opinions, in order that the Church as a whole should have the whole of truth, even as the rays of many colors which the spectrum shows combine to make the light of the sun. Let us all listen to His voice Who still has to say to His disciples, after all these centuries, "Have salt in yourselves, and be at peace one with another."

The Ministry.

In the witness and the work of the Church as of every other community there is need of leadership. Our Lord Himself shows us the crucial importance of providing leaders by the care and patience with which He trained the twelve whom He chose out from the general company of His disciples "that they might be with Him and that He might send them forth." This ministry has been perpetuated from the first days until now. The need of the leadership which it gives is undiminished. The honor of that leadership still remains.

We speak with knowledge gained in all parts of the world. We know that everywhere fields are white for the harvest. The Lord of the harvest calls for laborers that the harvest may be won. We who as Bishops of His Church have some title to speak in His name, make now a strong appeal to young men, who accept Him as their Lord, to cherish the ambition of offering themselves in the Sacred Minisrty for the highest service to which human life can be dedicated.

They will be ready to submit their ambition to the judgment of the responsible authorities of the Church. If it seems right that they should be prepared for ordination to the ministry and they are unable with the means at their disposal to meet the cost of a training, demanded alike by the rising standards of education and by the honor of their service, we call upon the Church in all lands to regard it as a duty and privilege to provide that training for them.

Leadership of Women.

The leadership of women is needed as well as the leadership of men. We have sought in our Resolutions to encourage in every way open to us the ministry of women. They have become free as never before in history to use in varied service to the community their distinctive gifts and ideals. We know that many of them desire to devote their lives to Him in Whose service is the perfect freedom. We would assure them of our determination to secure for them, so far as in us lies, a place of honor in the organized life of the Church. To this end we have reviewed and enlarged the work entrusted to the Order of Deaconesses. We believe that in that Order women of ability will find increasing scope for powers of leadership and witness. And we call upon clergy and people alike to welcome and to use to the full the ministry of women not only in the pastoral work of the Church but in its teaching and worship.

We rejoice in the growth of religious communities within our own Communion as a sign of spiritual strength to the whole body of the Church.

Neither to men nor to women does the ministry of Christ's Church offer a career of ease or affluence. Who would wish that it should. The laborer indeed is worthy of his hire, and the Church's honor requires that the remuneration of its ministers should not be such as to cramp and hinder the efficiency of their work. That work is hard. It calls for the best that is in us—courage, humility, patience, loyalty, love. What work is there that makes a profounder difference in the lives of those whom it reaches? What work is more worth doing?

Youth and Its Vocation.

We have been speaking, in this letter, of the Witness of the Church—what it is and what it might be. We have something to say, last of all, about the Church and the younger generation. And here we would affirm that it is for the Church to give its Christian witness in a way that will appeal to Youth and that Youth will understand. It is our confident belief that, when the Church

does that, then Youth will make its own responsive witness in a fashion and on a scale far beyond that which any previous generation has seen.

For in the Church there has always been the spirit of Youth. Its Founder—the "Young Prince of Glory," in the phrase which Watt used in the first version of his familiar hymn—summoned a picked band of men to join His high adventure, and with youthful alacrity they responded. He—the Hero Christ—has always appealed to that in men which loves to do and dare and suffer for great causes, and to that appeal there never fails response from the young and from all who keep a heart of youth. We are sure that the younger people of today, despite certain powerful influences and tendencies in modern life, are at least as ready to respond to the good, when they see it, as any of their forefathers.

But our confidence that the heart of Youth is sound is by no means based on any optimistic disregard of factors in the life of our day which place serious obstacles in the path of those who wish to hold the Christian faith and to live the Christian life.

We cannot, and we would not, blind ourselves to the fact that a large number of the younger men and women of today (including many of the most high-minded) are alienated from the Church and from organized religion. The Report of our Committee asks why this is so, and makes some attempt at an answer. Here we will only say that we—leaders of the Church in many lands—are entirely ready to shoulder our full share of the blame for this state of affairs. If Churchpeople were more like their Divine Master and showed more of His Spirit in life's common traffic, then these younger folk (who are naturally attracted to Christ Himself) would find themselves attracted also to the Society which bears His Name, and therein discover a power of His Spirit which otherwise they would never know.

What then may be done to break down the barriers which seem to stand between Youth and this Divine Society? There are just two points on which we wish to lay special emphasis. First, it is for us in the Church who believe in and try to live according to the Gospel of the Incarnation, to humanize religion, if we would commend it to our generation. The estrangement between Youth and the Church arises partly from the fact that all the interests of life which to them are real and engrossing—science, art, music, literature, recreation, sport, friendship—seem to be quite other than the things in which the Church is interested. To them we appear to be largely preoccupied with dogmatic and ecclesiastical questions remote from common concerns. And so Religion often seems to remain in a backwater, while the main streams of life flow past it, untouched and unaffected. We have need to see ever more clearly the full significance of the truth that God became man, and to realize that the Religion of Jesus Christ, while essentially transcendant, mysterious, supernatural, is at the same time simple, human, with lowly things for its sacraments, and entirely relevant to the whole rich range of man's thought and activity.

Thus the witness of the Church to the truth about God must always be given in life and conduct. But secondly, such witness by life must be made more convincing, and its secret and power made intelligible and available, by the work of enlightened study and of effective teaching. With all the authority which may attach to this Conference we would urge upon Churchpeople generally—and especially on those called to occupy any position of Christian leadership—the paramount duty of thinking out the meaning of the faith for themselves, and of making it, by every kind of educational resource, intelligible to the great multitude of younger folk within the Church or on its fringes, who are in a state of mental confusion, combined with spiritual hunger. There is abundant answer—and we should like to see it given more frequently and more thoroughly—to those who fear that they must either give up their attempt to keep in step with contemporary thought, or part with Religion. It is for us to show that wherever men genuinely seek after goodness and truth and beauty, God's Spirit is in that search and guides it towards Him, Who is its inspiration and its goal.

One final word we would say direct to you younger folk, who, whether you take much or little part in Church life, are at least in sympathy with the ideals of Jesus Christ and want to make the world a better place. This Cause, to which we are all committed, demands everything that all, old or young, can give. Experience and adventurousness, judgment and enthusiasm, caution and courage, the sense of the value of tradition and faith in what is yet to come—let all be flung into the service of the common task. We are quite certain that, in all history, there has been no greater opportunity than there is today to claim Jesus Christ as Lord of all life and King throughout the world.

Conclusion.

As we close, we return to the main theme of our message. The Church of Christ, a fellowship of witness—this is the ideal we would put before all who may read or hear our words. We who send forth this Letter are men called by their office to be leaders of the Church in all parts of the world. But leadership is powerless without the willing loyalty and service of the whole body. There are times in the history of nations when some crisis quickens in the hearts of the people their sense of the honor and claim of citizenship. They make the cause of their country their own. In the service of their country, even to self-sacrifice, they become aware of their love of it. So, at this present time in the history of the Church of Christ, we are convinced that the pressure of material needs and comforts and pleasures and the spiritual perplexity and confusion which mark our generation can only be overcome, if all the members of the Church, moved by the Divine Spirit Who dwells within it, identify themselves with its mission and its witness. Through their service they will come to look upon it as the "beloved community." They will realize afresh the splendor of its calling. They will gain a new and joyful sense of the greatness of the gifts God had entrusted to it—the "good news" it proclaims, the faith tried and tested by the thought and experience of centuries, the presence of the living Christ assured to it even to the end of the days. We long to see the Divine Society moving among the societies of men with the light of the Gospel upon it and the strength of a corporate witness within it. It is to this corporate witness that we summon the people of our own Church throughout the world, humbly desiring that we with them may follow the example of our Master, Who said, "To this end am I come into the world, that I should bear witness unto the Truth."

Signed on behalf of the Conference,

Cosmo Cantaur:

George Cicestr: Secretary.
Mervyn Haigh, Assistant Secretary.
9th August, 1930.

LINES TO A FRIEND.

The Rev. Percy T. Fenn, D. D.

God gave you to me in my time of need,
When strength was sapped by burdens hard to bear;
And bitter sorrows caused the heart to bleed
And cry aloud for pitying soul to share.

O friend of many years, through storm and calm,
Your precious life has circled mine with love;
Brought peace and plenty, shielded mine from harm,
With tireless patience like to God above!

I merit not one tithe of all the bliss
Your love has kindled in my aching heart;
But in your charity you did not miss
One chance to minister to sorrows' mart.

Your goodness, pure, unsullied, showed me God,
In those dark days when clouds obscured His face;
And in the devious ways my feet have trod,
I learned, through you, th'abysses of His grace.

God made your loveliness, and filled your heart
With that keen pity which the seraphs know,
Who speed from heaven's courts to bear their part
In ministering to His saints below.

God bless you, trusted friend, in life, in death,
For all you've done to make me strong and brave!
My prayer for you ascends with every breath,
That God will cherish, bless, defend, and save.

FAVORITE SCRIPTURE VERSE.

(In this space each week will appear a favorite passage of Scripture as sent in by a different reader. Every one is, therefore, invited to send us their favorite verse. It is suggested all who can, join with the rest of us in committing to memory the verse which appears here each week, including its location in the Holy Book; and in due time your memory chest will be laden with choice, eternal treasures, indeed. "Thy word have I hid in my heart, that I might not sin against thee," Ps. 119:11.)

This week the following verse was submitted by

Mrs. A. C. Garrett, Newport News, Virginia:

"For it is a shame for women to speak in the church."—1 Corinthians 14:35.

Who will send one from the far-away places as well as the near?

THE MINISTRY OF WOMEN

MUCH discussion is being given space in the English Church papers over the resolution in the Lambeth Conference Reports, on the subject of the Ministry of Women, "Lambeth's Most Disappointing Resolution," as one editorial is entitled. The Bishops are accused of being reactionary, lacking in vision and courage—"contradictory statements combined with pious platitudes" have disappointed the hopes of those who longed for a bold advance along this path. The Church of England Newspaper goes on to say:

"It may be recalled that a Memorandum on the admission of women to the priesthood—signed by a number of representative men and women—was sent to the Archbishop of Canterbury. This was considered by a Sub-Committee, who reported that: 'A majority of the Sub-Committee believes that there are theological principles which constitute an insuperable obstacle to the admission of women to the priesthood, apart from all considerations of expediency.'

"The Committee do not enumerate the 'theological principles' which constitute this 'insuperable obstacle.' We should very much like to know what they are. Our eagerness to discover the episcopal plumb-line is increased by the fact that the 1920 Committee declared:

" 'In our judgment there is nothing to prevent our believing that the Apostolic commission recorded in St. John 20:19-23 was delivered to women as well as to men. . . . In Acts 1:14 "the women and Mary the mother of Jesus" are named as having part in the fellowship of the upper room. With Bishop Westcott and Dr. Hort we venture to think that the great commission was given to those who were representatives of the whole Church; and among the representatives we have every reason to think that women had a place. Again, we are led to conclude that the evangelistic charge (St. Matt. 28:16-20) was delivered to a company which included women.'

"These are clear, definite statements published with a due sense of responsibility. What new revelation has been afforded to the Bishops of 1930? Have scholars discovered evidence refuting the conclusions of the Bishops of a decade ago? If so the Church has a right to know.

"Having surveyed various other facts bearing upon the question at issue the 1920 Committee declared:

" 'We are convinced that, if the recognition of these facts is grudging and inadequate, at least two evil results will ensue. We run a grave risk of alienating from the Church, and even from Christianity, not a few of those able and high minded women before whom, if they turn to social or educational work, there open out careers of great and increasing responsibility.'

"Unfortunately, notwithstanding the clear recognition of the facts and the serious warning contained in the preceding paragraph, very little has been done by the Bishops to give practical effect to the recommendations of their Committee. It is true that the Committee did not advocate the ordination of women to the priesthood, but to the Order of Deaconess. Among duties, the functions which must be entrusted to a Deaconess, the following were mentioned: (1) To prepare candidates for baptism and confirmation. (2) To assist at the administration of Holy Baptism. (3) To render assistance at the administration of the Holy Communion to sick persons; to read morning and evening prayer and the Litany in Church, excepting such portions as are assigned to the priest only; to instruct and exhort the congregation.

"These recommendations were adopted by the whole Conference with the exception of the one sanctioning assistance at Holy Communion, and the speaking in Church was confined to other than the regular and appointed services of the Church.

"Thus, Deaconesses—episcopally ordained and commissioned—were placed in an inferior position to Diocesan Readers! Hundreds of laymen, licensed by their Bishops, every Sunday conduct regular services and preach with acceptance to the congregations. Surely ordained Deaconesses should at least be given equal privileges if the spiritual equality of men and women is acceded?

"Now we turn to the 1930 Report of Deaconesses. It is a visionless and inconsistent document marked by characteristic episcopal guilelessness which almost makes us despair of the Bishops as thoughtful leaders. For example, we are told that:

" 'The hopes underlying this action of 1920 have been but meagrely fulfilled. Our enquiries show us that the number of women asking for ordination as Deaconesses is comparatively small.'

"This is true. But the reason is given in the next paragraph by the Bishops themselves: **'Generally speaking, there has been little recognition by the Church of the possibilities of the Order: and such recognition is not appreciably increasing.'** How can the Bishop expect intelligent women, with a sense of vocation, to seek ordination unless there is a reasonable prospect of their status being recognized and their services utilized?

"Then they go on to affirm: **'The Church has no more valuable asset than its women workers, paid and voluntary, both at home and abroad; they deserve all the help we can give them and a full measure of recognition.'**

"This being so, why do the Bishops withhold that recognition which is desirable and imperative if the Church is to fulfill the task entrusted to her by her Lord? Are they honestly surprised that: **'Many women today hardly regard the service of the Church as a possible sphere for their gifts and capacities? Commerce, politics, medicine, law, education, and other careers attract them instead.'**

"Why is this? Simply because in these spheres their gifts are acknowledged and appreciated, while the Church, bound by tradition and prejudice, is content to 'waste a great power for spiritual good, which, as many are profoundly convinced, it is the will of God that we should use for His better service.'

"It is amazing that men who give expression to a truth so vital and fundamental can continue to frustrate its fruition by refusing to open the door indicated by conviction and experience as leading to 'His better service.'

"Further, among the functions of a Deaconess outlined in Resolution 70, **'to instruct and preach'** in Church are mentioned. Resolution 71, however, wipes this out by **'speak at other than the regular services.'** Is this consistent? No wonder the allegiance of thoughtful Church-people is being strained!

"It is unnecessary again to state the case for making the ministry of women a reality. This has been done repeatedly in the C. E. N. During the present century the position of women in Great Britain has been completely changed. The doors of almost every profession—medicine, law, art, journalism, politics—have been thrown widely open. We have women Members of Parliament and women Cabinet Ministers. Women are elected even to the Church Assembly—they share the responsibility of legislating for the Church—but the Bishops refuse to recognize vocation when it is found in women!

"There is one ray of hope. The Committee admit: **'We think a fuller answer is needed on the theological side than that given in 1920, and we should welcome such a statement.'** Does this mean in 1940? Or are the English Bishops prepared to receive a statement without delay?

"Some people seem to imagine that if women were admitted to the priesthood there would be an immediate queue of candidates. This is absurd. Comparatively few women—or men—have a sense of vocation. **But to say that women, intellectually and spiritually equipped, and called by the Holy Spirit to serve God and their fellows in the most glorious service of all, shall not be allowed to exercise their ministry under the aegis of the Church, because of their sex, seems to come perilously near to resisting the Holy Spirit.**

"If this movement is of God—and we believe it is—it must ultimately prevail. Unfortunately, meanwhile, through the blindness of our leaders and the prejudice of a section of the rank and file, the cause of Christ must suffer great loss and the coming of the Kingdom must be hindered."

On the other hand, The Guardian takes a different view:

"Very definitely the Lambeth Conference has enlarged the scope of the ministry of women within the Church, though in doing so it has kept within the general lines laid down in 1920. Any one who doubts that a marked step forward has been taken should have those doubts quickly resolved by a serious consideration of the change that will be brought about when resolution 70 takes effect. That resolution defines the functions of an 'ordained deaconess to baptize in church, and to officiate at the churching of women,' and 'in church to read Morning and Evening Prayer and the Litany, except such portions as are reserved to the priest, and to lead in prayer with the license of the bishop, to instruct and preach, except in the service of Holy Communion.'

". . . . The resolutions superficially lie open to the criticism that they are illogical. But those who are more concerned with reality than with appearance will not fail to note how radical in effect is the change that is contemplated. The whole question of the ministry of women is obscured by the popular delusion which puts public services in a consecrated building in a category entirely different from the same services when held in an ordinary room. This is a form of sacerdotalism peculiarly prevalent among the laity; and, oddly enough, exercising a specially powerful sway just over those who ordinarily reject sacerdotalism in any shape or form. It is the delusion that makes it possible for the opponents of permission being given to women to preach in churches to appeal ingenuously to the authority of St. Paul. The prohibition of the Apostle against women speaking in the Church has, of course, no reference to consecrated buildings, since such did not exist till long after apostolic times. It refers not to brick and stone, but to 'the Body of Christ.' It applies to women speaking or preaching at any gathering of the faithful for devotional purposes. It excludes from any theological utterance, written or spoken. If regarded as authoritative, it would bring the work of the Mothers' Union or the Girls' Friendly Society to an end. It would certainly make it impossible for women to address such bodies as the Church Congress or the Anglo-Catholic Congress.

"None the less, the popular delusion, though ill-founded, is so powerful, that a veritable revolution will be effected when a woman is seen publicly to baptize in church or to address an ordinary congregation at Evensong from the pulpit. This is a point that those who are pressing for the priesthood of women, who number among their company some men and women of very high intelligence and devotion, would do well to bear in mind. It is useless to think of the priesthood until the ordinary congregation has become accustomed to seeing women exercising subordinate ministries, and to regard it as part of the natural order of things. And this at present, is very far from being the case. The wiser advocates of the ordination of women to the priesthood seem to be well aware of these considerations. It is true that they have urged that the functions of women deacons should be made identical with those of men called to the ministry, and that this plea has not been completely answered. Indeed, the bishops urge once more that the two Orders, that for men and that for women, are to be regarded as things quite different and distinct. But the most that has been asked in regard to the priesthood is an authoritative statement that the exclusion of women hitherto from the office of priest has been a disciplinary rule of the Church, not the assertion of an incapacity inherent in womanhood—in short, that no principle is involved. It must be admitted that on this theoretical and theological question the deliverances of the sub-committee of the conference are far from being satisfactory. The report states that, for 'reasons above indicated' it cannot encourage in any way those who press for the priesthood of women. But when reference is made to the preceding paragraph what is found?

"The sub-committee states that it has given earnest consideration to the matter. 'We think a fuller answer is needed on the theological side than that given in 1920, and we should welcome such a statement.' This is encouraging. But what follows? 'We do not think that this is the place or occasion for a full discussion. A majority of the sub-committee believes that there are theological principles which constitute an insuperable obstacle to the admission of women to the priesthood.' But what are they? every reader will ask, to whichever side he inclines. If they are so insuperable, they should be easily capable of statement. Can it be that even the sub-committee was not convinced by them? If there are such objections, they should be speedily produced, unless those who care deeply about this subject are not to be grievously disappointed. As has been said, they may not be a numerous body; but they are deserving of the highest respect. The reasons must be cogent to justify so very strong an expression of opinion. They must, in a Church that is always prepared to test ecclesiastical custom by spiritual principle, be of a far-reaching order if they are to be accepted as valid. When the bishops turn to practical considerations, they are on strong ground; and it is on this level that they have shewn themselves ready to take a definite step forward."

Let us recall the words of the Prophet Joel 2:28, 29 of these latter days, in which undoubtedly we are now living, and again quoted almost word for word on that Pentecostal Day by St. Peter in a sermon so stirring "that there were added unto them about 3,000 souls."—And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams; And on my servants and on my handmaidens I will pour out in those days of my spirit: And they shall prophesy" Acts 2.17, 18.

Shall this gift of the Holy Spirit not be used for furthering the Kingdom? We cannot stay God's hand, if He so intends to utilize the talents of these His handmaidens.

The Gospel In Wall Street

Rev. P. W. Reed.

It is 12 M in Wall Street. The roar of the steam drillers has ceased for awhile, and the street swarms with thousands pouring out of offices for lunch. An aged clergyman, a battle-scarred veteran of the Cross, with a message forged from God's Word in the crucible of experience, and woven into his being by a rigorous tenacity of purpose that has defied all pressure of prevailing opinion to change, lifts his voice in the name of Christ to all that pass by. With a face lit with a heavenly light and a compelling magnetism of burning love in his soul, no wonder they stop and listen and more stop and more until the sidewalk is blocked and out into the middle of the street they are hanging on his words as he scores the devotees of the Follies and then bores into sinful hearts with a pungent penetration that must find its mark. It is withering fire that ranges from the foppish worldling to the dissolute, vicious, habitue, and the infidel scientist, and yet through all is the sunny joy of the Christian life and his triumphal fearlessness of death. His voice rings out strong, "What doth it profit a man if he gain the whole world and lose his own soul." Fifteen stories up a friend recognized the voice of the preacher and came to the meeting. But more wonderful than the physical carrying power is the spiritual vitality which brings conviction of sin. How could it be otherwise. In saving others he is not seeking to save himself. He is dripping with perspiration, on this August day. The expenditure of energy is tremendous. The marvel is how he stands it at sixty-six years ago. He must be resourceful, energetic, tactful, and persistent to gather and hold his congregation amid noise and racket and an atmosphere charged with love of self. Yet he creates a spiritual atmosphere amid an otherwise spiritually barren desert. The current of the passer-by's thoughts has been changed and for the time he has forgotten his business in the riveted attention to spiritual things. Something goes out of a man to do this. Wall Street creates problems with which all the machinery of government cannot cope. And the Church has its doctrinaire nostrums for capital and labor problems. And its dilletante kid glovism and corrosive effect of smug respectability often leaves her high and dry so far as touching the stream of life with the hidden tragedies of men and women. Yet this lonely evangel of the Cross almost single-handed has broken through, and he challenges "the madding crowds' ignoble strife" with the gospel first lived and then delivered with fire. Yes, hands went up in acceptance of Christ, perhaps fifteen or twenty. And they lingered and took tracts and talked with the preacher. A church created in the most unlikely surroundings. The warm gulf stream as it were of the Spirit, pulsing through a dynamic personality and arresting the tide of flowing humanity and touching the hidden springs of his being and finding a lodgement.

The crowd was mostly composed of men, and young men at that. And nothing is more inspiring than the wrapt faces of some who are conspicuous for a serenity of countenance, bright shining faces, that fairly beam upon the speaker. Who are these? They are fruits of this open-air preaching. They are young converts—once deep in sin—rescued from the commercial Juggernaut that flattens out so many of our youth and leaves them ciphers in the battle of life. But they have caught the vision—have taken fire—they testify and they ring true. They are the coming Matthews who have left the receipt of custom and are preparing to preach the gospel. They are preaching such burning messages now that they are in demand and have held similar open-air meetings in other parts of the city.

Praise God for such a work. Thank God for this modern John the Baptist, Rev. J. J. D. Hall, living with a severe plainness of life and modestly out of a pitilessly small remuneration supporting this work, buying tracts and otherwise assisting these young men. Is there any more effective missionary work with the seal mark of heaven on it being done in the Church? Give him your prayers.

Upon inquiry the writer found that this wonderful work is supported not by the Church or any organization, but by one individual who gives a small sum that could hardly be called a salary. I am writing this entirely on my own initiative, feeling sure that many in the Church do not know the real situation, and that some one may be moved to assist such a fruitful effort in outdoor evangelism. His address is 249 West Forty-third Street, New York City.

SIXTEENTH SUNDAY AFTER TRINITY.

In the Collect for today we find a most eloquent act of Intercession for the Church Militant, which is accompanied in the Epistle for the day with Saint Paul's more full and fervent genuflexion in the same behalf. The Collect points to the definite recognition by the Church, that without Divine aid, nothing can be accomplished, and shows supreme confidence that by Divine assistance, she can go on and come out of the battle against the powers of evil, conqueror. Cannot the question be very well asked her, Is not the Spiritual objective of the Church becoming clouded in this age of materialism by reliance upon materialistic efforts, instead of prayer daily for guidance and following Divine guidance by assisting the Divine in the accomplishment of the Divine purpose? The Epistle commences today a series of lessons from Ephesians (only interrupted by the Eighteenth Sunday after Trinity) and shows that Saint Paul in this prayer, which is of great beauty, had an intense interest in the welfare of the Church, carrying his people in his heart. This prayer of Saint Paul's combines a magnificent outburst of prayer and adoration. The Gospel for the day brings to us the beautiful story of "The Widow of Nain" and connects with the Epistle in showing the tenderness and love of the Christ "which passeth knowledge.

William E. Callender.

Book Reviews

SERMONS AND LECTURES: Selected from the Remains of the late Edward Russell Bernard, M. A. Cloth. Pp. 215. Published by The Macmillan Company, New York. Price, $2.40.

The author distinguished for services in the Diocese of Salisbury, Chancellor of the Cathedral for a quarter of a century, was as well widely known throughout England for his brilliant mind and skillful presention of truth.

These selected articles are of high order and engrossing in content. His treatment of the Atonement is a searching endeavor to penetrate the mystery of one being the substitute for another; and we may fully agree that the notion of "an angry God being propitiated by the offering of Christ," is happily discarded and will never be resurrected. For, as the author claims, God Himself, suffered in Christ as He bore the sins of mankind. This elucidation carries as well the contradiction of the once uttered plea, "Make your peace with God." God has made His peace with us; and all we do is to accept that gracious provision.

A lecture on the Litany is well stated and a chapter on Hymns and Hymn Writers enriches the book. There are twelve short chapters on sundry topics of interest. Among them, those aspects of Christian experience which link us to the Lord Jesus are the more important.

Kenneth Mackenzie.

WORSHIP IN THE SUNDAY SCHOOL: By A. W. Martin. Cloth. Pp. 164. Published by the Cokesbury Press, Nashville, Tenn. Price, 75 Cents.

This book is intended for workers in small schools; and evidently for schools of the non-liturgical class.

The chapter on the meaning of worship is suggestive. As to the place of worship, the reader will have his own ideals. Is the Sunday-school room, associated with week-day festivities, the better place? Or is the church itself too vast or dignified? One must get his perspective of this problem. We have known an admirable experiment which became a demonstration. One Sunday in the month, let the school meet in the church proper. Let the school have its own celebration of the Holy Communion, the older scholars participating in the reception of the elements. This, of course, presupposes a church where the communicants come to the rail and are not served by trays of individual cups. The non-communicating scholars learn the ways of the service and as well obtain an incentive to seek when of age to become themselves communicants.

Certainly, every Sunday should witness some kind of a service which exalts the worshipful elements of the Christian faith. Unless the pupils get the atmosphere of worship in their school days, they will be barren of any incentive for worship in later life. For we must in this age stress the worship element. Far too long have men wandered hither and yon to hear some man; many purposely delaying their appearance in the church until "the time of the sermon." Children must be taught, if they do not get it from their parents, that we go to church to render our Heavenly Faher our homage of worship and love. And further, the motive must be stressed as being an act on our part that will please Him. If He knows anything of us at all, He does take notice of our reverent approach to Him in this public manner.

We commend this book. Its details are well worked out and may be of value to all classes of schools.

Kenneth Mackenzie.

THE DRAMA OF LIFE: By F. F. Lewis. Cloth. Pp. 136. Published by The Stratford Company, Boston, Mass. Price, $2.50.

A book designed for adolescents, who are moving out of the child concepts of religious facts and forms and into that speculative and searching area of doubt, characteristic of the unfolding of the age.

The author has well done his work, embracing the Old Testament ages of time from the beginning to the death of Moses; and linking it with the person and life of our Lord Jesus.

The book is readable and instructive. Perhaps, from the fear of creating suspicion, he substitutes for actual objective forces, such as the Scriptures portray, inner voices and impulses. There would seem to be no vital need of this subterfuge. Angels are living creatures, Satan is a living being; and youth, flaming and adventurous, is just as likely to be amenable to the simple statements of the Bible as to these cautious suggestions. This comment, however, will not detract from the general tenor of the book. It is designed to arouse in the mind of the young reader a sense of God's presence in the lives of men in the past, and of His wonderful love in the Incarnation of the Son of God; for the author commendably sets this truth forth in well-chosen terms.

He follows the beaten track in portraying the scene in the Garden of Gethsemane, as the settling of the crisis of Calvary. This, we must plead, is not true to Scripture, popularly as it is regarded. What our Lord prayed against, was not the Cross, which He had joyously anticipated at the time of the Supper; but the sudden invasion of a deathly nausea, unexpected and wholly at variance with His ecstatic mood. The possibility of dying on the spot was what loomed before Him. We may have no hesitancy in affirming that it was just at this juncture that being sold into the hands of His enemies, He "became sin for us"; and the burden of the awful load pressed Him down to the earth in intolerable anguish. Thus and then was He tasting death for every man. But the book is commendable and deserves a wide sale.

Kenneth Mackenzie.

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letters to the Editor" will appear in our columns except those coming to us signed by writer.

NEVER GIVE IT UP.

Mr. Editor:

Enclosed please find check for three dollars, subscription for your paper. Your paper is such a pleasure to me, that I will never give it up as long as I live.

Mrs. G. H. T. Greer.

Roanoke, Virginia.

FROM EARLY CHILDHOOD.

Mr. Editor:

The Southern Churchman has been a good friend from my early childhood, and now I read its stories to my boys. After we read the paper we pass it on to a gentle-

man in Shepherdstown, who is bed-ridden for an indefinite time, fighting tuberculosis. I hear that he and his family find it very interesting. So you see your present is much appreciated. With kind regards and good wishes for you and The Southern Churchman, I am,

"Subscriber."

WOMEN PREACHERS.

Mr. Editor:

I am so distressed to see that our Holy Bible is directly violated by our Bishops and Clergy, in allowing women to preach (see Acts of Lambeth Conference): "For it is a shame for women to speak in the churches" (1 Cor. 14: 35 and Rev. 22:18, 19.

A Subscriber.

BIBLE QUESTIONS AND ANSWERS.

(Our readers are invited to send in their questions from time to time concerning Scriptural subjects in which they are perplexed or desire light. Our limited space necessitates brevity in questions, as well as in the answers which we will endeavor to maintain in strict accord with the Word of the Lord.

Conducted by E. V. S.

Question No. 76—Do you believe that Christ lives in the same body as that which He had before His crucifixion?

Answer No. 76—Yes. To say it is another body is to deny the resurrection. Another body would be a new creation. It is the identical body with this difference, instead of living by blood as He did before Calvary, He now lives by the Spirit.—1 Peter 3:18.

Question No. 77—If Christ had the same body after His resurrection, why did not the two on the way to Emmaus recognize Him?

Answer No. 77—It was not God's purpose at that moment that they should know Him—"their eyes were holden, that they should not know Him"—Luke 24:16.

MY WORDS.

A Verse to Memorize For Every Day of the Year.

Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth. Deut. 32:1.

Thirty-ninth Week—October 4.

The Holy Spirit.*

Reprover.

When He is come, He will reprove the world of sin, and of righteousness, and of judgment. John 16:8.

Quickener.

It is the Spirit that quickeneth; the flesh profiteth nothing. John 6:63.

Revealer.

No man can say that Jesus is the Lord, but by the Holy Ghost. 1 Cor. 12:3.

Witnesser.

The Spirit Himself beareth witness with our spirit, that we are children of God. Rom. 8:16. (R. V.)

Sealer.

And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Eph. 4:30.

Indweller.

Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? 1 Cor. 6:19.

Leader.

As many as are led by the Spirit of God, they are the sons of God. Rom. 8:14.

*Rom. 8 is the Holy Spirit chapter.

Church Intelligence

CHURCH OF ENGLAND NEWS.

(S. C. London Correspondent.)

Lambeth Conference Resolutions: It is not surprising that very little has so far appeared in print about the Lambeth Conference Resolutions, and that the little which has been said has come almost entirely from Bishops. Great care was taken that as little as possible of these Resolutions should be made known before the official Report was published. It came out with most commendable promptitude, but the middle of August finds most people on holiday, and little inclined to close study, and still less inclined to embark on articles which may stress points of controversy. Besides, there is small encouragement when every one knows that just then no one will take the trouble to read them. This is all to the good if it leads to the more careful study and consideration of what the Bishops have put forth before words of commendation or of criticism are given expression. The general conclusion that these resolutions are colorless, compromising, and lacking in courage persists, but there is becoming manifest a tendency to read into the Bishops' words what does not appear on the surface and to infer what, however logical, it may be questioned that the Bishops ever meant. This will cease as writers of thought come out into the open and, whether pro or con, add their contribution. The true weight of the Bishops' pronouncements will soon be known and their value rightly appraised.

Canon Vernon Storr and Canon J M. Wilson have both been giving their more mature judgment of the Lambeth Resolutions on the subject of The Christian Doctrine of God, and both highly commend them, the former in the Church of England Newspaper and the latter in The Times. Canon Storr confesses to reading the documents with a "sense of relief," and gives as the reason, "There is a full acceptance of the results of modern science, and an equally frank statement that the Bible was not given to teach us science, and that it is not a "collection of separate oracles, each containing a final declaration of truth" (Res. 3). One main source, as the Report points out, of confusion about the idea of God in the popular mind is "the belief, still prevalent, in the equal authority of all parts of the Bible," which results in a failure to make the teaching of Jesus about God the standard for testing all conceptions about Him. . . . There is nothing, of course, new in what the Bishops have said, but it is of great value to have it stated so authoritatively that the revelation recorded in the Bible is progressive, that Jesus Christ must be our standard for interpreting God, and that the discoveries of modern science are due to the work of the Spirit of God." If the Bishops have really accepted fully the results of modern science, they have done a very risky thing, to say the least of it, for science has not yet spoken its last word, and so often before, later knowledge has contradicted what was formerly asserted as incontrovertible. It is true in one place they say "Physics and astronomy, geology and biology, anthropology and archaeology unite to give us a description of the ordered sequence of creation. In view of this revelation, for such it truly is, the popular interpretation of the Biblical account of creation cannot be accepted literally." But later they also say, "Scientific methods have led to the conception of laws of nature invariable in their operation. . . . . Some men of science, generalizing this fact, reached the assumption that all changes in the known universe —and from this man is not excluded— could be expressed in terms of invariable sequences. . . . We reject this doctrine." It is too sweeping a statement to say that the Bishops accept fully the results of modern science, even though the line they take would not accord with the views of fundamentalists.

The Times draws special attention to Canon Wilson's letter. A large part of it is taken up with drawing attention to the fact that the Bishops make no reference to the Creeds, and give reason for making no allusion whatever to them. He says of this document now put out with the authority of the whole Episcopate, "At one stroke, which has offended no one, it has heralded the liberation of the minds of many Christians from a sense of serious dishonesty, felt in repeating the words of an ancient Creed. The Creeds are historical statements of what our fathers literally believed, and we share the spirit, if not the whole letter, of their belief. We may now repeat them in the sense in which it is plain all our Bishops repeat them." Such statements make one wonder.

Prebendary H. W Hinde,
Vicar of Islington.

The American Church Building Fund Commission.

The American Church Building Fund Commission completes in October fifty years of service to the Church in furnishing funds for the final payments in the erection of churches, rectories and parish houses.

Created by the General Convention of 1880 for the purpose of encouraging

congregations where their funds for building purposes were nearly completed, the Commission starting in 1881 with its first loan of $600, has, from its Permanent Fund now totaling $821,503.27, loaned to the Church nearly $3,000,000 in 983 separate loans. Its entire Permanent Fund is invested at the present time in 210 loans for building purposes.

In 1893 assistance in the form of gifts from the income account was instituted with a small gift of $43.50 for the completion of a church. Since that time 1,416 other gifts have been made, and over $300,000 has thus been given outright to the Church as the final payment for the erection of church buildings.

The past year ending October 1, 1930, has been one of exceptional activity. Loans of $187,824.50 have been made to twenty-four parishes and missions, while thirty-seven gifts, totaling $27,059.36, and one grant of $1,000 have also been made from income.

It is a gratification to the trustees that the Commission has been able to add so largely to the material fabric of the Church in the completion of more than 3,000 buildings in these fifty years and from its small and slowly growing fund.

Their most serious problem is, of course, how to meet all the calls for help from this entirely inadequate fund. This problem will be solved as congregations of the Church live up to the recommendations of the General Convention and make offerings for the increase of the Fund; as individual members of the Church express in gifts their approval of and interest in the work that is being done; and as this agent of the Church is remembered in the wills of those whose resources might extend and strengthen the material fabric of the Church.

Brotherhood Conferences.

Two conferences on Brotherhood work, especially among Juniors, will be held in October, one at Charlotte in the Diocese of North Carolina, October 9, and the other, on the following day, at Columbia, S. C. These conferences are being arranged by Bishop Penick and Bishop Finlay, respectively, the purpose being to provide for a full consilderation of the Brotherhood as a parish organization. President H. Lawrence Choate and General Secretary Leon C. Palmer of the National Brotherhood organization, will take part in these conferences, together with representative clergymen of the respective dioceses.

"Faith and Youth."

The response to the "Faith and Youth" Program offered by the Brotherhood of St. Andrew recently has been widespread and enthusiastic. At the meeting of the clericus of Long Island, September 23, it was adopted for use in the diocese, following similar action in the Diocese of Washington. Bishop Ward is presenting it to the clergy of the Diocese of Erie and similar action is being taken in other dioceses.

At the meeting of the Synod of the Sixth Province, September 30-October 1, the program will be presented by G. Frank Shelby, of Denver, former General Secretary of the Brotherhood, and others. In the Third Province, meeting in Philadelphia, October 31, the presentation will be made by H. Lawrence Choate, of Washington, President of the Brotherhood, and it is expected that it will also be considered at the meeting of the Department of Religious Education. Mr. Choate will again present it at the Synod of the Fourth Province and Leon C. Palmer, General Secretary of the Brotherhood, will present it at the Synod of the Seventh Province, meeting in Little Rock. Orders for supplies already received have been so large as to necessitate reprinting some of the literature and it is expected that still further printing may be necessary.

SOUTHWESTERN VIRGINIA.

Rt. Rev. Robert C. Jett, D. D., Bishop

Annual Clergy Conference to be Held.

Preparations are being made for a conference of the clergy of the Diocese of Southwestern Virginia, to be conducted in the Parish House of St. John's Church, Roanoke. The first session will be in the evening of Monday, October 6, and the final session in the morning of Wednesday, the eighth. Bishop Jett will be in charge of the conference. The session on Monday evening will be preceded by a reception at the Episcopal Residence, when the Bishop and Mrs. Jett will be host and hostess to the visitors. The Tuesday evening session will be devoted to Religious Education and discussions will be led by the Rev. Alfred R. Berkley, D. D., rector of St. John's Church, Roanoke. Chairman of the Department of Religious Education, and by Mr. John M. Garrison, Diocesan Director of Religious Education.

Especially interesting also will be the session on Wednesday morning, which is to be centered around the work of the Field Department, the Every Member Canvass and the Program of the Diocese and General Church for the year 1931. The principal speaker for this occasion will be the Rt. Rev. Edwin A. Penick, D. D., Bishop Coadjutor of the Diocese of North Carolina. It is planned that, if possible, every member both clerical and lay, of the Executive Board of the Diocese will attend this Wednesday morning session, and gain information and inspiration for the work of the coming year.

Luncheons will be served on Tuesday and Wednesday at St. John's Parish House and supper on Tuesday at the Parish House of Christ Church, of which the Rev. Taylor Willis is rector.

T. A. S.

SOUTHERN VIRGINIA.

Rt. Rev. A. Thomson, D. D., Bishop.

The Unveiling of Memorial Window.

On St. Matthew's Day the unveiling of a Memorial Window at the morning service in St. Paul's Church, Newport News, was the occasion of a beautiful and somewhat unusual ceremony, the outcome of certain forces set in motion during the Golden Jubilee Celebration last May. This window is dedicated to the departed members and its erection was sponsored by the ladies of St. Paul's Guild.

The project is of many years' standing, and owes its inception to the Directress of the Altar Guild by whose rare judgment and foresight were salvaged remnants of stained glass windows from the old original church, razed in 1902 to make way for the new parish house now standing next door to the present stone church.

The window is constructed entirely of this ancient glass beautifully assembled in conformity with the other glazed apertures, and is composed of diamond panes of amber, bordered with crimson and embellished with three azure medallions, the central and larger one bearing a striking head of St. Paul, flanked on either side by smaller blue circles bearing respectively the Greek symbols of Alpha and Omega.

This memorial was unveiled by Mrs. Daisy Colonna, who has been a continuous communicant of St. Paul's since the first service ever held in Newport News. Saints' Day hymns were sung and the offertory by the choir consisted of an excerpt from Gaul's "Holy City," entitled "No Shadows Yonder." The discourse by the rector, the Rev. J. Keith M. Lee, was in narrative form, bearing on the former church and the struggles of its founders. The effect of this was to inspire present workers to greater effort towards the goal of "Victory through Christ," as suggested by the original inscription transferred to the restored window, which reads:

"The Strife is o'er, the battle done,
The victory of life is won,
The song of triumph has begun.
Alleluia!"

WASHINGTON.

Rt. Rev. James E. Freeman, D. D., Bishop

Bishop Freeman Celebrates Anniversary.

St. Michael's and All Angels' Day, September 29, 1930, marked the seventh anniversary of the consecration of the Rt. Rev. James E. Freeman, D. D., Bishop of Washington. According to his custom on each St. Michael's and All Angels' Day since his consecration, he visited Epiphany Church, where the consecration took place, and of which he was former rector, and celebrated Holy Communion and preached the sermon. On Sunday afternoon, the day just before, at the open-air service at Washington Cathedral, Bishop Freeman preached a sermon which in a sense was commemorative of the anniversary of his consecration as third Bishop of Washington in 1923. A perfect afternoon, a clear beautiful view, unexcelled, of the city in the distance, and a large congregation gave a splendid setting to the forceful words of the Bishop. He outlined what he considered three essentials of the Church today, namely: Dignity of worship, the restoration of the prophetic ministry, and the freedom of the Church from what he called "entangling alliances." Those who heard him there and on the air must agree that his elaborations of these points were illuminating, and inspirational. This service was the last openair service of this season, their period usually extending from Ascension Day to Michaelmas. Afternoon services in the future will be held in Bethlehem Chapel at four o'clock.

M. M. W.

PENNSYLVANIA.

Rt. Rev. Thomas J. Garland, D. D., Bishop.
Rt. Rev. Francis M. Taitt, S. T. D., Coadjutor.

Bishop Taitt Institutes Successor.

The Rt. Rev. Francis M. Taitt, Bishop Coadjutor of the Diocese, officiated Sunday morning, September 28, at the institution as rector of Old St. Paul's Church, Chester, of the Rev. Stanley V. Wilcox, who succeeds Bishop Taitt as rector of the parish. Bishop Taitt was rector of this historic parish for more

than thirty-six years and was serving there when he was called to the Episcopate in June of last year. Originally St. Paul's started as a mission of Old Christ's Church, Philadelphia.

Mr. Wilcox is a native of Philadelphia, and was called to the Chester Parish from St. Paul's Memorial Church, Philadelphia. The Rev. Percy R. Stockmon, superintendent and chaplain of the Seaman's Church Institute, Philadelphia, where Mr. Wilcox once served as assistant, was the preacher at the institution services.

R. R. W.

CENTRAL NEW YORK.

Rt. Rev. Charles Fiske, D. D., Bishop
Rt. Rev. E. H. Coley, D. D., Suffragan

Bishop Calls on Diocese to Plan for Next Year: A Pastoral Letter.

To the Clergy, Wardens, Trustees, and Church Workers of the Diocese of Central New York:

In the various dioceses of the Church a special effort is to be made this coming year calling for more faithful witness to the Christian religion and a deepened sense of obligation in church work and worship.

You will remember that this movement was brought to your attention in the Annual Charge of the Bishop at the Diocesan Convention. A committee was appointed to consider practical ways of making such an effort effective in our parishes. At the suggestion of the Committee, I am sending you this letter.

I

While we should bravely face facts in our study of the state of the Church, we need not attack our problems in any Council of Despair. There never was an age when all was well in the Church. Within a short time, even in the apostolic days, there were grave problems to face:

Racial antagonisms, with serious differences between the Apostles Peter and Paul over the admission of Gentile converts.

Intellectual difficulties, in bringing to other peoples, with lords many and gods many, the Gospel of the One True God.

Within a few centuries, serious problems of faith, in the effort to state the truth of the Incarnation of the Son of God in terms of the thought of that age.

Spiritual difficulties unprecedented, in dealing with the moral questions which the Church had to meet in the reception of converts from paganism.

Problems of finance, with Ananias and Sapphira proving dishonest in their pretensions to generous giving, and one prominent convert, Simon, offering bribes to secure an election to the episcopate.

Problems of discipline, with grave disorders among those approaching Holy Communion, some of them coming intoxicated.

What we would call parochial problems, when complaints about the church charities were made by certain people, because "their widows were neglected in the daily ministrations."

Ecclesiastical confusion over excesses in connection with the exercise of special gifts.

Before long, persecutions, with all the protracted controversy over the discipline of those who in moments of weakness had feared to confess the faith, and the equally serious problem of conquering the pride and conceit of the martyrs and confessors.

The Church has never been perfect The same sins and shortcomings are found in embryo in its early days as we meet with today on a larger scale. Even then, there were some who "forsook the assembling together," though they had received the benefit of apostolic witness and teaching and were living in the fervent atmosphere of a fresh faith.

II

We need not despair, therefore, at the problems of the present day. We are living in a transition time, with changing social conditions and customs which account for some of our difficulties of religious adjustment. Neglect of Church worship is partially explained by some of these changing conditions: the pace at which the modern business man is driven; the new attitude (not always to be condemned) as to Sunday amusements—golf, automobiling, and the like; the increase in the number of persons away for the week end; the general exodus on vacation in summer, and trips to the South in winter; cottage or camp life, with its attractions for those who can go away only for holidays and over Sunday; Saturday evening functions, wedding dances, dinners.

All these explain many absences from public worship. They **explain,** but they do not **excuse.** They explain a lack of faithfulness in worship; but the explanation really indicates a general secularization of life. We need a return to some deeper **sense of obligation** and to a **real responsibility** in public worship and private devotion. Most of us are agreed that to this end we need more persistent teaching. Such teaching should be simple, direct, practical: presenting Jesus Christ in His winsomeness and attractiveness; telling of His life and teaching; showing the need of prayer, even if some ideas about prayer must be discarded; dealing with the basis of morals; urging the reality of sacramental grace; making Christian discipleship more real and more honest in the following of Jesus Christ as our Lord and Master.

III

Once more, we ought to appreciate, I think, some other encouraging aspects of our religious life. Church attendance was once more general, but it would be difficult to show that its motive was wholly pure and always worthy. People went to church, because it was the custom to go; it was "bad form" not to go. Some went, because church-going was the chief occasion of social intercourse. Many went, because of the lack of counter attractions. In not a few cases, attendance was due to fear of the consequence of non-attendance.

If fewer people go to church today, at least they do not go under compulsion; they are present because of sincere desire and conviction. Some, of course, merely continue a habit formed early in life and not yet discarded; but in the main people go because they **want** to go, and feel that they are helped by going.

We need, however, a fuller sense of **obligation** in worship. We need a deeper appreciation of our responsibility to God and His service, thus allowing Him a larger place in our thought. The clergy ought to know that there must be some improvement in the service itself, if it is to attract those who may really be "hungry for religion"; a more intelligent and reverent rendering of the service; greater effort in helping congregations intelligently to take their part in worship; preaching on the one subject which is the clergyman's specialty, not on current topics about which others know more than himself; patient instruction, not dogmatical and pedagogical in type, but vital and practical and given with constant effort to influence life and character.

Again in the matter of regular giving, the Church is more generous today than ever before; and here, too, there are encouraging signs, because this giving is general in character, coming from more people and offered with more regularity. There were large givers in the past; there are many smaller givers now. Yet it is a day of big things, and giving for the greatest cause in the world ought to be more generous. Wealthy Church people who complain at the impotency of Church work rarely stop to consider that their own gifts go to charitable, educational, social, and other objects, while the Church is forgotten.

In giving, as in worship, we need a renewal of the sense of **obligation.**

IV

Personally, I am convinced that all this will come, if we can make those who are already affiliated with the Church realize the duty of consistent witness.

We must go back of the decline in attendance at public worship, and ask to what extent it is symptomatic of a serious situation in general. I have said elsewhere that some signs point to a disintegration of faith. I have larger opportunities than most of the clergy for contacts with men and women of many types; I have constant association with ministers and lay people of various denominations; I come into close relationships with college students and faculties, authors, teachers, etc. Such contacts make it very plain to me that there has been a steady sapping of faith. The new knowledge of the vastness of the universe, the whole conception of the reign of law, the increasing sensitiveness to the problems of pain and evil—these and other things have led to a loss of belief. Some men have lost faith and seemingly do not care. Some are longing for faith and do not find with us any real understanding of their problem. Some are doubtful and distressed, and hardly dare listen to their own questioning. Some, because of their doubts and difficulties, feel that it would not be honest to make many professions.

That is a special reason why we should try to bear faithful witness. The situation today, as to church worship and general church loyalty, may become much worse before it grows better. In the eighteenth century, church laxity had become so widespread that only three communicants were in attendance at the service of Holy Communion in St. Paul's Cathedral, London. A wave of deism had swept over England and faith had been lost, then as now.

But out of that dark day came a splendid renewal, first in the intellectual efforts of such men as Bishop Butler; later in the enthusiasm of the Methodist revival and the Evangelical school in the Church of England; then in the Oxford movement and its witness to apostolic truth and order.

If we are to have a renewal of Christian life in our day, it will come through

(Continued on page 22.)

Family Department

OCTOBER.

1. Wednesday.
5. Sixteenth Sunday after Trinity.
12. Seventeenth Sunday after Trinity.
18. Saturday. S. Luke.
19. Eighteenth Sunday after Trinity.
26. Nineteenth Sunday after Trinity.
28. Tuesday. SS. Simon and Jude.
31. Friday.

COLLECT FOR SIXTEENTH SUNDAY AFTER SUNDAY.

O Lord, We beseech Thee, let Thy continual pity cleanse and defend Thy Church; and, because it cannot continue in safety without Thy succour, preserve it evermore by Thy help and goodness, through Jesus Christ our Lord. Amen.

For The Southern Churchman.

OUR GREATEST NEED.

F. B. Stone.

'Tis Thee we need, O Precious Christ,
More of Thyself bestow,
For Thou art God's supremest Gift
The human heart can know,

More of Thy fulness is our need,
More of Thyself within,
By Thee to be more safely kept
From our besetting sin.

Possess us, fill us, loving Christ,
'Gainst sin close then the door,
And all of self, our hated pride,
Shut out forevermore.

Thus shall we have Thy peace within,
Thy holiness we'll share,
And all Thou hast for us, O Christ,
Will answer to our prayer.

"We are Not Free!"

Not long ago I happened to be addressing a private gathering of clergy on the subject of the relation of modern psychology to Christian ethics. When the discussion began one of the younger men present confessed to being conscious of some amount of misgiving in regard to the mystery of freewill and its potencies for evil. He said he could not feel secure about it even in the world to come. In substance his difficulty was this: From what we see of the devastating effects of perverted human wills in this world, how can we be certain that they end with death even for the regenerate? Man's power of transgressing the laws of God, of sinning to his own destruction, is only too appallingly real; we are brought into contact with it daily and in the most tragical forms. Who is safe? If so great a servant of Christ as St. Paul could say that he found it necessary to wage unceasing war with his lower nature lest he who had preached to others might himself in the end become a castaway, what of the rest of us? Evidently the danger is no imaginary one; the will might prove traitor after a lifetime spent in the service of God and bring the soul to ruin. Such a catastrophe is not unknown. Good men have fallen in the evening of their days; a youth of fairest promise has become a manhood of infamy; temptation may overthrow the strongest soldier of Christ, the holiest saint of God. Can we affirm with confidence that a point will ever come beyond which moral retrogression is impossible here or hereafter?

"Ye shall know the truth," said the greatest of all teachers, "and the truth shall make you free." "If the Son shall make you free, ye shall be free indeed." It is doubtful if many of us dwell upon this glorious promise as we should or perceive clearly what the spiritual state is that is thus guaranteed to us in the name of Jesus Christ and included in His offer of salvation. It is nothing less than the harmonizing of our nature with the nature of God so perfectly that there is no longer anything in us for temptation to take hold of. In our present state the will is free, but, alas! the moral nature is not. We are pulled this way and that by our propensities. "O wretched man that I am!" cries the apostle, "who shall deliver me from this body of death?" And well we know what he means, for none of us is completely master in his own house.

That the flesh lusteth against the spirit and the spirit against the flesh is a discovery that all must make who enter upon the path of discipleship to Christ, and said it is to know that there are many today who refuse that path because of the battles that have to be fought on it. There is an evil teaching of the hour which counsels men to give rein to their passions instead of trying to subdue them, to decline restraints instead of accept them for the sake of that higher emancipation to which they are the means.

The same applies to sins of the spirit. Arthur Hugh Clough was at one time attracted by Tractarianism, but reacted from the strictness of its moral discipline. Is there any regret for his choice of an easier way expressed in the mournful moan:

Those old black thoughts
No more as servants at my bidding go,
But as stern tyrants look me in the face,
And mock my reason's inefficient hand
That sways to wave them hence.

Hurrell Froude was a protagonist of the same movement, as severe with himself as with others, yet from his heart too was wrung the almost despairing cry:

O God of mercy! why am I
Still haunted by the self I fly

We are not free; we are in bonds; if we were free there would never be any struggle between our better and our baser part; will and desire would always be one and always spontaneously right and good. Indeed it is only in a carefully qualified sense that we can speak of the will as being free if it is thus liable to be crumpled up or deflected from its proper course by influence too strong for it. It is free, to be sure, just as a sufferer is free to will to get well when in the grip of disease; but it requires something more than the action of the will to get rid of either disease or sin.

On the other hand, thank God, there are many things we love to do, which it is a joy to do, and which are also right to do, which are the spontaneous outflow of what we fundamentally and essentially are, the unfettered combination of desire and duty. Life would be intolerable if this were not so. We are not having to fight all the time in order to do what we ought to do. And what is promised to us in union with Christ is that we shall reach a state wherein this will be our experience all the way round—**perfect correspondence between will and deed, and between both and the ideally right and good.**

What we shall do then will be as inevitably the will of God as it is the will of God that the sun should shine or the flowers grow. We shall be free to do God's will, and free to do nothing else. We are not free now, most of us, to commit murder or wallow in filth; it would be torture to us. And the day will come when every thought shall be brought into captivity to the obedience of Christ and we shall know the service which is perfect freedom, doing the will of God from the heart. And when that consummation is reached we shall no more have to think of falling from grace than we have to think now of wanting to turn cannibal or live like a hog. This, and nothing else than this, is the ultimate goal of every human being who avails himself of God's redeeming love made manifest in Jesus Christ our Lord.—From an article by the Rev. R. J. Campbell, in Church Family Newspaper.

The Wonderment of God.

God wondering! It is rather startling to suggest it and yet the language is plain enough. There are several arresting instances in which the emotion of wonder is attributed to God. Taken separately each passage is impressive. Together they form a striking and suggestive group. Let us look at them a little carefully and see if lessons needed in our day are not awaiting us.

God Wonders at the Lack of Intercessors.

"And he saw that there was no man, and wondered that there was no intercessor" (Is. 59:16).

"There is none that calleth upon thy name, that stirreth up himself to take hold of thee" (Is. 64:7).

It was a time of awful backsliding and of shameless sin. Read the fifty-ninth chapter of Isaiah: "Your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies.—None calleth for justice, nor any pleadeth for truth; they trust in vanity. —Their feet run to evil and they make haste to shed innocent blood, their thoughts are thoughts of iniquity.—They have made them crooked paths.—Judgment is turned away backward, and justice standeth afar off; for truth is fallen in the street and equity cannot enter."

What a frightful picture of human depravity. In such an hour are there any who care and who pray? God beheld the awful spiritual state of the people and lamented their lapse into sin. He looked for a Moses, a Samuel, an Elijah and "saw that there was no man, and wondered that there was no intercessor." No clean hands were raised in supplication. No man stirred himself up to take hold of God in prayer. Inexpressible need and no man to pray! Why shouldn't God wonder!

Surely there is much in our day that makes intercession a needed ministry. It's a form of ministry open to all and yet in which so few are engaged. A very dear friend of mine, for years a devoted and much loved pastor, had to retire from the pastorate because of ill health. While I was on a visit to him he spoke of his keen disappointment in

having to give up the work he so greatly loved but in quiet way added, "There is another form of ministry open to me —the ministry of intercession." He then told me that he always prays for me when he knows I am to preach That was months ago, but I have lived under the spell of that quiet word ever since. God give us more men and women who will stir themselves up to lay hold of him on behalf of the sinning and the suffering everywhere. Is God now wondering at our lack of intercession? I wonder if He is.

God Wonders at the Lack of Helpess.

"I looked and there was none to help, and I wondered that there was none to uphold" (Is. 63:5).

None to cooperate with God in saving the nation from idolatry—and God wondered that there were none.

God works today through saved men and women. He calls for devoted ones who will enter into alliance with Him in His great redemptive work. Had we ears to hear there would be many now to whom the world would come, "Whom shall I send? Who will go for Me?"

It overwhelms us with a sense of awe and yet fills us with a sense of gladness when we awake to the fact that God calls for willing-hearted ones who will go on a blessed mission for Him. Unworthy? Yes. "Of unclean lips." Yes, but how swift will be the movement of angel wings and how thorough will be the cleansing when we become willing to undertake the mission.

That we are offered the privilege of being "workers together with God" is plainly set forth in many passages. God wonders at our refusals.

God Wonders at the Double Folly of His People.

In Jeremiah 2:12f God calls on the very heavens to be astonished at what a people called by His name have done. Look down ye bending skies and wonder at the two-fold folly of a people who turn away from God and then attempt to provide for themselves water to quench their soul-thirst. They turn away from the well of living waters and set about to dig for themselves cisterns. Their efforts are vain. Their cisterns are broken cisterns.

Many all around us today the like these men of old. They too have turned from God. They too are digging broken cisterns. Many are the ways in which they seek their satisfactions. All these ways are equally vain. Life's deep and abiding satisfactions are reserved for those who know God and have fellowship with Him.

God Wanders at Man's Belief.

Our Lord marvelled greatly because of the unbelief of the people of Nazareth. He was in their midst as one both able and willing to bless, but they lost His gracious ministry and forfeited His free gifts. They limited Him in His mighty works by their unbelief.

Grouping these passages in this way suggests a natural sequence. We find that God wonders at man's lack of prayer; at his refusal to help; at his double folly of turning from God and trying to find for himself life's satisfactions; and at his unbelief. The order is logical. When fail to pray to God we will soon refuse to work with God; then we will turn from Him and follow our own ways and seek our own satisfactions; then will come the "evil heart of unbelief." By such means we too will forfeit His gifts and limit His power to bless us and use us.

The Remedy.

An old, old world gives us the remedy for all the ills which afflict us, "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."—Rev. H. M. Fugate, in Christian Index.

For The Southern Churchman.

FLOWER O' MY HEART.

David W. Cade.

Flower O' My Heart, the Day is o'er long,
Long though the shadows are falling
Joy of My life and Soul of My Song,
Ever are the soft winds calling.

Calling in tones of long gone hours—
Flower O' My Heart a-bloom on Heaven's Shore—
Breezes sweep o'er the thirsty flowers,
Fluttering leaves from memory's store.

(When fairy ships float on a twilight set,
And the mist is threaded with strands of fire,
I fancy an airy ship is bring to me
The golden bales of my old desire.)

Flower O' My Heart, the glad rain is fallinf,
The drunk earth reels in a revel of glee.
Soul of my life, young voices are calling—
Calling lures through the rain to me.

I will run out into the winey mist.
Flower O' My Heart, I want to be with you
My need is as yours; my need and my quest
Holds wind and rain, and the silvering Dew.

A Gracious Invitation.

Jesus not only gave timely and terrible warnings to repel men from sin, but He also gave gracious invitations to attract them to himself. "Come unto me, all ye that labor and are heavy laden, and I will give you rest." As Jesus uttered these immortal words, He stood in the midst of a scene of hard physical toil. Out on the lake fishermen were laboriously rowing their boats. On the sillsides, bending low in the hot sun, reapers were cutting grain with sickes, a handful at a time. From the well at the foot of the hill women were carrying home water in pitchers or sewed-up goat skins. Others, both men and women, could be seen carrying heavy burdens, perhaps of gathered firewood, balanced on their heads or strapped on their backs. In the city nearby, gangs of slaves were toiling on the palace of a Roman magnate. In the distance could be seen slow-moving caravans bringing packs of merchandise from the East. The burden of toil pressed hard upon that age and there was little rest, save for the rich and ruling classes. How changed is the world today? Steam and electricity and machinery are more and mort lifting physical toil from human shoulders and rolling it upon the great golden driving-wheel of the sun. What is this but a fulfillment on the lower level of life of this promise of Jesus? But this is only the beginning of this process of lifting burdens from our world. Jesus has lifted the burden of unequal rights and hard treatment off woman's back and struck that shackles from the slave. There are still deeer burdens than press upon us. The mind is perplexed with hard questions concerning the meaning of life and death, the world and God, time and eternity. The sayings of Jesus are the profoundest and most restful solution of these problems. The heart is burdened with anxiety and trouble. Out over this great suffering, sorrowing world floats a sweeter voice than any music of earth, "Come unto me, and I will give you rest."

"WE HAVE THE MIND OF CHRIST."

I cannot put the Presence by of Him, the Crucified,
Who moves Men's spirits with His love as doth the moon the tide;
Again I see the Life He lived, the god like Death He died.

Again I see upon the cross that great Soul-battle fought,
Into the texture of the world the tale of which is wrought
Until it hath become the woof of human deed and thought,

And, joining with the cadenced bells that all the morning fill,
His cry of agony doth yet my inmost being thrill,
Like some fresh grief from yesterdty that tears the heart-strings still

I cannot put His presence by; I meet Him everywhere;
I meet Him in the country town, the busy market-square;
The Mansion and the Tenemt attest His presence there.

Upon the funneled ships at sea He sets His shining feet;
The Distant Ends of Empire not in vain His Name repeat,
And, like the presence of a rose, He makes the whole world sweet.

He comes to break the barriers down raised up by barren creeds;
About the globe from zone to zone, like sunlight He proceeds;
He comes to give the World's starved heart the perfect love it needs,

The Christ, Whose friends have played Him false, Whom Dogmas have belied,
Still speaking to the hearts of men—tho' shamed and crucified,
The Master of the Centuries who will not be denied!

—Harry Kemp.

A Contrast.

I sat on the edge of a hospital bed and held a man until he died in my arms, begging me to hold him and not let him go—pleading that he was not ready—that he must not die. I turned away thinking, "what a world!" The nurse led the way down the hall and into a room where a frail little woman lay with a serene smile on her face.

"Ah, you have come to tell me goodbye," she said, holding out a thin hand.

"No, I'm not going away," I bantered.

"But I am," she replied, like a school girl who was going home for Christmas.

"I'm going home tonight, to my Father's house, where Jesus said there are many mansions." And she did.—J. H. Cain.

For the Young People

For The Southern Churchman.

ON MAKING A LITTLE GARDEN.

Florence Van Fleet Lyman.

Lord, no broad acres call I mine,
Yet, by Thy will and love divine,
Aid me to make this little plot
A wondrous lovely garden spot.

O Lord, this tiny patch of earth,
I pray to make it truly worth
The seeing and the smelling, too,
As any close, by work I do.

Though boundaries limit and confine
The sun and rain will both combine
To glorify its blooming days
And grace abound in all its ways.

Lord, make my little garden sweet,
A sanctuary, song-bird retreat,
And when I toil, or if I rest,
Dear Lord, be there, my welcome guest.

The Mender of Hearts.

"O Ka Chan; O Ka Chan! The candy man is coming—please give me a bit of money! Hayaku—hurry!"

Little Flower flung herself up onto the narrow veranda as fast as the twin burdens, wooden shoes and baby brother, would permit. Not that she took her shoes into the house with her, but slipping out of them took time. As for baby brother, he did not care about anything, for he was fast asleep on Little Flower's back, with his little shaved head dangling over to one side in a manner dreadful to behold. For it looked very much as if he had a broken neck! But he hadn't. It was only baby brother's way of sleeping.

Honorable Mother was in the kitchen, very busy making a fish-paste and noodles mixture, but she rinsed her hands and, finding her purse, succeeded in producing two big coppers.

Little Flower could not wait for either the bow or any other of the extra-polite tags on the tail end of her "Thank you," but rushed off like a shot to the place where the tootle of the candy man's horn was last heard.

It was after school hours, so every other boy and girl within reach of the enchanting sound had likewise dashed into their home for a copper, which was not always forthcoming. You know yourself that grown-up pocketbooks are very likely to be short on change. So Little Flower was fortunate that day.

After a good deal of breathless running, she spied the peddler of sweets, and then it was only a moment until her two coppers were exchanged for a very pasty, sticky chunk of rice candy.

Yummey! It surely was good, and no mistake. Little Flower bit as far back as her white teeth could reach and chewed blissfully away, until all at once she saw something. It was such a queer, interesting something that she just stared and stared, until a little stream of wet sweetness ran out of the corner of her mouth. But she only wiped it away and stared some more.

It seemed to be a ricksha—no, it couldn't be—it was too small. But anyhow it ran on wheels, four of them, and it held a big doll-faced baby. Such a lady with hair and skin exactly like cherry petals, and a fuzz on the top of its head that was yellow, actually yellow, like sunshine.

Suddenly Little Flower looked up above the funny ricksha, and there stood a lady with hair and skin exactly like the baby's. She had green eyes, too, just like all the other foreigners.

Little Flower was getting ready to take a back alley for the safer nearness of home, when the foreign lady smiled—oh, ever so sweetly. And greeting her in Japanese, she held out a little book. Now Little Flower had been taught never to receive gifts from strangers, but really she was so absorbed in watching the lovely crinkles around the lady's mouth and eyes that she quite forgot what she was doing. And the first thing she knew, the lady and the ricksha baby had moved on down the street and the little book was there in her hands.

Like all bright children, Little Flower loved to read, and—oh, joy!—these little pages were easy to understand.

Another bite of rice taffy, and she began to read, half aloud, choosing at the same time the very longest way home.

"There was once a man who owned a clock," she read slowly, with one sticky finger pointing out the characters up and down the page. "One day the clock refused to keep time any longer.

" 'This is dreadful,' said the man. 'I must see if I cannot mend this thing.' So he shook the clock, first gently, then with all his might, but it would not go. He stood it upside down, but it remained as still as death.

" 'Well!' exclaimed the man, 'there seems to be nothing to do but to take the old thing to the tinker and have it mended. But I'll not need to carry the whole clock—it's only the hands that do not act right.'

"So he unscrewed the two hands and carried them to the tinker.

" 'My clock is no good,' he said. 'The hands will not move around at all. So I have brought them to you to see if you will be so kind as to mend them.'

" 'But where's the clock?' cried the tinker.

" 'I told you the clock was all right,' replied the man, fast growing angry. 'It's the hands, the hands, that are wrong!'

" 'Idiot!' screamed the tinker. 'Don't you know that I never can mend your clock unless you bring it all to me?'

" 'Idiot yourself. I see you only want to squeeze more money out of me, and so you shall not have even the hands!' And holding his red face very high in the air, the angry man took his clock hands and walked out of the shop."

This was just the kind of story to please Little Flower. She giggled and laughed over it all the way home. There was some more, too, on the next day, about our own hands and feet and tongues being so often wrong. And all because the heart within is wrong. It said, too, that there was One who was a great Mender of hearts, and that his name was Jesus.

Little Flower didn't pay so much attention to that last part of the story then. But a month later when a tent came to her town, and with the tent the same smiling foreign lady with her ricksha baby, then Little Flower remembered the book and what she had read in it.

For she was allowed to go to the tent-gathering, along with the other boys and girls, and see what it was all about. And the very first story the foreign lady told them was about this Jesus.

It would take too long to tell of all the big, deep thoughts that grew in Little Flower's heart those days, or of the way the Honorable Father chanced to walk by the tent during the night meetings. But when the month was over, it surely happened that Little Flower—yes, and the Honorable Father and Mother, too—had all found out for themselves that there is truly a Mender of hearts.—Opal Leonore Gibbs, in The Sunday School Times.

The Sick-a-Bed Book.

Jane was so tired of staying in bed and having nobody to play with. She looked through the window at Bobby and Bess playing in the snowy street and gave a very long sigh. It was just the sort of day she would love to have been out there building a snowman, too, if only she hadn't fallen out of that old swing and hurt her back so that she had to stay in until it was well again.

Mamma was busy down-stairs and all the other children were having fun in the snow or had gone to school. A tear trickled down Jane's nose. It had been sort of fun being sick at first. All her friends had come to see her. The Sunshine Class at Sunday school had brought her a lovely potted plant with pink flowers on it and Mrs. Brown and Mrs. Decker had sent cookies and saucers of pudding.

But today nobody had called. Nobody had sent any present. Mamma had a lot to do, and Jane felt very lonely.

"I'll get you a book to look at, dear," mamma suggested when she came to see how Jane was getting along.

"I don't want to look at a book," Jane said, almost crossly.

"How would you like to make a book yourself?" mamma asked. "I could give you some magazines to cut pictures out of, and some paste."

"All right," Jane said. Maybe it would be sort of fun to make a scrapbook, she decided.

Mamma took some clean, smooth sheets of brown paper and folded them into pages about half as big as magazine pages. She sewed the book down the middle on the machine with a long stitch and that held the pages together beautifully. There were ever so many pictures in the magazines, especially in the ads at the back which she might use for her book.

"I'll cut out enough pictures to fill the book and then I'll begin pasting," Jane decided.

"Here's the picture of a little girl who looks like you, Jane," mamma said as she turned the pages for a minute with the little girl. "Why don't you put her on the front page. And here's a cunning house for her to live in."

Jane was very busy and very quiet for a long time. Next time mamma came to look in, Jane was so busy she hardly noticed.

"I'm having the best fun," she told mamma. "I'm making a book with a story in it, all about the little girl that looks like me. See, on the next page her daddy brings her a puppy to play with, and here she and her brother are building a dog-house for him. Then they buy this new auto and go driving down to the beach. See all the shells and ships I found for that page, and the children with pails and shovels to play on the sand. A book with a story in it is lots more fun than a plain scrapbook, don't you think?"

"I think it's a delightful idea," mamma agreed.

"And when my book's finished," Jane said, "I'm going to send it to little Della who has the measles. We have whole stacks of old magazines. Can't I make a lot of these books, all with different stories, to give away?"

After Jane was all well again she used to say sometimes that she was almost glad she had fallen out of that swing, because it was such fun making story scrap-books to give to the children in the neighborhood.—Our Little Ones.

The One Who Was Brave.

"Elton Tilton is just the bravest boy you ever saw, mother," said Winfred. "One day a big dog came along with his tongue hanging out, and we thought he was mad and scrambled over the fence; but Elton walked right along as calm as ever. He says he isn't afraid of bears of tramps or anything. I wish I were as brave as Elton, but I'm afraid I never will be."

"I heard a story about two boys the other day," said his mother, "and I thought one of them was very brave. They went to school together and one day they thought it would be great fun to hide a frog in the teacher's desk; but the frog tipped over an ink bottle and spoiled a number of examination papers and other things, and the teacher was very angry. He asked the guilty boy to own his fault like a man and take the punishment he deserved. He put him upon his honor, you see. Well, the older boy, who found the frog and first thought of the joke, sat still in his seat without a blush; but the little boy, though he trembeld with fear, went to the desk before the whole school and owned his fault. And he sat for an hour on the dunce's stool, a target for fifty pair of eyes."

"O mother," cried Winfred, "I was so ashamed. I'll never do anything so mean again as long as I live. How did you know?"

"I heard two boys talking about it as I rode in the car. I was proud of my boy, Winfred; and I pitied Elton Tilton's mother, for I said to myself: 'My boy was brave, but her boy was a coward'."

"Why, I never thought that was being brave!" said Winfred.—Youth's Companion.

Moody used to quote the remarks of an old colored man on assurance. "I hab hearn folks say, 'Hope I has religion, but I doan know'; but I neber hearn a man say, 'I hope's I has money, but I doan know.' Dat sorter 'ligion dat yer hopes ye's got, but doan know, ain't gwine to do no mo' good dan der money what yer hopes ye's got, but doan know."

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Death

ERNEST T. BOND.

ERNEST T. BOND, organist and choirmaster of Holyrood Church, New York, died in his fifty-eighth year, the result of a heart attack, on Monday, September 22, 1930.

Mr. Bond was an Englishman by birth, having received his early training in Church music as a choir boy and soprano soloist in Worcester Cathedral. As a young man he became deputy to Dr. Norman Hibbert, organist and choirmaster of St. Werbergh's Pro-Cathedral in Derby, and later had his own choir in St. Michael's Church in the same city.

In 1908 he came to America and assumed the direction of the music at Christ Church, Hudson, N. Y., where he was also supervisor of music in the public schools. After ten years in Hudson he became organist and choirmaster at St. Peter's, Peekskill, N. Y., one of the first American churches to introduce a boy choir, and where he had an exclusively male choir of forty-four voices. Two years ago he undertook his duties at Holyrood Church, New York.

For thirteen years, and until his death, he held the chair of music on the faculty of Peekskill Military Academy, and for nearly the whole period of his residence in Peekskill, he was conductor of the Peekskill Choral Club, a mixed chorus of 100 voices, affiliated with Westchester County Choral Soceity under the leadership of Albert Stoessel.

At Holyrood Mr. Bond had reorganized the music, and had formed a mixed choir with a large boy section. The quality of his work was of high class, and Holyrood choir was coming to be recognized as one of the best in upper Manhattan.

There was a Requiem at an early hour on Thursday September 25, the funeral service being held in Holyrood Church at ten o'clock on that day. Albert F Robinson, a pupil of Mr. Bond's and deputy organist of the church, was at the organ. The musical parts of the service, including two of Mr. Bond's own compositions were sung by the combined parish and junior choirs, augmented by delegations from the choirs in Hudson and Peekskill. The Rev. Arthur P. S. Hyde, Rector of Holyrood Church, and the Rev. Henry Purcell Veazie, Rector of St. Peter's, Peekskill, officiated. Interment was at Hillside Cemetery, Peekskill, N. Y.

Mr. Bond is survived by his wife, Mrs Lydia Gertrude Bond, and one daughter Miss Lydia Gwendolyn Bond, who graduated last June from St. Mary's School, Peekskill.

ARTHUR P. S. HYDE,
Priest and Rector.

MRS. EDGAR JAMESON NOTTINGHAM.

MRS. EDGAR JAMESON NOTTINGHAM, wife of E. J. Nottingham, died at her home in Culpeper, Virginia, Saturday evening, September 20, 1930, in the seventy-ninth year of her age. She is survived by her husband, seven daughters and two sons.

The deceased was a daughter of the late Edward Marcellus Barksdale, of Halifax County, and Georgianna Morton, his wife, of Charlotte County, and was born in Petersburg on February 16, 1852, where her father was engaged in business for many years. She was married on the 28th day of February, 1871, to Edgar Jameson Nottingham, of Northampton County, and moved to Culpeper County the following year. Mr. and Mrs. Nottingham were identified with all the activities of the community, especially in the church work of Christ Episcopal Church, at Brandy Station.

For nearly sixty years of a happy married life this couple walked humbly with God. To their nine children, all now living, they have been examples of fidelity to the sacred vows which bound them to walk in His ways. And to them was granted their reward in seeing their children finding delight in the service of their adorable Redeemer.

In recent years Mrs. Nottingham had been an invalid; yet during these days and nights of weariness, her thoughts were of others rather than of self. There were seemingly no dark days in those years, for she lived in the radiance which shone on her path from "the Light of the World". Her faith never wavered, for she had tested His promises.

As we recall her long life of service in His Name; in the home, in the Church, in the Sunday School, in her community, her serene faith, her patience, her prayers, we cannot measure her influence. She knows now the fruits of such a life.

"We yield unto Thee most high praise and hearty thanks for the wonderful grace and virtue declared in all Thy saints who have been the choice vessels of grace; and pray that we may hear His **Most joyful** voice, 'Come ye, blessed of my Father.'"

J. W. W.

CHURCH INTELLIGENCE.

(Continued from page 15.)

some such witness on our part.

And unless we bear more consistent witness our own faith may fail. Faith is rarely, if ever, lost in one short, sharp experience. Faith goes because that which keeps it alive has been neglected. We lose our faith when we cease to practice our religion. Men grow careless about prayer, communion, worship, and then wonder at finding themselves doubtful in belief. I know of no other realm of life where people expect knowledge to trickle into their heads without honest effort on their part. I know of no other activity in which they expect to become expert without practice.

V

For this reason, I summon you to a year of loyalty and witness. Whatever my own faults and failings may be, I do not think it can be denied that during my episcopate I have worked hard for Central New York and the whole Church. On September 29th, the Festival of St. Michael and All Angels, I shall have been your Bishop 15 years. They have been years of honest pastoral care of the clergy, of eager desire to help them in their difficulties, discouragements and privations, of abundant labor towards greater diocesan efficiency, of friendly interest in the people of the diocese and constant effort to vitalize their lives, of unstinted diligence in exercising my office of teaching, of frequent service for the whole Church, especially in the work of preaching and of teaching both in speech and writing.

Will you not, therefore, make the coming year, beginning with next October—my sixteenth as your Bishop—a year of special loyalty and faithful witness? Enclosed are some practical suggestions for both clergy and laity. You are to consult the members of the Committee and certain others whose names I have added to the list; but you must do the work yourselves, in your own away. If you will do it for me, I shall appreciate your service; but I want you, rather, to do it for God and His Church.

Faithfully yours,
Charles Fiske.

FLORIDA.

Rt. Rev. F. A. Juhan, D. D., Bishop

The Executive Council of the Diocese is to hold its first meeting of the fall season, in the Diocesan Headquarters, in Jacksonville, at noon, October 14. This meeting will be followed on Wednesday, with a Diocesan Clergy Conference in St. John's Parish, Jacksonville.

The Woman's Auxiliary of the Diocese has already responded to the relief of the sufferers in Santo Domingo City. The Ven. William Wyllie and family went to the Dominican Republic direct from a charge in Jacksonville. Under these circumstances Florida feels that these consecrated workers are her especial representatives. Something over $100 in money has already been received for distribution by the Archdeacon, and several boxes of good clothing have been assembled and are ready for shipment.

BETHLEHEM.

Rt. Rev. F. W. Sterrett, D. D., Bishop.

Convocations Meet.

The two Convocations of the diocese met for a three days' conference at St. Stephen's Camp on the Susequehanna River. This camp is owned by St. Stephen's Church, Wilkes-Barre. The different organizations of the church go there for two weeks each during the summer.

The program was as follows:

Dr. Easton of the General Theological Seminary gave three lectures on the historic background of the teaching of our Lord as found in the New Testament.

Mr. James M. Miller of the National Field Department gave three lectures on the Program of the Church.

The Bishop gave his impressions of the Lambeth Conference.

The Archdeacon held three conferences on the Diocesan Program for the fall and winter.

The meetings were well worthwhile and more than fifty of the clergy attended with a number of their laymen.

Trinity Church, Bethlehem.

On August 29, fifty-nine years ago, the cornerstone of Trinity Church was laid. The rector, the Rev. Merrill M.

Moore and his congregation have decided to make the Sixtieth Year the "finest" in Trinity's fine history. All the organizations and the membership as a whole are to work together with a new spirit of loyalty and devotion to bear convincing testimony to the community that Trinity is indeed a true church. Instead of a one-day celebration in honor of the event, it is to be a year of greater effort and consecration for the entire congregation.

On August 1, 1930, Miss Mary Wallace began her duties as director of Religious Education. She is to devote all her time to the Church school and the young people. H. P. W.

Personal Notes

The Rev. Louis T. Scofield begins his duties as Curate of Holyrood Church, New York, on October 1, 1930.

By unanimous invitation of the vestry of the Church of the Good Shepherd, Lexington, Kentucky, **Bishop Almon Abbott** has consented to take charge of the parish for the next two years, succeeding the Rev. Charles S. Hale, resigned. Bishop Abbott has completed his visitation of the eastern mountains, preaching and confirming at Pikesville, Wheelwright, Jenkins and Shelby, Kentucky. Next week he will conduct a mission at St. Mary's Church, Middlesboro, Kentucky.

The Rev. John E. Shea has the following address: P. O. Box 843, Ada, Oklahoma; to which all personal mail should be sent, including magazine favors, for which he is very grateful.

The Rev. Basil M. Walton, for three years minister-in-charge of St. James, Lake City, Florida, has been moved to Jacksonville, where he has accepted the charge of St. Andrew's, Bethany Hall, Hilliard; Grace Church, Orange Park, and St. George's, Fort George Island. The Rev. Mr. Walton took charge of his new field on Sunday, September 21, and has taken residence in St. Andrew's rectory, 315 Florida Avenue, Jacksonville.

The Rev. Theophilus T. Pollard, minister-in-charge of St. Philip's Negro Parish, Jacksonville, Florida, for several years past has accepted a call to St. Patrick's Mission, West Palm Beach, Florida, Diocese of South Florida, and has been transferred to that ecclesiastical jurisdiction dating from September 15.

The Rev. Pembroke W. Reed has resigned his rectorship of Christ Church, Richmond, Virginia, effective September 30, and will enter at once upon his duties in St. James, Wortham Parish, in Goochland County, Virginia, where he will be in charge of Grace Church, Goochland Courthouse; All Saints' Church, Sabot, and the Little Byrd Community House. He will continue to make his home in Richmond.

ORDINATIONS.

Mr. Jesse Leon Malone was ordained Deacon by the Rt. Rev. Thomas C. Darst, D. D., Bishop of East Carolina, in the Church of the Advent, Williamston, N. C., on Monday, September 22, 1930. The candidate was presented by the Rev. R. B. Drane D. D., rector of St. Paul's, Edenton. The sermon was by a relatives, the Rev. Francis Joyner, of Littleton, Diocese of North Carolina. The Litany was read by the Rev. Stephen Gardner, St. Peter's, Washington, and the Epistle by the Rev. A. J. Mackie, St. Thomas, Windsor. Other clergy present: the Rev. A. C. D. Noe, St. James, Ayden; the Rev. A. H. Marshall, Advent, Williamston; the Rev. W. R. Noe, Executive Secretary of the Diocese of East Carolina, and the Rev. Bertram E. Brown, Calvary, Tarboro; the Rev. Theodore Partrick, Trinity, Scotland Neck; the Rev. D. P. Moore, Grace, Weldon, of the Diocese of North Carolina.

The new Deacon has been placed in charge of St. Mary's, Gatesville; St. John's, Winton; St. Peter's, Sunbury; St. Barnabas, Murfreesboro, and St. Thomas, Ahoskie.

Mr. J. H. Chillington, Jr., was ordained Deacon and the **Rev. William H. Langley, Jr.,** and the **Rev. Gerald H. Catlin** were ordained priests by Bishop Almon Abbott on Sunday, Sept. 28, at Christ Church Cathedral, Lexington, Kentucky.

The sermon was preached by the Rev. Harold L. Gibbs, of St. Thomas' Church, New York City. The Rev. E. H. Merriman, D. D., Archdeacon Claiborne, of Tennessee, and the Rev. Charles E. Craik, Jr., assisted in the imposition of hands.

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LINCOLN EULOGIES MERELY "FACET OF HERD PSYCHOLOGY"

To the Editor of The Times-Dispatch:

Sir:

It would be interesting to read a logical statement of the facts which lead Southerners to join in the unthinking adulation of Abraham Lincoln. We praise others for accomplishments and for fixing policies: Washington, Monroe, Jefferson, Mason—each left us something formative and definite. Lincoln left nothing.

He was not an abolitionist. He said in Congress that any State or group of States had an inalienable right to secede from the Union and set up separate government. He said that if he were a Southerner he would not liberate his slaves, and that if they were liberated they would soon be exterminated. In his first inaugural address he stated with grave emphasis that he did not intend to interefere with slavery in the slave States and added, "I believe I have no right to do so and I know that I have no intention of doing so." In the same speech he said that to send armed forces into any State "upon **any** pretext whatever, **is among the gravest of crimes."** Notwithstanding these pledges, **he sent armed troops into Virginia while it was still within the Union,** invading its neutral soil; and within a year after he made the pledges he interfered with the institution of slavery.

But, while he is called "The Great Emancipator," he did not liberate the slaves. He pretended to free them on soil engaged in "treason and rebellion," on which soil he had no authority to do this or anything else, but in his emancipation proclamation he excluded all other States, and specially named one-half of Louisiana, all of West Virginia and seven counties in Virginia, including "the cities of Norfolk and Portsmouth," as places where slavery could and did still lawfully exist. Slavery continued to exist **legally** in this country **until after Lincoln's death.**

"Liberty," a Northern magazine, surfeited with the stories of Lincoln's sweet humanitarianism, is forced to tell us that all this is exaggerated, that Lincoln approved the "bloodiest campaigns of the war," that he backed Sherman's march to the sea, "one of the most relentless military movements in history," and that **the terms of surrender he imposed on Lee were harsh and severe.**

We are told that if Lincoln had lived, reconstruction would have been less bitter. There is proof that it would have been otherwise. Mr. Lincoln (U. S. Official Records) **twice telegraphed to General Burnisde, asking him if he would bombard Fredericksburg at night with the "new incendiary shells" which he had on hand, and in his last telegram he urged Burnside to do so and said he would like to come down and see the spectacle. But Burnside refused. Lincoln approved the bombardment of the town with women and children in it and refused to punish the officers who shelled a refugee train in the depot loaded with women and children.**

Abraham Lincoln was a man of power or he would not have gotten to the Presidency. Lincoln was a man forced into a center of a storm that beat him about and drove him from one opinion to another; that forced him to speak one thing and acts its opposite. **If he is great, then why does not some one tell us precisely what policies he instituted or what things he did that entitle him to the present hymns of praise?**

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Vol. 95. RICHMOND, VA., OCTOBER 11, 1930. No. 41.

Rev. P. P. Minor
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Jun 31

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In the background appear the Blue Ridge Mountains, out of which flows a meandering stream, widening as it courses its way toward the sea. On the left bank, a short pace from the gently rising foothills, is seen a typical Virginia log cabin, in the door of which stands the farmer's wife with milk and delicacies for the sick, typical of the hospitality for which every true Virginian is known.

Near the cabin are tents; guns are stacked; soldiers are on the inside, some praying—all are weeping. Before another tent officers are seen in consultation; sentinels are solemnly measuring their charge from post to post.

There is an officer's tent with flaps closed, but hanging on the outside is the famous "white signal." Platoons are seen as they vigilantly scan the roads, fields and hillsides.

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And doctor up my wounded pride,
When I've been treated rough outside.

And sometimes, when I've been to blame,
I go inside and blush for shame,
And get my mind in better frame,
And get my tongue and temper the same.

I meet my Heavenly Father there,
And He stoops down to hear my prayer,
To heal my wounds, and cure my care,
And make me strong to do and dare.

Then, after I am made quite strong,
And things are right that were all wrong
I go outside, where I belong,
And sing a new and happy song.

And then I hear the people say:
"You're blithe and bonny, good and gay,"
It's just because I feel that way,
But they dont know the price I pay.

You have a house inside of you,
Where you can fight your battles through,
And God will tell you what to do,
And make your heart both strong and true.

—Selected.

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Thoughts For the Thoughtful

Man's "big business" often blinds him to God's bigger business.

Truth is the victor over strife;
Though flaming war on earth is rife,
There comes the dawn of ampler life.
—C. E. Tuck.

"The Kingdom of God is waiting for the hard-earned leisure of the business man."

"The church that forgets itself in its passion for others will in that forgetfulness find itself."

The troubles of the way do us good service, if they raise the eyes of our mind to look at things unseen and
Lord, make me pure:
Only the pure shall see Thee as Thou art
And shall endure.
Lord, bring me low,
For Thou wert lowly in Thy Blessed Heart:
Lord, keep me so.
—Christina Rosetti.

If a poor man has a rich friend who has asked him to come to him in any and every time of need, then whenever the pinch of poverty is felt is surely a time to seek out the rich benefactor. Our times of spiritual poverty of any and every sort are the times when we ought to draw upon the riches of the Word of God, till we can say with the Psalmist, "I have rejoiced in the way of thy testimonies, as much as in all riches."—Exchange.

Between the mysteries of death and life
Thou standest, loving, guiding, not explaining;
We ask, and Thou art silent; yet we gaze,
And our charmed hearts forget their drear complaining.
No crushing fate, no stony destiny,
O Lamb that hast been slain, we find in Thee!

Prayer is the unburdening of our heavy hearts where we know they have been fully anticipated by the yearnings of an infinite compassion; the laying of our perplexities toward a light which we know must arise upon them, and which until it comes will send peace that they may be borne; the lifting of our sin to a Love which we know seeks to pardon us, and whose pardon is therefore our most just as it is our most eager hope.—George Matheson.

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SOUTHERN CHURCHMAN

Catholic for every truth of God; Protestant against every error of man.

EDITORIALS

Vol. 95. RICHMOND, VA., OCTOBER 11, 1930. No. 41.

THE HISTORIC EPISCOPATE AND CHRISTIAN UNITY

PART TWO.

After the Apostles.

There is one thing that we can be certain of and that is, the Apostles must have seriously considered the question as to how they could best safeguard the interests of the Church when they were no longer alive, by making provision for the appointment of suitable men to care for the Flock of Christ.

We may also be sure that at such an important crisis as the transition of the Church from the Apostolic leadership to that of other men, the Holy Spirit's guidance and influence must have been at work. For it represented a new beginning, almost as important in its after effects, as the Day of Pentecost itself.

The Apostles had guided the Infant Church through great dangers and difficulties, through a period, too, when the idea of the Lord's almost immediate return was universally prevalent, which made the thought of permanent organization seem hardly necessary.

Now, however, this idea was passing and the Church was settling down as a permanent institution with the Great Commission to preach the Gospel to all the world, uppermost in its consciousness.

The Appointment of Bishops.

After events showed that among the various officers of the Church, whom we read of in the New Testament, including prophets, evangelists and others of a temporary kind, the presbyters and deacons were the ones who were destined to become permanent in their several positions in the local churches.

By the opening of the second century, when the last of the Apostles, St. John, had passed away, we find that the term bishop, which had hitherto been applied to presbyters, as marking one of their special functions, namely, that of overseeing the members of the local church, had come to be restricted to a new order of the ministry.

The bishops became the ruling class, that is to say, they ordained the presbyters and deacons and exercised authority over the churches as the Apostles had been wont to do while they were still alive, with this exception, that in most cases their work was restricted as was that of the presbyters and deacons, to particular localities.

The Example of St. Paul.

We have the opportunity of seeing how St. Paul prepared the way for the coming time by delegating to Timothy and Titus, and perhaps others, a share in the work of ordaining presbyters and deacons, and exercising discipline over churches which he himself had founded. And what he did it is natural to suppose that the other Apostles were doing likewise, as the Acts of the Apostles tells us but little of the activities of the Apostles apart from St. Peter and St. Paul.

We find, however, early in the second century, Polycarp, a disciple of St. John, presiding over the Church in Smyrna, and St. Mark, whom we may regard as a disciple of St. Peter, is traditionally reported to have been Bishop of Alexandria, in Egypt.

The Witness of Ignatius.

But the most important witness to the new order of things following on the passing of the Apostles, is that of Ignatius, Bishop of Antioch. Bishop Gore, in his book, Orders and Unity (p. 119), thus describes him: "When we pass on to the next important Church of Antioch, we find a witness to episcopacy of extraordinary force in Ignatius the Bishop. About 110-117, Ignatius was carried to his martyrdom at Rome.

"He moves through Asia in the custody of a maniple of soldiers, whom for their harshness he calls 'ten leopards.' But his progress is converted into a sort of triumph. The Churches send deputations to him, and he writes letters to the Churches of the Ephesians, Magnesians, Trallians, and to the Church of Rome. From Troas later he writes to Philadelphia, Smyrna, and Smyrna's Bishop, Polycarp.

"These extant letters from a man who was probably an old man at the end of the first decade of the second century, are of extraordinary interest. They are full of a passionate holiness and a rich theology of the Incarnation.

"But we are concerned only with their witness to episcopacy. Ignatius sees nebulous forms of heresy and lawlessness threatening the young Churches with dissolution, and he pleads passionately with them to rally round their officers, that is, the bishop, presbyters and deacons in each Church."

We will close this section with a direct quotation from Ignatius, himself: "When ye are obedient to the Bishop, as to Jesus Christ, it is evident to me that ye are living not after men but after Jesus Christ."

The Testing of the New Order

It is obvious that the bishops in the second century became the centres of unity for the Churches, carrying on the Apostolic doctrine and fellowship which had preserved the unity of the Church in Apostolic times. It may be well now to apply the pragmatic test to this new order of things, that is the test of the Church actually at work under it.

The Test of Persecution.

The Church, as in the time of the Apostles, was subjected to the fire of persecution. From the time the bishops assumed the leadership of the Church, down to the beginning of the fourth century, they were but rarely free from it.

The mighty Roman Government put forth its full strength to destroy Christianity, and a more tremendous test could hardly have been applied to it than this. It may be asked why the Roman Government sought out Christianity for destruction when it was so tolerant of other religions, even building the Pantheon at Rome, where every subject of

the Empire could find the image of his own national god to worship.

The answer is that Christianity was not a local or national religion, but a universal one, demanding the allegiance of all men to their God. This conflicted with the imperial religion which consisted of the claim that the Emperor was divine and that all his subjects in addition to the worship of their own local god or gods, must worship him as well. Christianity meant disloyalty to the Empire and, therefore, it must be destroyed.

The Christians chose loyalty to Christ and were willing to make the supreme sacrifice, though it meant death in the cruelest forms that their enemies could devise.

And under the leadership of their bishops, many of whom suffered with them, as well as their other faithful clergy, they presented a united front to their enemies, until finally after two centuries of persecution, they by spiritual weapons alone, for they had no other, won a complete victory, and Christianity became the recognized religion of the Empire.

The Test of Heresy.

The bishops were not only able to preserve the unity of the Church under the test of persecution, they also enabled it to retain the purity of its Faith in an age of unbridled intellectual speculation. Gnosticism and many other forms of heresy which threatened to destroy or adulterate the Gospel of Christ, which had been handed down from the days of the Apostles, were on every side. Here again the bishops formed the centre of unity for the preservation of "the Faith once delivered to the Saints."

This conflict of opinion threatening the very existence of the Church, resulted finally in the calling together of the great General Councils, from which has come down to us the Nicene Creed, which, with the Apostles' Creed, is almost universally accepted at the present day as the great Creed of the Christian Church. Here again the bishops as leaders together with the presbyters and their Churches stood this other supreme test of loyalty to Christ and His Gospel.

The Holy Scriptures.

But the most important service rendered to the Church of all succeeding ages was the collection and preservation of the sacred writings comprising the New Testament. The Creeds themselves were based upon the Scriptures and could have no weight or authority, but that which was derived from this sacred source of inspiration. The persecutions which befell the Church were directed as much against the Sacred writings as against the Christians themselves, as the authorities realized that the best way to destroy the Christian religion was to destroy the Apostolic writings. But this the enemies of the Church failed to do, for the Christians knew that to save the Church and its Faith, they must save the Scriptures as well, and at the risk of their lives they succeeded in doing so.

The Church of today owes an immense debt of gratitude to the Universal Church of the early centuries, for we Christians of today have entered into a heritage which they guarded and preserved for us, through the fires of persecution, and the more subtle trial of exposure to every form of error and false teaching.

The Papal Supremacy.

The rise of the Papacy and the dominant influence which it came to exercise over Western Christendom, together with its entire failure to preserve the True Faith and Unity of the Church, has obscured our vision and has prevented us from recognizing the devotion and faithfulness, even unto death, of those who came after the Apostles and saved the Church from destruction by its enemies.

The Church of those days had its blemishes as has the Church of every age, even the first, but its victories outshone its failures and weaknesses, and it is because its sons kept the Faith that the Faith is ours today.

They met the tyrant's brandished steel
The lion's gory mane;
They bowed their necks the death to feel
Who follows in their train?

They climbed the steep ascent of heaven
Through peril, toil and pain;
O God, to us may grace be given
To follow in their train.

Frederick W. Neve.

(To be continued.)

DR. GOODWIN TO BE CONSECRATED OCTOBER 16.

The Southern Churchman joins with the Diocese of Virginia in expressing its pleasure in the coming consecration on October 16 of the Rev. F. D. Goodwin, D. D., as Bishop-Coadjutor of the Diocese, and pledges its loyal cooperation and support in his work as spiritual leader. The Southern Churchman feels a particular and friendly interest in Bishop-elect Goodwin, who is the son of the late Rev. E. L. Goodwin, D. D., for eight years Editor of the Southern Churchman, and is the brother of Mrs. Conrad Goodwin, the present editor of the Family and Young Folks Departments and the Thoughts for the Thoughtful column of this paper.

CHRISTIAN CITIZENSHIP.

Rev. J. W. Ware.

At a meeting at Tuskegee Institute, held at the Institute, some years ago to discuss its welfare, the following interesting incident, not on the program, occurred. Of course, the meeting was attended by prominent educators, other literary men and philanthropists, including successful business man. Among them was Mr. Rosenwald, of Chicago, who invited Mr. Powers, a native of Clarke County, Virginia, to accompany him. The latter, as a Southerner always interested in the welfare of the Negro, had applied to Mr. Rosenwald to make a contribution to the equipment of an adequate gymnasium for the race in Chicago. It began a friendship.

Near the close of the various addresses made to the student body, one of the visitors appealed to the Negroes not to think that because they had come out of slavery, there was no future for them. He laid his hand on the Bible, and reminded them of what great men the Jews could rightfully boast. And they had been in bondage over four hundred years. Look at the great leaders, warriors, rulers, naming some of them.

Then at the conclusion of this address, the chairman announced that the closing address would be delivered by Mr. William Powers, of Chicago, on Christian Citizenship. One may imagine Mr. Powers' amazement, when I tell you that after leaving a boys' preparatory school, taught by his father, he had been in business, with no leisure. By a sudden inspiration he repeated, "My duty to my neighbor," memorized when a child, and which he had not recited for many years. That was all that he said. The members asked him where he had gotten such a literary gem; saying that it was the finest definition of Christian Citizenship they had ever heard. He replied that they would find it in the Catechism in the Book of Common Prayer of the Episcopal Church. Here it is: "My duty towards my neighbor is to love him as myself, to do to all men, as I would they should do to me; to love, honor and succor my father and mother; to honor and obey the civil authority; to submit myself to all my governrs, teachers, spiritual pastors and masters; to order myself lowly and reverently to all my betters; to hurt nobody by word or deed; to be true and just in all my dealings; to bear no malice nor hatred in my heart; to keep my hands from picking and stealing, and my tongue from evil speaking, lying and slandering; to keep my body in temperance, soberness, and chastity; not to covet nor desire other men's goods; but to learn and labor truly to get my own living, and do my duty in that state of life unto which it shall please God to call me."

What citizens' compliance with this definition would create! Impossible of realization! In what respect did General R. E. Lee fall short?

What makes this statement additionally impressive is that after each item you can write a text from Scripture. Prove it. This statement of our "duty to our neighbor" is an equally fine basis for Christian Socialism.

From this paper I deduce these inferences: To any reader who has not access to said Book of Common Prayer, I suggest that he (or she) preserve for ready reference the 'Duty to My Neighbor." (2) The encouragement to parents, and to all teachers—specially of the young—not to lose heart; but to take new courage; recalling the incident above of lasting over many years, the lesson learned in early childhood. Be not "weary in well-doing; for in due season we shall reap; if we faint not."

THE SECRET OF A LONG MINISTRY

By the Right Reverend A. S. Thomas, D. D.

Bishop of South Carolina.

Sermon Preached in St. Andrew's Church, Greenville, September 21, 1930.

Commemorating the Forty-fifth Anniversary of the Ordination of the Rev. Alexander R. Mitchell.

"Are they ministers of Christ? (I speak as a fool.) I am more" (2 Cor. 11:13).

FORTY-FIVE years as human life goes is quite a long period. We are looking back today over such a period marked by an unwavering devotion to a single cause, "This one thing I do." We are moved this morning to ask the question, what is the secret of the success, the happiness, the blessings that have marked this ministry all along the way?

In seeking the answer we naturally turn to holy writ and our attention is arrested by the story of St. Paul and the defence of his ministry, which he was called upon to make as it was drawing to a close. I need not dwell on the disagreeable necessity which was laid upon the Apostle to defend himself against those who impugned his authority in the Church in Corinth. That which I wish to call attention to is this fact that, as shown in the words, "Are they ministers of Christ? (I speak as a fool.) I am more," the Apostle rested his claim to the allegiance of the Corinthians upon a two-fold basis. The rival teachers in the Church evidently claimed to be "ministers of Christ" in some very special sense. The Apostle is ready to make comparison and so prove his claim. First, then he points out that he possesses all the outward marks of authority. He is of the privileged race, if that is to be reckoned as an advantage, a Hebrew of the Hebrews. More to the point, he is also, it is not necessary to assert, a minister of Christ. Therefore, he could claim their allegiance on the basis of the authority which was his as having the outward marks of authority—a valid ordination. But he does not rest his case here and this is the main point. Without disparaging in any way the authority of outward position, he goes on with much more elaborate argument to cite another basis of claim—his own personal response to the opportunities and obligations of his office. He recites what he has endured, a long list of perils, the care of the churches, his own religious experience. The basis of his claim to the allegiance of the Corinthians is not either one of these two things but both—not alone the claim of outward position, order, or ordination, but equally the claim of his personal realization of what is embodied in the office. However much, as we know, he magnified his office, he deliberately cites his experiences, his services, and sufferings as that which validated the claims of his office—he asks for their allegiance on the authority of his office only as it was fulfilled in the man.

It has become the custom to speak of the little and lessening regard men have for authority of all kinds today. We do not question this, it is an undoubted fact. The important matter then is how to re-establish authority? What will lead men to "hear the Church?" The bare assertion of any claim to allegiance on the basis of authority pure and simple will win little response. However, after all, this is nothing new. When St. Paul said "(I speak as a fool) I am more," this was to meet the same situation we are disposed to think peculiar to our time. St. Paul's words, "I am more," are emphatic that a whole-hearted response in personal faith and personal service must be joined to outward authority to win men. Officialism in the ministry may conserve in some degree what the Church now has, but it is powerless to remove the reproach of the Church's deplorably small increase in membership, it will not tend to make the influence of the Church felt in any increased measure in the disorders of our industrial, social, and intellectual life. Unless the minister can say with St. Paul, "I am more," his calling cannot be justified.

If we seek, then, the secret of the ministry we commemorate today, these considerations concerning the ministry of St. Paul are illuminating. "Are they ministers of Christ?" Here is one who from the moment of his ordination would have been ready to say with St. Paul, "So am I," ready to magnify his office from the standpoint of the authority conveyed through the sacramental rite of the laying on of hands. Believing in the Church as a divine Society receiving its constitutions from God, he has ever held to such a belief in his ordination as leaves no doubt that he is indeed a minister of Christ—clothed with his authority by ordination.

But however lightly he may have esteemed the outward marks of his authority, with the Apostle again, he has never regarded this as the only or main claim to the allegiance of his people. He could equally say with St. Paul, "(I speak as a fool) I am more," because like the Apostle, he could point to his own reaction to his call, could point not alone to his outward position to the formal authority of office, but to the years of unremitting service in the vineyard, the "more" of his own consecrated response to his calling—"in labors, often."

When St. Paul said, "I am more," he gave then a long catalogue of what he had done or endured as a basis of his claim to the allegiance of the Corinthians. We have no intention of course in attempting today anything so personal as St. Paul found necessary. Nevertheless, we think it not inappropriate to recall here a few facts. This ministry falls naturally into four periods and covered a large part of what are now the two Dioceses in South Carolina. The Rev. Alexander Robert Mitchell was ordered deacon by Bishop Howe in the Church of Our Saviour, Rock Hill, on September 20, 1885, and just one year later, September 19, he was ordained priest in Christ Church, Greenville. He took charge of the Good Shepherd Mission October 1, 1885, and thus began the first or Columbia period of the ministry. The mission very soon became a parish. In the fifteen years of service at the Good Shepherd, the membership of the church increased over 500 per cent, but we cannot express in figures the spiritual results—the laying deep and securely the foundation of the parish which today is fourth only from the largest in the diocese, the rescue of men and women from the power of the devil to serve their Heavenly Father, the ministration of hope and peace to distressed souls, the lifting up of the cross in a section of the city then removed from spiritual ministration. The congregation soon outgrew its place of worship and the church had to be enlarged. God abundantly blessed the work. We cannot go into details, but an outstanding feature of the work was a Parochial School which lasted for years and became a great blessing to the children in that section of the city.

But the ministry in Columbia was not confined to the Good Shepherd. Indeed, it was an invariable feature of this ministry that it was never in any period limited to a single parish. It was during this period in 1892 that the work of the Church in that western section of Columbia known as Arsenal Hill was begun in a small house rented for the purpose. Thus was founded St. Timothy's Mission. Before leaving Columbia, Mr. Mitchell saw the fruits of his labor in a strong mission here with a well appointed house of worship. He began with twenty-eight communicants at the Good Shepherd. Today the communicants of the Good Shepherd and St. Timothy number over six hundred. He planted and God has indeed given an increase. The work of this period also spread beyond the limits of the City of Columbia to other neighboring parishes, but time would fail me to speak of this.

Before leaving the Good Shepherd in 1897, Mr. Mitchell became Secretary and Treasurer of the Diocesan Board of Missions, in succession to Bishop Capers and Dr. Porter, and served in this capacity over twenty years, until the Nationwide Campaign and the subsequent reorganization of church administration succeeding to the position of Chairman of the Department of Missions, which position he still holds in this diocese. The office of Secretary and Treasurer of the Board of Missions under the old organization was a very important position. The entire work of the diocese depended upon the efficient administration of this office. One of the greatest of the many services to the Church by Mr. Mitchell was the enthusiastic discharge of the duties of this office. In those days his report was one of the main features of the Annual Convention. To his wisdom, both dioceses now owe that institution known as the Advent Offering by which our young people are connected with diocesan missionary work.

The second period of this ministry dated from February 25, 1900, when Mr. Mitchell became rector of Christ Church and so began what was to be a long ministry in Greenville. His first year of service in this parish was marked by a

large increase in the Sunday school, the erection of a new rectory, the organization of a Junior Branch of the Woman's Auxiliary, the baptism of twenty-one children and four adults, the presentation of a class of thirty-two for confirmation, the making of seven hundred parochial calls, and last but not least, the establishment in an upper room in this neighborhood, of St. Andrew's Mission—the beginning of this church. This record of the first year was but typical of this entire period of sixteen of the best years of this laborer's life, years in which he did not spare himself that he might win some for Christ—morning, noon, and night, from house to house seeking to comfort the sorrowful, to strengthen the weak and to raise up those who fall. His energies as always overflowing the limits of his own field of service, he was not content with a new church in West Greenville, and so services were begun August 14, 1904, at St. James. It was on the twenty-fourth day of the same month and year that the cornerstone of this church was laid. The work soon became too much for one man so from time to time these missions passed under the charge of another priest. Mr. Mitchell accepted a call to be Archdeacon of the Charleston Convocation, after sixteen years of uninterrupted service in this community—leaving behind him three organized churches, where one had stood before.

This brings us to the third period of the ministry—from February 1, 1916, to February 1, 1921—a period of five years, when this man's naturally missionary spirit was given full rein and he went up and down the coastal counties of the state building up weak groups here and there, and founding new missions. One of the last official acts of the late Bishop of South Carolina was to consecrate St. Luke's Church, Andrews. This was a product of the work of this period. But this record cannot be complete or exhaustive.

After a short interregnum of bad health—the only illness of any consequence of this long ministry—coming at the end of this five-year period when he resided in Charleston as Archdeacon, he returned to work taking charge of St. Andrew's and St. James' Churches in Greenville, and this brings us to the fourth period of the ministry, which has lasted over nine years to date and making a total ministry of forty-five years. Concerning this present period the summing up of which as a whole we trust is still far off, I do not think I need speak. I feel that it is only necessary to quote the words on the tomb of Sir Christopher Wren at St. Paul's, London, "Si monumentum quaeris, circumspice"—if ye seek a monument for him, look around you at his work. These churches and parish houses are but the outward visible sign of that pouring out of his heart's blood for the spiritual and eternal welfare of all his people here.

The story we have sought to tell only in the briefest outline would be incomplete did we not make further mention of Mr. Mitchell's extra-parochial work. As dean of Convocation, as member and President of the Standing Committee, as Deputy many times to the General Convention, as trustee of Porter Military Academy, and in other positions of trust and importance, leading many men into the ministry of the Church, he has rendered manifold service to the Church beyond the bounds of the parish—a complete ministry indeed reaching from the mountains to the seaboard of our beloved State, and embracing all phases of the manifold work of the Church. With a heart full of love for men everywhere, whether in his own church or out of it, he lost his life and found it.

There is no imposter here to dispute this man's claim to be a minister of Christ, but if it were so the story we have now told shows how truly he could follow in the footsteps of the great Apostle to the Gentiles and say, "Are they Ministers of Christ? (I speak as a fool) I am more." And in all honesty he might describe the "more" in many of the very words used by St. Paul, in either a physical or spiritual sense "in labors more abundantly, in journeyings often, in perils of rivers, in perils in the city, in perils in the wilderness, in labors and travail, in watchings often. Besides those things that are without, there is that which presseth upon me daily, anxiety for all the churches. If I must needs glory, I will glory of the things that concern my weakness. The God and Father of the Lord Jesus Christ, he who is blessed forevermore, knoweth that I lie not."

The question we asked in the beginning is answered. What is the secret of this long ministry? Steadfast, consistent, loyal, service and unwavering—"this one thing I do." And we have preferred to let the record speak for itself, and leave it there.

If finally we should ask a still deeper question, What power has kept him in this way? The answer would carry us to the inner sanctum of the temple of this life. We rather fear to enter here, but one brief glance reveals the ascent of the incense of prayer and a table spread with the bread of life, and we would hear a voice saying, "Not unto us, O Lord, not unto us but unto thy Name give the praise."

NEWS FROM THE FRONT

(The Southern Churchman believing that missions constitute the life of the Church, hereby invites the missionaries of our Church to write letters to this paper describing the work they are doing, in an interesting way, so that our people may know more of what is going on in the mission field.

During the Great War news from the front formed the chief news of the day, and it would seem as if this ought to be so in a Church paper. At any rate, this forms an important part of the policy of The Southern Churchman.—Editor.)

DR. POTT WRITES OF CHINA.

DR. F. L. HAWKS POTT, President of St. John's University, Shanghai, prefixes to his report for the academic year 1929-1930, a consideration of political conditions.

"The claim on the part of the Nanking Government that the country has been unified," says Dr. Pott, "has proved premature. There is probably greater disunity in China at the present moment than since the beginning of the Revolution in 1927.

"The attempt to rule China by a one-party government has not been successful, as the party has been split up into factions, and the house has been divided against itself.

"In addition to civil strife, the peace of the country has been disturbed by serious communistic uprising and banditry. The people of the northern provinces have suffered from a widespread famine, in addition to the ravages of bandits, and the looting of soldiery. There are many things to make one pessimistic as to the future of China.

"On the other hand, in spite of the present anarchy, there is undoubtedly an increasing dissatisfaction with the present condition of the country, and an earnest desire for something better. Mingled with patriotism, there is much insincerity and self-seeking, but at the same time there is probably more real national spirit in China today than ever before.

"The disturbed conditions of the country have prevented the Nanking Government from undertaking constructive measures. The anti-religious policy of the radical element in the Government has had serious effects upon mission work, and especially upon mission schools and colleges."

Dr. Pott is able to make some reassuring statements with regard to general conditions at St. John's:

The University has functioned normally for the past two years.

During the past year, work has been carried on without serious opposition.

The student body has increased in size, although there has been no advertising of entrance examinations.

The Middle School has been filled to capacity.

The spirit of the students has been excellent, and they do not appear to have been influenced to any great extent by the anti-religious movement.

During the year, six students joined the Church by baptism. Twenty-seven were confirmed on Whitsunday.

A Communicants' League recently organized has been beneficial in making the Christian students realize their privileges and responsibilities.

"All this indicates," as Dr. Pott points out, "that the advantages of an education at St. John's are still appreciated."

The Theological Department has not fared so well, partly because the uncertainty of the times and the attitude of certain authorities in China towards religion have inevitably caused students to hesitate to enter a course of study for the ministry.

The School of Medicine has had an unusually successful year with an enrollment of approximately forty. Fourteen students were graduated in June, 1930. Dr. Pott feels that the future of this school is, however, imperiled by the government regulation in regard to registration which reads as follows:

"Any person who is a graduate of even a good medical school, but which school has not been registered with the Ministry of Education, and whose date of graduation occurred during the last three years, will not be able to obtain a license to practice."

In spite of this statement, twenty students have applied for admission to the school for the academic year 1930-1931.

J. W. Wood.

ARCHDEACON GOODMAN RETURNS TO ALASKA.

The Ven. Frederic W. Goodman, Archdeacon of Arctic Alaska, arrived at Point Hope July 23, after furlough in the United States. "The voyage," he says, "was the most pleasant that I have ever had to Point Hope. All the Eskimos who were at Point Hope came to the beach to welcome us. The buildings have stood the winter excellently and I found everything in the best possible shape.

The hospital has started up and as soon as possible the work on the construction of the Browning Hall addition will be begun."

CHURCH HISTORY

By the Reverend J. J. Clopton

LECTURE NO. 2.

From the Synod of Whitby, 664 A. D., to The Eve of the Reformation, 1500 A. D.

IN 664 A. D., Oswio, King of Northumbria, called a conference of the two factions to heal the breach. Through the Royal influence of the ignorant Saxon King, the party of Augustine triumphed and both the English and the Roman lines united to form the Church of England.

The distinctively Saxon period of the Church of England began with the victory of the Roman party.

In 668 A. D., a talented Greek, Theodore of Tarsus, was appointed by the Pope, Archbishop of Canterbury as head of the Church of England. Theodore organized the Church into dioceses and parishes. The political divisions of the Eastern Empire of Rome were adopted—and so we have the terms—Diocese—Parish—and Metropolis.

The Doctrine and Worship of Rome were made the rule of the whole English Church.

In 673 A. D., the Synod of Hertford settled the Easter dispute, grafting the Roman custom on the Church of England.

In 747 A. D., the Synod of Cloveshore was convened. Its work was the adoption of canons and regulating many points in doctrine and practice. It directed that the Creed and the Lord's Prayer should be in English and taught the people. Explanations of the Sacrament should also be one of the duties of the parish priest. Also in the second Canon of the Synod, complete independence from the Church of Rome was declared to be the position of the Church of England. Any one appealing to the Church of Rome was to be censured for such act.

Let me quote Canon Three of the Early Church of England. It claims the Church of England "to be a true and Apostolic Church, teaching and maintaining the doctrine of the Apostles."

Again, mediaeval Acts of Parliament called it by the same name as at present and never identified it with the Roman Church, which was described as "The Court of Rome" (Curia).

In the eighth century the Church of England showed great missionary activity and had its martyrs and bishops in Germany.

In the ninth century another pagan invasion burst upon the land. It was the Danes, who conquered the land and made every effort to destroy Christianity, and accomplished their purpose in many places. In this period the doctrine of Transubstantiation was denied by the Church of England.

The eleventh century was filled with great events which indelibly marked the Church of England.

In 1066 A. D., the Pope granted William of Normandy the Realm of England, and with a mighty armament he crossed the English Channel and conquered the English at the Battle of Hastings.

William was crowned King of England by the Archbishop of York, and by two Roman Cardinals appointed by the Pope as his Legates.

With the Normans came great activity in Church affairs and great activity in building church edifices. Many of the great cathedrals were built at this time, and subsequently William also disputed the supremacy of the Pope over his kingdom and over the Church of England.

In the succeeding reign of William's son, William Rufus, the struggle for Papal supremacy became acute between the King and Anselm, an Italian monk, who had long resided in Normandy as Abbott of the famous monastery of Bee. Anselm was nominated Archbishop of Canterbury, and after a long struggle with William Rufus and his successor, Henry First, won in his struggle for Papal supremacy. During the reign of William the Conqueror, many Normans were appointed to high offices in the Church. Another agency arose in the twelfth century that strengthened the Papal claims. It was the rise of the monks.

In 1215 A. D., at Runemede, the Church won for a time its liberties, civil and religious—in the struggle of the Barons against the King, when he granted the Great Charter.

Grossteste, Bishop of Lincoln, was a bold opponent, both of Papal claims and Papal morals. Especially in regard to the English Church did he oppose the Pope. He refused a stall in Lincoln Cathedral to an appointee of the Pope, and was excommunicated by the Pope. He paid no attention to the Papal excommunication and declared the Pope no better than anti-christ, and he also encouraged the English to assert the nationality of their Church and to refuse to support the claims of the Pope.

In the thirteenth and fourteenth centuries there were repeated struggles against the claims of the Pope and those of the King, the Church and the people, and acts were passed by Parliament and were known as "Statutes Praemunire." In the reign of Richard, II., in 1392, Parliament passed an act which is generally accepted by this name, "Statute Praemunire." Because it so clearly sets forth the claims of the Church of England as above those of the Papacy, I subjoin a quotation from reliable sources: "Many other statutes followed that of 1353, but that passed in the sixteenth year of Richard the Second's reign is, as mentioned before, usually referred to as the Statute of Praemunire. This statute after first stating, "That the right of recovering presentments to Churches—prebends—and other benefices belongeth only to the King's Court of the old right of his Crown, used and approved in the time of all his progenitors, Kings of England,' proceeds to condemn the practice of Papal translation, and after rehearsing the promise of the three estates of the realm to stand with the King in all cases touching his Crown and his regality, enacts "that if any purchase or pursue, or cause to be purchased or pursued in the Court of Rome, or elsewhere, any such translations, processes and sentences of excommunication, bulls, instruments or any other thing whatsoever—he and his notaries, abettors and counsellors" shall be put out of the King's protection, and their lands, tenements, goods and chattels forfeit to the King, and they shall be attached by their bodies or process made against them by praemunire facias. This statute, says Stubbs, was one of the strongest measures taken during the middle ages against Rome and was called for by the conduct of the Pope, who had forbidden the Bishops to execute the sentence of the Royal Courts in suits connected with ecclesiastical patronage." Thus over one hundred years before the Reformation the claims of the Pope, both by Church and State and the Royalty were stoutly denied.

In the bloody conflict in the fourteenth and fifteenth centuries between the warring houses of York and Lancaster, and known as "The War of Roses," the House of Lancaster, hard pressed ,sought the power of the Church, and as one has said, "otherwise the teaching of Wickliff would have anticipated the complete revolt from Rome in the sixteenth century.

The work of John Wickliff—Rector of Lutterworth Parish, had a mighty influence on England toward Evangelical reform. Wickliff was a scholar—a man of saintly character and of unshaken courage. He is rightly called "The Morning Star of the Reformation."

His work was:

1. Protest against the unscriptural claim of the Papacy.

2. He opposed the prevailing superstitions in respect to the Holy Communion.

3. He gave the people the first complete Bible in the English tongue. This version can be read today, so near does it mark the transition from the old to the modern English.

The agency of this Wickliff's version of the Bible in preparing for the Reformation and in influencing later versions cannot be measured.

To accomplish his great work, his agencies likewise were threefold:

1. He sent forth a great body of lay preachers who influenced for Evangelical truth great multitudes of falsely instructed lay people.

2. His industrious pen, reinforced by sound learning, profoundly impressed his age.

3. His translation of the Holy Scriptures into English gave to the masses authoritative answer to the superstí-

tions which had enslaved them spiritually.

Let us dwell now on the condition of the Church of England at end of the fifteenth century, just on the eve of the Reformation:

1. Monastic life, which once had been an influence for good, was now worldly and corrupt and lazy.

2. Preaching had almost ceased, and such as existed was not Evangelical. The Philosophy of the Schoolmen—rather than Holy Scriptures—usually formed the text.

3. The office of Bishop was often filled by soldiers, politicians and statesmen—rather than by godly shepherds.

Let me summarize the protests during all these dark ages from the Synod of Whitby, 664 A. D., until 1500 A. D.:

1. The protests of the members of the Old British Church against the errors of the followers of Augustine—which, of course, means protests against Rome.

2. The protests voiced in the Great Charter, defending the liberties, both of the Church and the State.

3. The protests of Parliament from time to time in its acts, provisions and statutes praemunire.

4. The protests of earnest Churchmen in the activities of the great leaders, Grossteste and Wickliff.

RASMUS ANDERSON.

By the Rev. J. G. Hammarskold.

On August 18, the Rev. Rasmus Anderson, for forty-six years the beloved pastor of the Danish Lutheran Church, Brooklyn, New York, died. With his departure the movement of Christian fellowship and church unity lost one of its most earnest advocates. During his long and fruitful pastorate he never lost an opportunity to attend conventions and functions of the Episcopal Church. In spite of his eighty-two years, he often visited the Church Missions House and conferred with the staff of the Foreign Born Americans Divisions about the missionary work of the Church and his own writings. His constantly growing interest in the Anglican Communion and its mission in the world made him devote every spare moment of his busy life to a painstaking study of ecclesiastical relations, especially in domestic and foreign mission fields.

One of his many books, entitled "Den Danske Kirke og Episkopal-kirken" (396 pages) contains a vast amount of new and important material for all interested in past and present relations between Anglican and Scandinavian Churchmen. This book is dedicated to the late Bishop G. Mott Williams, Bishop I. P. Johnson, Bishop and Mrs. S. C. Partridge and the Rev. A. R. Mansfield, Superintendent of the Seamen's Church Institute of America. Its main contents ought to be translated into English, because most of the important facts he has recorded are not even referred to by other Church historians. Many of Mr. Anderson's other books contain contributions to the history of ecclesiastical relations that should be seriously considered both by Anglican and Lutheran divines.

In 1906 Mr. Anderson was knighted by the King of Denmark in recognition of his work as a pastor and an author, and in 1923 the Danish Government awarded him a medal for distinguished service to his countrymen in the United States. Bishops and clergymen of our own Church with whom he came in closer contact loved and revered him. On his deathbed he told the writer of these lines how happy it had made him to receive the following letter from one of them:

"Diocese of New York, Synod House,
"December 14, 1917.

"The Rev. R. Anderson:

"My Dear Mr. Anderson—I have such confidence in your Christian character and also your sympathy with the Episcopal Church, that if you should be asked at any time by a clergyman of the Episcopal Church in this diocese to conduct a service in his church in the Danish language, I should be glad to give you a special license for that purpose.

"Believe me, very sincerely yours,

David H. Greer,
"Bishop of New York."

At the funeral of Pastor Anderson a number of our clergy were present and at the conclusion of the Danish ritual, the Rev. T. J. Lacey, rector of the Church of the Redeemer, Brooklyn, spoke about Mr. Anderson's work and read our Prayer Book service for the burial of the dead.

Pastor Anderson was an industrious writer. He published numerous articles in Danish papers and magazines, and his many books have been widely circulated both in this country and in Denmark.

MEMORIAL SERVICE FOR GENERAL LEE.

Stratford, Va., Oct. 8.—Perhaps no memorial service ever held for General Robert E. Lee is to have a more intimate connection with places, persons, and events that touched the life of the noted Confederate leader than the exercises under auspices of the Robert E. Lee Memorial Foundation, at Stratford Hall, Westmoreland County, Virginia, October 12, on the sixtieth anniversary of the famous soldier's death.

The ceremony is to take place at the two hundred and one year old home where General Lee was born, and among those on the program are Major Giles B. Cooke, only surviving member of General Lee's staff, and Dr. Henry Louis Smith, past president of Washington and Lee University, of which General Lee was president immediately following the War Between the States. The hymn, "How Firm a Foundation," will be sung to the tune by which General Lee knew it, the old air recently having been discovered among some long forgotten music in Fredericksburg by John Elliott who will lead the specially trained chorus.

Even the printed program is intimately remindful of General Lee's life. The feature of the outside, a reproduction of Valentine's famous recumbent statue of Lee, was made from a photograph given by Edward G. Valentine, of Richmond, nephew of the sculptor; while a sketch of Stratford Hall at the top of one of the inside pages was drawn by Mrs. H. Snowden Marshall, daughter-in-law of Colonel Marshall, who was Lee's aide and chief of staff.

The program was devised and designed by Mrs. Orton B. Brown, formerly Caroline Gordon, daughter of General John B. Gordon, of Georgia, one of Lee's favorite generals. In the work she had the collaboration of Mrs. Charles D. Lanier, daughter-in-law of the famous Southern poet, Sidney Lanier, who served under General Lee as a soldier in the ranks.

Governor John Garland Pollard is to be the principal speaker, and in addition to members of the Robert E. Lee Memorial Foundation, which is forwarding a movement to preserve the old Lee home, many prominent persons from different sections in the East will be present.

FAVORITE SCRIPTURE VERSE.

(In this space each week will appear a favorite passage of Scripture as sent in by a different reader. Every one is, therefore, invited to send us their favorite verse. It is suggested all who can, join with the rest of us in committing to memory the verse which appears here each week, including its location in the Holy Book; and in due time your memory chest will be laden with choice, eternal treasures, indeed. "Thy word have I hid in my heart, that I might not sin against thee," Ps. 119:11.)

This week the following verse was submitted by

Mrs. Estelle F. Oltrogge, of Jacksonville, Florida:

> "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:11.

Who will send one from the far-away places as well as the near?

BIBLE QUESTIONS AND ANSWERS.

Conducted by E. V. S.

(Our readers are invited to send in their questions from time to time concerning Scriptural subjects in which they are perplexed or desire light. Our limited space necessitates brevity in questions, as well as in the answers which we will endeavor to maintain in strict accord with the Word of the Lord.

Question No. 78—I am not quite clear as to the meaning of the words, "our conversation is in Heaven," found in Philippians 3:20.

Answer No. 78—We believe a better translation is "our citizenship is in Heaven." From the context we learn that the writer wishes to bring out the thought that our walk down here should be as becometh citizens of Heaven, into which we were born at the time of our regeneration.

Question No. 79—How may I refute the argument of a fellow-teacher who insists that all will be saved eventually, if not in this world, in the hereafter, using the verse, "every knee should bow . . . . every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father." Phil. 2:10, 11.

Answer No. 79—This delusion arises from failing to see that the Lord Jesus Christ is both Saviour and Judge. All judgment has been committed to Christ. All men must honor Him, and all will, either as their Saviour here, or

as their Judge hereafter. Every knee shall bow to Christ at the Mercy Seat for Salvation in this life, or at the Judgment of the great White Throne for condemnation. Call attention to such verses as John 5:29; Heb. 9:27; 2 Thess. 1:8, 9; Dan. 12:2.

MY WORDS.

A Verse to Memorize for Every Day of the Year.

Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth. Deut. 32:1.

Fortieth Week.

The Holy Spirit (Continued).

Director.

As they ministered to the Lord, and fasted, the Holy Ghost said, "Separate Me Barnabas and Saul for the work whereunto I have called them." Acts 13:2.

Endurer.

And, behold, I send the promise of My Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high. Luke 24:49.

Helper.

I will pray the Father, and He shall give you another Comforter (helper), that He may abide with you forever; even the Spirit of truth. John 14:16, 17.

Teacher and Reminder.

But the Comforter, even the Holy Spirit, whom the Father will send in My name, He shall teach you all things, and bring back to your remembrance all that I said unto you. John 14:26, R. V.

Intercessor.

We know not how to pray as we ought; but the Spirit Himself maketh intercession for us with groanings which cannot be uttered. Rom. 8:26, R. V.

Earnest.

Now He that hath wrought us for the self same thing is God, who also hath given unto us the earnest of the Spirit. 2 Cor. 5:5.

Resurrector.

But if the Spirit of Him that raised up Jesus from the dead dwelleth in you, He that raised up Christ Jesus from the dead shall quicken also your mortal bodies through His Spirit that dwelleth in you. Rom. 8:11, R. V.

Book Reviews

AM I GETTING AN EDUCATION? Edited by Sherwood Eddy. Contributors: George A. Coe; John Dewey; William Lyon Phelps; Paul Porter; Frank D. Slutz; J. Stitt Wilson, and the Editor. Cloth. Pp. 92. Published by the Doubleday, Doran and Company, New York City. Price, $1.00.

All of these contributors are well known in the educational world. Their views will be readily received since their experience is ripe in the realm of this pursuit. Professor Coe speaks of the "By-Products of the College Class Room"; Professor Phelps of "How to Acquire a Love of Good Reading"; Paul Porter on "A Student Looks at Education"; Director Slutz on "The Meaning of Education"; John Dewey enlightened us on "Soviet Education"; Professor Wilson offers a "Constructive Criticism of Modern Education," and Dr. Eddy concludes with the discussion of which the book is the title.

There is a stirring of the waters in these days as to what makes an education; and what the possession of an education will do for a man in the severe conflicts of a modern world. Suffice to say that while many college men are far behind others who have had but a high school training, the odds are in favor of a full academic course, when all factors are considered.

But the mere possession of knowledge is not per se an education. A few years ago, there died in one of our universities, a man who had won every degree that institution could confer. He was past fifty when he passed away. As a physician, he touched no life with a healing hand. As possessing all the other degrees, save as he may have come into contact with other students within the walls of the university, he wielded no influence. The mere love of knowledge, the ambition to reach high altitudes; there is no education in such aims. The vital thing is, What can I better do by my education that I could not do without it?

Professor Phelps has recently issued a singularly winsome appeal for the study of the Bible; and these are his words: "Every one who has a thorough knowledge of the Bible may be called educated. . . . I believe in a university education for both men and women; but I believe a knowledge of the Bible without a college course is more valuable that a college course without the Bible." To this we may all give hearty assent. For whatever knowledge we acquire here and which we may find valuable in the coming life must certainly relate us to the Bible and its Author. The sciences of this life will have no application there; the philosophies of this world, changing as they do with every generation, will not fit into that life. But the imperishable truths of the Bible will be interwoven into the very fabric of our character, into every far-distant unfolding of our destiny. Well may we pity those who go out of this world unfamiliar with "the Word of God which liveth and abideth forever."

Kenneth Mackenzie.

SEVENTEENTH SUNDAY AFTER TRINITY.

In the very short Collect for today, we show our realization of the need for grace to anticipate and mold our thoughts, words, and deeds, we confess our weakness when we feel the necessity of using the words of this prayer requesting that more grace may be given us day by day, in order that we may become better and more earnest members of the Church Militant, it is a prayer one might say for "daily strength for daily needs."

In the Epistle for today, which is a most practicable exhortation to lowliness, forbearance and gentleness, we find that to promote unity these three, if they might be so-called "graces," must be followed out: tolerance where principle is not involved, and when occasion causes a difference to remember that every man is entitled to his own convictions. When one looks at the divided Christendom of today, we cannot fail to see how much greater would be the spirit of unity had the spirit of love been manifested. With all the unhappy divisions of the Christian Church yet, all the brethren with but few exceptions take as their watch words, and as a summary of their belief the words of the Epistle, "One Lord, One Faith, One Baptism."

The Gospel for today shows our Lord's aptness to take hold of circumstances, as part of a plot, invited to a meal by one of the Chief Pharisees, whilst those around Him are endeavoring to catch Him at fault, He heals the man with dropsy and asking the question, "Is it lawful to heal on the Sabbath Day?" receives no answer to His question, again confounds those who sought to entrap Him.

William E. Callender.

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letters to the Editor" will appear in our columns except those coming to us signed by writer.

SHARE OLD COPIES.

Mr. Editor:

For some years the Southern Churchman has been coming to the Nurses Cottage at Catawba Sanatorium. We do not know who sends it, but we are very grateful to our unknown friend for the pleasure and benefit derived from reading your splendid publication. Out of the many fine Church papers I have found none that I enjoy more than the Churchman. I generally read it from cover to cover; then, when all have had the privilege of reading it, it is passed on to our prisoner's camp. Other copies about the grounds are shared with our colored help and these copies are also very eagerly received.

I wish you would suggest to your readers that they share their old copies of the Churchman (and any other sound Christian publications which they have at their disposal), with those less fortunate; especially the inmates of jails and penitentiaries. According to the Parable of the Sower, all seeds sown for God cannot be expected to bear fruit, but some of the seeds will surely yield a harvest.

The article in September 20 issue entitled "What Braille Means to the Blind," was most interesting. Possibly tuberculous persons "on the cure" could be interested in this volunteer service for others; especially in transcribing Scripture portions.

Virginia Cosby.

Catawba Sanatorium, Virginia.

TEACHERS.

Mr. Editor:

Once upon a time there was a mother with three children. She wished to bring them up to be the best Christians. One day she went to a meeting to hear how she could help them more. It was urged on her that she ought to go. The chief speaker was an expert. And the speech was fine; eloquent, sincere, intelligent. But the mother went home sad. For the speaker said no one can teach religion without special training; psychology; summer school; courses leading to a certificate; more, much more. Now this got on her conscience. She ought to do it. In her own Church paper she had read, "Teachers must meditate much upon the philosophy which lies back of the newer ideals." How could she? There was no way. So her joy was turned to anxious helplessness.

She was some time working her way out of her perplexity. Her pastor helped. First, he pointed out that in the speech of this inspirational Field Secretary, there had been revealed a distinct discouragement of her own. The denomination she represented, in common, she said, with others, is sadly losing hold on its young life. She laid the blame on those who did not take the courses. And if the loss was as great where the courses were in use, it was because some pupils did not follow the advances made by their teachers.

But this mother, with her own children, had not lost hold upon young life. And why? She had native sympathy; fair insight into human nature; experience of her own faith; a good knowledge of her Church. It is these which have brought religion forward to its present great place. Her pastor said that as far as he could see, the denominations which are driving hardest for the newest advanced courses, complain the most about the loss of their young life. For long stretches of time the Church has done her teaching when even the name of psychology was not known. And it must have been done well. The young life was not lost. More than the equivalent of advanced courses was found in human sympathy and following God. Our own faith has come to us through many generations of such teachers. It will be a long time before the new way can prove that it can do as well. The pastor thinks it is not doing as well. Religion is really a very simple thing and much if not most of it can be passed on by those who have received it.

So this mother refused to be scared by the cry of her own technical incompetence. She goes on cheerfully with the work.

Are there, or are there not, others in the Church like that mother? Is there any tendency to scare some of our parents and teachers out of their hopes and efforts and achievements in teaching religion?

We have had a complete demonstration of the value of summer schools and special teacher-training for some of our teachers; particularly those whose great need is the hastening of the ripening process, and more confidence in their own ability to teach. No one can question the value of schools and groups which know their religious business and stick to it. But ought we on behalf of the schools to broadcast the suggestin that practically no one can or should teach without these schools' authority or equipment? Does not this discourage a primal and vital factor in the personnel of our upbuilding force of teachers? There are many who must teach their own children without ever going to school. Should they keep at it?

What, then, is the Church doing for people like that mother? Yes, something. And it is a line we must not let slip. Mothers are the natural and often the best teachers of their own children. There are others who do it like mothers. I lay my tribute at the feet of one woman, untrained except for her own parish and a few casual outside contacts, who has been the chief teacher of nearly all the many faithful men communicants of her parish.

And how can we increase such teaching as this? We must begin with the simplest thoughts and the simplest material. We must present them so any one can teach them and any child can learn. We must get in some natural religion and primal Christianity before the catechism. Truly, all the truths of the catechism we may teach, but in some other simple form to prepare the way. This is eventually what we must do if our religion is for all people.

John S. Littell.

FOOLISHNESS TO PRAY FOR RAIN.

Mr. Editor:

I am pained when I read in the New York papers that Dr. Harry E. Fosdick ironically attacks praying for rain and asserts himself vigorously against belief in the Supernatural. Were Dr. Fosdick not one of the most prominent Protestant ministers in America, it would not be so painful. When I remember that he has gradually given up belief in the Physical Resurrection of Jesus Christ, even though he fights the Humanists, opposing them as himself a Religionist. I am perplexed over his form of leadership. When Jesus bids us pray for our daily bread, He justifies our praying for the rain or sun that makes the bread. When He tells us the Father sends rain on just and unjust, He declares the will of the Father a First Cause greater than all natural laws, because behind and above, and greater than all secondary causes. After which, with no Risen Lord, and no Personal Father, His and ours, we might as well just stop praying. I am saddened above measure at such thrusts at the religion Jesus taught us.

Wythe Leigh Kinsolving.

Church Intelligence

India is Topic For Parish Study Groups This Year.

Any one who has followed the subjects recommended for mission study during recent years could not but notice how frequently these topics have assumed a general popular interest during this year in India. It too will benefit by such an interest. Indian relations with Great Britain has during this present year reached a crisis which gives to India an unusually prominent place in the public press.

The recent Lambeth Conference had before it the Proposed Scheme of Union in South India, a proposal which Christianity of many households in China and Japan are watching with eager interest. The past year, also, has seen the transformation of the Church of England in India into the Church of India, Burma and Ceylon, an independent national Church.

Important as these factors are, the compelling motive for our present study lies in the recent repetition from the Church of India, Burma, Ceylon of an invitation which has been extended at frequent intervals to our Church to undertake work in India. It behooves us as members of a democratic Church to know India, the land and her peoples whose evangelization we have so long left to our sister Churches, but from which again comes the first call sent to us in 1873.

Following the custom of other years there is recommended a general source book, "India Looks to Her Future," by Oscar M. Buck (60c). For the guidance of leaders there will be available after October 1, a "Leader's Packet" (25c) which will contain a pamphlet of suggestions for the conduct of a group, a leaflet of devotions, supplementary material on the work of the Anglican Communion and the invitation which our Church has received. Some special maps and charts showing the Anglican dioceses in India (25c) have been prepared in addition to the maps usually available:

Wall map of India (60c).
Large outline map of India (25c).
Small outline map of India (25c).
Picture map of India (50c).

Other materials include two reading courses. The Rev. James Thayer Addison has done an excellent little course on "Religion in India," while Miss Margaret Read, a former worker in India, has prepared one on "Changing Social Life in India." Both courses are available in pamphlet form at 15c each, or five copies for 50c.

In response to many requests there has been prepared a brief series of questions for study and discussion based on Alden Clark's popular presentation of modern India, "India on the March." Outlines for the leader are 10c each and Mr. Clark's book is 60c.

All the materials mentioned may be obtained at the prices quoted from the Book Store, Church Missions House, 281 Fourth Avenue, New York.

The Provincial Synod and Auxiliary of the Mid-West.

"College Work" and "The New National Center" will be topics for round table discussion Tuesday evening, October 14, at the Synod of the Province of the Mid-West, to be held at Springfield, Ill. During this same day, the Departments of the President and Council will meet, also the Executive Board of the Woman's Auxiliary.

Business sessions on Wednesday will be followed by a joint session of the

Synod and the Auxiliary, at which will be given the Report of the Provincial Representative on the National Council, by Bishop Francis; an address by the Provincial President of the Woman's Auxiliary, Miss Elizabeth Matthews; and an address on Advance Work by the Rev. Robert P. Frazier.

Dinner Wednesday evening will be at the St. Nicholas Hotel, the speakers being Miss Lindley, "The Woman's Auxiliary in the Life of the Church"; Bishop Rogers, "Lambeth"; and Bishop Stewart, who will make a missionary address.

Business sessions will continue Thursday, adjournment being set for 1 P. M.

Chinese Doing Their Part.

In a letter from the Rev. Stephen Tsang, of St. Michael's Parish, Wuchang, China, to the Rev. Robert E. Wood, then in Kuling on vacation, Mr. Tsang reports that St. Michael's had sent in $80 (Mex.) up to July 1 toward the extension fund on account of their assessment of $100 (Mex.) for the whole year.

It is evident that our Chinese brothers even in these times of trials and distress, are not forgetting their privilege to help in carrying the Christian message to those who have heard it not.

Lewis B. Franklin.

Brotherhood of St. Andrew.

Beginning on Sunday, October 12, at Charleston, Leon C. Palmer, General Secretary of the Brotherhood of St. Andrew, will make a tour of the Diocese of South Carolina, under the auspices of the Diocesan Commission on Evangelism, for the purpose of helping parishes that desire to organize Brotherhood Chapters. The itinerary is being arranged by the Rev. Conrad H. Goodwin, Chairman of the Commission, and it is hoped that it will be possible in the eight days to visit personally each parish desirous of forming a chapter at this time.

At a meeting of Brotherhood leaders and others interested in camping for boys, held at Oberlin, Ohio, recently, a National Church Boys' Camp Association was formed, with the Rev. Irwin C. Johnson, of Detroit, as President, and Leon C. Palmer, of Philadelphia, as Secretary. The purpose of the organization is to study what is being done in the way of boys' camps in the Episcopal Church, and to develop and promote improved plans for this type of leadership training. Meetings will be held annually and the next one is scheduled for Sewanee, Tenn., August, 1931, at the same time as the Triennial National Convention of the Brotherhood of St. Andrew.

Bishop Carson Visits Santo Domingo.

Returning to Haiti after an eight days' visit in Santo Domingo City, Bishop Carson found the President of Haiti most grateful for the assistance which the Bishop was able to give to some at least of the 150,000 Haitians who are at work in the sugar plantations of the Dominican Republic.

When Bishop Carson finally succeeded in reaching San Pedro de Macoris, he found the Rev. A. H. Beer working most efficiently in the hospitals that were caring for wounded people. Mr. Beer has been temporarily appointed a managing officer for all of the hospitals with a view to co-ordinating their efforts to meet the enormous demands made upon them as a result of the hurricane of September 3.

The Bishop found many little towns between Santo Domingo City and San Pedro de Macoris almost completely wiped out.

Greer Club.

Greer Club, at 46 West Ninety-sixth Street, New York City, is again starting on its winter's work.

Founded in 1920, in memory of Bishop Greer, and at the request of Episcopal students, it has made many interesting contacts with the thousand and more girls who have resided there coming as they did from almost every state in the Union and from England, Canada, Cuba, Porto Rico, Mexico, Panama and Honolulu.

The club is in a very convenient location, a competent directress is in charge, and the aim is to provide a happy, healthful atmosphere for girls who are pursuing their studies away from home and in New York City.

Important Notice.

The Synod of the Province of Sewanee to be held November 11-13, will meet in St. Andrew's Church, Jackson, Miss., instead of St. Paul's Church, Meridian. The vacancy in the rectorship of St. Paul's Church, Meridian, with its unavoidable confusion, compelled the vestry to ask relief from the entertainment of the Synod. The rector and people of St. Andrew's, Jackson, very generously consented to step into the breach.

CHURCH OF ENGLAND NEWS.

(S. C. London Correspondent.)

The Lambeth Conference and Intercommunion: One of the disappointments of the Lambeth Conference is the attitude taken in regard to Intercommunion. The Conference as a whole did not endorse everything that the Committees said, and in the Encyclical Letter no reference is made to this matter. But the Committee to whom it appertained, even though to some extent they qualified what they said, most emphatically discouraged it. In their Report they say:

"The will and intention of Christians to perpetuate separately organized Churches makes it inconsistent in principle for them to come before our Lord to be united as one body by the sacrament of His own Body and Blood. The general rule of our Church must, therefore, be held to exclude indiscriminate Intercommunion, or any such Intercommunion as expresses acquiescence in the continuance of separately organized Churches. From what has been already said it will be evident why we hold as a general principle that Intercommunion should be the goal of, rather than a means to, the restoration of union, and also why the general rule of our Church has been, as set forth by the last Lambeth Conference, that members of the Anglican Churches should receive the Holy Communion only from ministers of their own Church or of Churches in full communion with it."

The desire among Christians to meet together around the Table of the Lord constantly grows, and occasional expressions of that desire in united Communion Services seem to produce a deeper yearning for such fellowship. Many would welcome it much more readily than inter change of pulpits. Intercommunion need not imply acquiescence in doctrines held by all who take part, nor indeed, willing acquiescence in the continuance of separately organized Churches. It means that whereas there are points of difference, regarded as of such importance as to justify separation, yet that in spite of these differences there is the common ground of fellowship, "Jesus Christ and Him crucified." It implies that though the members of the family cannot see eye to eye in all matters they are "all one in Christ Jesus." The recognition of this while "remembering" the Lord who died for us and rose again, is an experience many would like to feel might be normal. The Bishops in the Lambeth Conference have discouraged it, even if somewhat inconsistently they have given a measure of approval to the South Indian proposals.

Prebendary H. W. Hinde,
Vicar of Islington.

Church Work Among the Deaf.

The Reinforcement Fund, established a year ago by the Incorporated Conference of Church Workers Among the Deaf in the United States, to encourage bright and intelligent young men to study for the ministry and to aid and extend present and future work, has reached $3,108.58, according to a published report in the October number of the "Silent Missionary," official organ of the Conference.

Among the contributors are several bishops, a large number of clergymen and many deaf and hearing friends of the work.

As soon as the Fund has reached a total of $15,000, it will be doubled by a gift of a similar amount from Mrs. Thomas Fleming, Jr., of California, a sincere friend of the work.

It is hoped the numerous friends who are interested and who intend to aid the Fund will send their contributions to the Rev. H. Lorraine Tracy, Treasurer, 518 Ninth Street, N. E., Washington, D. C., so that the full amount may soon be obtained.

Registration of Schools in China Considered.

Early in August a conference for spiritual retreat was held in Hangchow, China, under the auspices of the General Assembly of the Church of Christ in China. This is an interdenominational body originating in 1927, and including some, but not all of the congregations established by Presbyterian, Congregational, Methodist, Disciples, and two or three other missionary organizations representing American and British communions at work in China.

The conference gave part of one day to the difficulties put in the way of Christian education by the regulations of the Educational Ministry of the Nanking Government, and especially by the regulations issued in August, 1929. The conference was led to do this in part by the refusal of the Educational Ministry to consider any modification in these regulations, in spite of the petition sent to it a few weeks previously by the representatives, official or otherwise, of twelve different communions in China.

The conference was attended by administrators and leaders of the General Assembly of the Church of Christ in China and of its twelve synods. While the conference was thoroughly representative of the Church of Christ in China, it had no authority to pass any resolutions binding upon that church. The members of the conference did, however, express their united opinion by an informal showing of hands. The opinions expressed were as follows:

"1. We would very much like to register our schools, but that we find

it impossible to do so under the present regulations with the restrictions on worship and voluntary Bible study and the additional growing number of limitations.

"2. There should be another petition prepared and submitted this time by the several communions unitedly, to the Central Administrative Council or Committee, instead of to the Ministry of Education.

"3. It is desirable that church educationalists, through round table conference with the Government's educational authorities seek to give them a clearer aim of the methods and content of our religious education purpose."

Dr. Goodwin to be Consecrated Bishop Coadjutor of Virginia.

Plans are being perfected for the service of consecration of the Rev. Frederick D. Goodwin, D. D., as Bishop-Coadjutor of the Diocese of Virginia, on October 16, the Rev. G. M. Brydon, D. D., Executive Secretary of the Diocese, has announced. The ceremonies will be held in old North Farnham Parish Church in the village of Farnham, Richmond County, one of the state's most historic Colonial churches.

The Rt. Rev. H. St. George Tucker, D. D., Bishop of Virginia, will act for the Rt. Rev James deWolf Perry, D. D., of Rhode Island, presiding bishop of the Protestant Episcopal Church in the United States, who will be unable to attend. Assisting the acting presiding bishop as consecrators of the bishop-elect will be the Rt. Rev. Arthur Seldon Lloyd, D. D., a former bishop coadjutor of the Diocese of Virginia, who is now bishop suffragan of the Diocese of New York, and the Rt. Rev. William Loyall Gravatt. D. D., Bishop of West Virginia.

All of the Bishops of the Episcopal Church in the United States, the clergy of the Diocese of Virginia, and the lay delegates to the Council have been invited to attend the service. A luncheon to the invited guests will be given by the congregations in Dr. Goodwin's field. This will be served immediately after the ceremonies incident to the consecration.

In addition to Bishops Tucker, Lloyd and Gravvatt, seven other bishops of the Church will take part in the service.

These are the Rt. Rev. George W. Davenport, D. D., Bishop of Easton, Maryland; the Rt. Rev. Edward T. Helfenstein, D. D., Bishop of Maryland; the Rt. Rev. Robert C. Jett, D. D., Bishop of Southwestern Virginia; the Rt. Rev. A. C. Thomson, D. D., Bishop of Southern Virginia, the Rt. Rev. J. B. Cheshire, D. D., Bishop of North Carolina, and the Rt. Rev. F. W. Sterrett, D. D., Bishop of Bethlehem.

Attending Presbyters to the Bishop-Coadjutor-elect will be the Rev. Frederick Goodwin Ribble, D. D., of Petersburg, and the Rev. W. A. R. Goodwin, D. D., of Williamsburg. The Rev. Robert A. Magill, of Gloucester, will be master of ceremonies, and the Rev. A. C. Tucker, assistant master of ceremonies.

Other clergymen participating in the service will be the Rev. Charles L. Pardee, of New York, the registrar of the General Convention of the Protestant Episcopal Church; the Rev. Robert B. Nelson, of Winchester; the Rev. F. L. Robinson, of Cismont, Albemarle County; the Rev. G. MacLaren Brydon, D. D., of Richmond; the Rev. Beverly D. Tucker, D. D., of Richmond; the Very Rev. Berryman Green, D. D., of Alexandria. William Gray Brockenborough, senior warden of North Farnham Parish, will also take part in the service.

Music for the service will be in charge of Arthur Scrivener, choir director of Grace and Holy Trinity Church, Richmond, and the choir of twenty-four

Rev. Fred Goodwin.

voices has been selected from the choir of that church. Hamilton M. Baskerville, organist of Grace and Holy Trinity, will play for the service. Mr. Scrivener had charge of the music at the consecration of the Rt. Rev. Robert A. Gibson, D. D., as Bishop Coadjutor of the Diocese of Virginia in 1898, and at the opening service of the General Convention in Grace and Holy Trinity Church, Richmond, in 1907.

An attendance of 1,500 or more is expected at the consecration ceremonies. In order to provide for the overflow attendance amplifiers will be placed in the church with loud speakers in the churchyard so that those who cannot get in the church may hear the service. It is planned to have the clergy vest in the parish hall and the bishops in the residence of Dr. V. L. Litsinger, adjoining the churchyard. The procession will then form, led by the choir, and march across the churchyard into the church.

The parish of North Farnham was established in 1683 and the present church building was erected about 1737, succeeding the older church. After the Revolution the church was abandoned for a number of years and during that time it was used as a barn and later as a distillery. It was restored to sacred used in 1838 and was in use until the War Between the States, during which conflict it was taken possession of by Federal soldiers, the interior wrecked, and the building used as a stable.

Restored after the war ended, it was in use until about 1888 when the building was completely gutted by fire, leaving only the walls standing. An effort was started about 1913 to restore the building, the walls still standing intact, and funds were raised to restore and refurnish the old church. This work was brought to completion and the restored edifice was reconsecrated in 1922. The work of restoration was carried to completion under the leadership of the Rev. Frederick D. Goodwin, D. D., who assumed charge of the parish shortly after his ordination into the ministry in 1917.

Dr. Goodwin was elected Bishop Coadjutor of the Diocese of Virginia at the meeting of the Diocesan Council last May. He will be assigned by Bishop Tucker to special jurisdiction over all the country parishes which receive aid from the Diocesan Missionary Society, with the exception of the mountain missions and the Negro churches. He will also have special jurisdiction over the Church Schools and will assist the Bishop in the regular visitations to the different parishes for confirmation services.

WASHINGTON.

Rt. Rev. James E. Freeman, D. D., Bishop

The Great Preaching Mission.

With the resumption of evening services the opening of Sunday scshools and the beginning of organization work again in the churches as the cool weather of autumn approaches, thoughts are being directed toward the coming great Preaching Mission to be held throughout the Diocese during the week of November 16.

Dr. Anson Phelps Stokes, Chairman of the Diocesan Commission on Evangelism, has opened headquarters for the Preaching Mission in the College of Preachers, Washington Cathedral Close.

The mission, a movement designed to broaden the influence of the Christian Church and to deepen Christian faith and life, is the outgrowth of the Bishops' Crusade, the organization of the Seventy, a group of clergymen under the leadership of Right Rev. Irving Peake Johnson, Bishop of Colorado, who are doing so much to spread the mission preaching idea in the church, and the work of the College of Preachers, Washington Cathedral. It was authorized by the Diocese by vote taken at the Diocesan Convention May 15, 1929. Since that time the Diocesan Commission on Evangelism has been working on plans to insure its spiritual success.

The mission centers will be established in thirty-five parish churches in Washington and in Maryland. One half will be in this city and the other half in the country parishes of the Diocese. These centers, as a rule, will be made up of from two to five parishes meeting in some large and strategically located church.

The missioners include Bishops Quinn of Texas, Abbott of Lexington, Ky.; Remington of Oregon; Johnson of Colorado, Cook of Delaware, Dallas of New Hampshire; Strider of West Virginia and Booth of Vermont. Among the other preachers are the Rev. Dr. Burton of the Society of St. John the Evangelist, the Rev. Dr. Hughson of the Order of the Holy Cross, Dean Gateson of Lehigh University, Captain Mountford, of the Church Army and Dean de Ovies of Atlanta, Ga. Among the missioners men from all over the Nation will be included and representatives of all schools of thought in the Church. Except for those assigned to centers in the distant parts of Maryland the missioners will live at the College of Preachers of Washington Cathedral, going to and from their work every day.

A quiet day for all the missioners will be held November 15 at the College of Preachers and will be conducted by Right Rev. John T. Dallas, D. D., Bishop of New Hampshire.

The Washington Diocesan Preaching Mission will be opened at a service in Constitution Hall, November 16, at 4 P. M., when Rt. ev. James E. Freeman will preside.

On November 24, at the close of the mission, a meeting will be held in each parish of the leading laymen and laywomen with the rectors to plan for an effective "follow up". It has been suggested by the field department of the Diocese that the "every member canvass' be begun at the same time.

Other special services after the close of the mission will be special services for holy baptism in parish churches. November 30, and special advent confirmation service, Bethlehem Chapel, Washington Cathedral, at 4 P. M., December 18, for Washington and the northern archdeaconry. On December 19 a special confirmation service is to

(Continued on page 22.)

Family Department

OCTOBER.

1. **Wednesday.**
5. **Sixteenth Sunday after Trinity.**
12. **Seventeenth Sunday after Trinity.**
18. **Saturday. S. Luke.**
19. **Eighteenth Sunday after Trinity.**
26. **Nineteenth Sunday after Trinity.**
28. **Tuesday. SS. Simon and Jude.**
31. **Friday.**

COLLECT FOR SEVENTEENTH SUNDAY AFTER TRINITY.

Lord, we pray Thee that Thy grace may always prevent and follow us, and make us constantly to be given to all good works; through Jesus Christ our Lord Amen.

I WOULD GO BACK.

I would go back and sit beside His feet,
Far from the swaying argument of men,
So listening humbly to the cadence sweet
Of that dear Voice would know the truth as then.

How simple, just to lean in that quiet place,
Remote from controversy and vexed strife,
And hear, rapt, gazing upward on His Face,
Fall from His Lips the jeweled words of Life.

Not where men's errors, subtly wove, disclose
A glittering Serpent that uprears and stings
Till hearts are broke—but here the spirit grows
'Mid mountain peace, and brooding sense of wings.

What is the Faith that I shall call for mine
Creed of my fathers, reverenced in my heart?
Nay, far more high, more sacred, more Divine—
That boundless Love Christ teacheth far apart.

—Mary M. Curchod, The British Weekly.

Ekballei.

When God drives men out, even violently, it may be to great blessing. The Lord told His disciples to pray the Lord of the harvest, "that he will send forth laborers into his harvest" (Matt. 9:38). He used the Greek word **ekballei** for "send forth," and this verb has the meaning "cast out," "drive out," with the sense of greater or less violence. In other New Testament passages it means "to compel to depart," or "to command to depart in haste." In connection with the harvest of missions and evangelism, does the Lord have to thrust out workers because of their disinclination to go? It may be so. Through the Christian centuries it has been only a devoted soul here and there who of his own volition has gone forth on the errand of Christ. Persecution has in many cases thrust forth laborers into the harvest field. If Laud had not abused the Puritans and driven them into the wilderness there might never have been a John Eliot preaching to the Indians of Massachusetts. From the Huguenots driven to South Africa by persecution have come missionary impulses in these later days that have borne fruit in Nyassaland and among the Zulus. The harsh treatment that Korea received a decade ago sent thousands of Korean Christians into Siberia and Manchuria, and they that are scattered abroad are preaching the Gospel in their new homes. The Moravians were driven from Bohemia into Saxony and from their new center went missionary impulses to the end of the earth. Wesleyans were impressed in large numbers into the British army and navy of the eighteenth century, and there was a distinct transformation of the soldiery of the day. The Anabaptists of the Netherlands were harried out of their homes by Alva. They went to the east counties of England carrying their piety and earnestness with them, and in the next generation English Puritanism arose in the same east counties, which ever since have been a hearth of civil and religious liberty. The Presbyterians of Ulster were driven in shoals by religious intolerance to the west of Pennsylvania and Virginia. They were touched with the great awakening of the nineteenth century and have been the backbone of religion in the Middle States and promoters of the Gospel abroad. The same word **ekballei** is used in John 10:4, "and when he putteth forth his own sheep," thrusteth forth, "he goth before them, and the sheep follow him." The Lord knew that He would have to thrust forth, into new relationships and new fields and folds, His own sheep out of the corrupt Jewish theocratic fold. What a blessing He makes of persecution to all His own! Let us remember that whenever, for reasons that we may not understand, we are forcibly thrust forth, our Good Shepherd goes before us, and we follow Him.—Sunday School Times.

The Ministry of Song.

Our Lord was following His usual custom when at the close of the Last Supper He led the disciples in the singing of a hymn before they went out into the Mount of Olives. It is significant surely that the last act of worship that Jesus performed with the disciples was a hymn of praise and glory to God. The same Jesus who so often said to those who followed Him, "Let us pray," also said to them, "Let us sing." Reverent and devout singing is as truly an act of deep spiritual worship as prayer.

As we think of the ministry of song we are impressed with the fact that music is the natural expression of gladness. We are bidden to "rejoice in the Lord." Jesus prayed that our joy might be full. Paul says, "Rejoice in the Lord alway; and again I say, Rejoice." Song is the natural outburst of a soul that is filled with happiness.

In the early part of the eighteenth century in England the Church was almost overwhelmed with infidelity and despair. Joy and hope seemed to have gone out of life. Then came the Wesleys with their message of hope and the clouds broke and the sunshine came again. This was the period that gave the Church the greatest hymn writers it has ever known, Isaac Watts and Charles Wesley.

When Luther was summoned to appear before the Diet of Worms he determined against the advice of his best friends to go. There he made his memorable defense and started homeward. He had been granted a safe-conduct by Charles the Fifth. But the emperor had sold himself to the Pope and planned to violate his oath and deliver Luther to his enemies to be burned at the stake. The Elector of Saxony, who was a friend of Luther's, determined to save him. As he was returning from Worms through the Thuringian forest, he was set upon by a band of horsemen and carried captive to a castle at the top of the Saxon mountains. He did not know who had taken him and believed that his enemies at last had him in their power. The next morning he awoke to discover that he was in the stronghold of his best friend. God mercifully preserved him. In the great joy that flooded his heart he wrote that magnificent hymn, "Ein Feste Burg." It is a song of praise and thanksgiving, as are all Luther's hymns. A song is always the natural expression of a rejoicing heart. That is the reason the worship of heaven will be the song of Moses and the Lamb.

More than this the song is the expression of hope. There are three dominant religions in the world. They are Christianity, Mohammedanism and Buddhism. Mohammedanism and Buddhism have no hymns. They have no hope beyond this life. Why should they sing? Of late the Buddhists have become alarmed at the spread of Christianity in the East. They have discovered the power of Christian song and have tried to parody some of our Christian hymns. But their efforts are tragic failures, for when there is no hope in the heart can be no song on the lips.

All the songs in the world will not avail unless there is hope behind them, and there can be no hope outside of Christianity. It was hope that prompted that song of Jesus in the upper room. He had told the disciples and He was going to leave them and sorrow filled their hearts. Then He said, "In my Father's house are many mansions. I go to prepare a place for you, that where I am there ye may be also." And as the thought of a reunion that would never be broken filled their hearts, they sang a song of deathless and eternal hope.

More than this, song is one of the greatest comforters that we know. I have often found this true in my ministrations. Here is a home where there is a great and crushing sorrow. It is one of those deep griefs that words cannot touch The bereaved sit silent and sullen under the hand of God. We try words but they fail. Then they hear the words of some hymn and with the music of the song their hearts are melted, the tears flow and they find peace.

Reginald Campbell tells of a young mother, a concert singer, who made her living with her voice. She had to sing one night when her little child lay very ill at home. She refused the encore and rushed home to the bedside of the little one. The doctor was there before her. He gravely told her that there was no hope. She bent over the child. "Mamma, sing to me," pleaded the child. Can you think of anything harder? In the very presence of the shadow of death, as the sword pierced her own soul, she gathered the little one in her arms and sang:

"I think when I read that sweet story of old
When Jesus was here among men,
How He called little children as lambs to His fold,
I should like to have been with Him then."

The child was going to die. The mother was to live. But it was the mother who sang. And as she sang the comfort of

the great loving Father came to fill her own empty heart. Yes, the ministry of song is the ministry of comfort.

Again music thrills men to great deeds. Military leaders know this and many of the splendid deeds of heroism of which we have record were fanned into flame by the music of a song. It is said that when Napoleon crossed the Alps for the first Italian campaign he had to drag cannon over the mountains. One hundred men were lashed to the first gun. But they could not budge it up the steep slopes. Then the leader ordered the flutes to play the Marseillaise, "Ye sons of freedom wake to glory." And as the music sounded the guns moved steadily out of the ruts and up to the summit of the pass.

We all bear our burdens more easily, meet our sorrows more resignedly, perform our tasks more joyously, if God praises are ringing in our hearts.

And song is a confession of faith. When Paul and Silas were in the dungeon at Philippi with their feet fast in the stocks they sang praises to God, and the prisoners heard them. Through their song they were confessing their faith.

Wesley tells us that there was nothing in his whole life that impressed him more than an incident he witnessed in the midst of a storm while crossing the Atlantic. The sails had blown away and the sea was breaking over the ship. The passengers were crying and screaming in terror. But over in the corner was a little band of Moravians. They were singing a hymn of praise to God. Their simple trust and faith calmed the fears of the passengers inside the ship and soon there was a calm also outside upon the sea.

Schopenhauer says that music is the shower bath of the soul, washing away all that is impure. Many a prodigal in the far country forgetful of everything that is good and holy has had the depths of his soul stirred by hearing the tune of some childhood hymn, and has turned his face toward home.—Rev. Stuart Nye Hutchinson, D. D.

For The Southern Churchman.

"Beginnings."

Beatrice Curl.

Much stress had been placed on the beginnings, or the first steps into crime, such as the first steps in a grievous fault. The seriousness of the first side steps into a fault is of course the beginning. People have somehow grown accustomed to being lectured on the first steps into bankruptcy, the first mistake that has been the result of wrecks, until we well may ask, what is the use anyway. While we are accustomed to hearing about the dark side we seldom hear about the good side. The little beginning that have organized the Sunday school, which has probably done and is doing great work in the community.

The little beginnings that ended in a book, it was little, just the first words. The first inspiration that was the result of a beautiful painting, or the dream that finished up in a beautiful garden each had their tiny beginning, but they grow, and as faults and vice and bad habits grow, so do the good things.

So while we are doing so much about the way the weak ones are warned, the little beginnings which lead astray, why not boost the beginning that end in good things. This old world would not seem so bad if we looked for the beginnings of good things. If the beginnings of good things were boosted more, those who are apt to take the first step in the wrong direction, would not have so much time to think of things that lead the wrong way.

A GARDEN OF THE LORD.

O Gardener! turn this barren ground
Into a garden fair,
Where Thou mayst daily walk and see
The flowers growing there.

My heart it is the barren ground,
Nothing can grow therein
Save weeds of base and common sort,
The worthless fruit of sin.

What can be done with such a soil
To make it a delight?
One cannot picture lilies there
Or blossoms fair and bright.

Only the Gardener's care and touch,
His wisdom and His skill,
Can change the rough neglected soil
And all His scheme fulfil.

For when the Gardener works His will
All things thereto accord,
And what was once a waste becomes
A garden of the Lord.

—Grace Fremantle.

Emphasizing the Positive in Child Training.

"I want all the children who drank a glass of milk for breakfast to stand up," said the kindergarten teacher.

Six out of a class of twenty-five stood up. The teacher shook hands with these six and made quite an ado over them. Receiving so much attention and hearty commendation made these children feel that they occupied the center of the stage. Nothing could have delighted them more.

The children who did not drink milk for breakfast, sat unnoticed. "The waters closed over them," so to speak. If, instead, the teacher had said, "Why, Teddy Smith, think of your not having a glass of milk! I'm certainly surprised," Teddy would have enjoyed the attention he gained through the reproof.

The next morning, when all the children who had drunk milk for breakfast were asked to stand, almost every child got up. This kindergarten teacher thoroughly understood the teaching of child psychology, that it is good procedure to praise the desirable act and ignore the undesirable.

The best schoolmen, today, do not ask the child to correct misspelled words, badly punctuated or ungrammatical sentences—the old grammars were full of these exercises—instead, they place the emphasis on the correct word and sentence, so that the child gets a mental picture of these and forgets the incorrect. They give the child positive suggestions instead of negative. They know that if we call Jack a gentleman, he will instinctively straighten up and brush his clothes, but if we call him a "tough," he will slouch down and scowl at us.

The mother who is an up to date disciplinarian talks about how well Bob remembers to remove his cap and to fold his napkin. She calls attention to his shoes upon the rare occasions when they are polished, commends the orderly arrangement of Jane's bureau drawers, always says "Thank you" to her high school son when he gallantly seats her at the table.

And the father who is quite up to date in this important science says within Bob's hearing that it is fine to have the walks shoveled so promptly. This provides a stronger incentive towards future effort than nagging. Father also expresses enthusiasm over the lad's progress in school—the gain may be slight, but Bob feels encouraged and the chances are good for a higher grade on the next report card.

Clara's mother belongs to an old school that still has too many followers. She pursues the opposite course. She is always finding fault because her conscientious little daughter does not stand among the highest in the class. Clara is becoming nervous, sheds bitter tears, and refuses to eat. The child is physically unfit for good school work. Last semester her grades were lower than usual. Clara needs commendation rather than upbraiding.

Never take away a harmful amusement without substituting something equally interesting in its place. Jean's mother like Clara's was not up to date. Four-year-old Jean was digging in the dirt—a very healthful and natural activity. Her mother stopped her, because she was soiling her dress. Jean fretted and got into so much mischief, her mother was almost "beside herself" before the afternoon was over. There would have been no trouble if Jean had been dressed in overalls and provided with a sand box. Wisely selected toys and play equipment prevent naughtiness.

Bossy, obstreperous, and difficult children are often changed entirely when the parents stop nagging—stop saying, "Don't do that!" at every turn—and provide for them big building blocks, a jar of clay for modeling, or a work bench and tools. These things help children to use any over abundant energy and initiative in constructive work. —National Kindergarten Association Release.

For The Southern Churchman.

IN SEPTEMBER.

John Harsen Rhoads.

A sky that crowns an ocean
With blue-lit loveliness,
And the ocean gaily mirroring
The sky's enchantingness;

The air is full of softness
With just a bit of mist;
An awe-inspiring sermon
From God to Atheist!

Fanning Coals.

Paul's words to young Timothy were: "Wherefore I put thee in remembrance that thou stir up the gift of God in thee." Timely words are these for all to heed. "Stir up the gift of God in thee"; What a challenge! As living coals in dead ashes brighten and blaze when fanned, so Paul exhorts Timothy to stir up the "gift within him." There are divine elements in every soul that await kindling into a flame for God's glory and man's good. Mysterious creatures are we! Dust in the image of God. Eternal in being: "May the eyes of our understanding be enlightened; that we may know what is hope of his calling the riches of the glory of his inheritance in the saints." Three common qualities in every soul; faith, hope, love. These are divine qualities waiting human action by God's grace. Stir up the coals in the ashes!—H. J. T. Rumsey.

St. Jerome tells us that in St. John's extreme old age, while he yet tarried until his beloved Lord should come, he used to be carried into the assembly of the Christians and say to them, again and again, "Little children, love one another." "For," he once added, "it is the Lord's commandment, and if only it be fulfilled, it is enough."

For the Young People

For The Southern Churchman.

THE CROSS MADE LIGHT.

Minerva Kooker.

"Fate is unkind to me," I thought.
The cross I have to bear
"Is daily growing heavier,
Does not the Maker care?"
Beneath its weight I thought I'd fall.
"Would not the Maker save?"
Then suddenly I heard Him call,
"Take heart, the road I've paved."

That gave me courage to go on
And as I went my way,
I met folks all along the road
And almost every day
Who'd struggle on beneath a load
Much heavier than mine,
With back erect and head held high
And not the least repine.

Thought I, "They're stronger that is why
They walk with easy air.
If I was quite as strong as they,
Then neither would I care."
The Maker spoke again and said
In sympathetic tone,
That He's the source of all their strength;
They do not walk alone.

I cried aloud to God for strength
To help me on, and lo!
He seemed to take me by the hand,
'Twas easy then to go.
He whispered softly, "Never fear
To follow where I lead,
For I am always very near
To help in every need."

I took Him at His word and now
The cross has lighter grown.
I never question, "Why?" or "How?"
For I am not alone.
Whatever comes or does not come,
I always do my best,
And take it to the Lord in prayer,
And He will do the rest.

". . . . And Read."

By Mrs. A. B. Brown.

Not often is it wise to take a phrase or verse of Scripture out of its setting and use it as an interpretation of some principle of life, but there is an expression which Isaiah uses that I want to lift out of its surroundings, that we may think on it for just a few minutes.

That great prophet of the long ago was writing words of counsel to his people and used this phrase: "Seek ye out of the book of the Lord, and read." It matters little to us right now just what it was that Isaiah wanted them to "seek out," because there is no portion of the Holy Scriptures which would not be found profitable if read. We can begin with the first of Genesis and learn much from the order and process of the creation of the world; we can skip to the Psalms and revel in the beauty of those songs of David; we can read the prophets and learn much from those who lived so close to God that His expressed will was conveyed to them; we can read the New Testament books, from Matthew through Revelation, and learn all things profitable for young people today.

But the important part of that request of Isaiah is not really the first part. Whether we seek out any portion or not, the great truths of the "Book of the Lord" are always there. All day long they lie on the table, safely tucked away between the covers of the greatest of Books. All during the sorrows of life they calmly wait to lend encouragement. All through the days of gladness they remain, waiting to help us interpret our joy and express our thanks to the "Giver of every good and perfect gift."

The chief things which Isaiah was saying to his people was: "and read." That is the important thing concerning any book and especially His Book. Books that remain on library shelves are merely ornaments, but books in the hands of growing youth are powers that grow and multiply in the heart and life. And the "Book of the Lord" in the daily schedule of activities will be as seed sown in the springtime to be reaped in the harvest season.

We need to read His word to appreciate the things of life as they pass before us. Who can look at the majesty of some towering mountain, without saying with David, "I will lift up mine eyes unto the hills, from whence cometh my strength " Who can watch the waves beat in their fury and not marvel anew that "even the wind and the waves obey Him?" Who can sit in some lovely garden or walk in the open fields and not be glad that Jesus recognized the flowers and said, "Consider the lilies of the field?"

A friend of Lord Tennyson tells of an event that occurred when they were out for a walk one day. They came to a stile and as Tennyson followed his friend over it, he tripped and fell to the ground. The friend, being considerate, walked slowly on, prepared not to smile when the poet should overtake him. After a little while, failing to hear footsteps, he glanced over his shoulder to see what had become of Tennyson, and was alarmed to see the poet lying face downward, exactly where he had fallen. Hurrying back to offer his assistance, he discovered that Lord Tennyson was looking intently into a little muddy pool by the fence which was all overgrown with duckweed. It occurred to the friend that the poet had dropped something in his fall and was looking for it. Just as he was preparing to make inquiry, Tennyson raised himself slowly on hands and knees, and with a face all aglow with delight, said: "What an imagination God Almighty has!"

He had been so intently studying the duckweed and all of the other interesting vegetation of the little pool that he had forgotten all about the fall. After he had straightened out the wrinkles in his clothes he went on with his walk, smiling pleasantly at the thought of all the works of God he had seen in the pool.

Tennyson knew the "Book of the Lord" and could see, even in the little pool in the fence corner, the footsteps of the great Creator. Not only did he know the Book itself but he knew its author and could commune with Him even in a moment after an awkward fall. And is it possible to separate a book and its author? If we appreciate the book, is it not really the outpouring of the author's heart that we treasure?

When Isaiah plead with his people to "Seek . . . and read" he knew that they would not only be impressed with the message it contained but would come to a knowledge of the majesty and power and glory of its author. And may you and I today listen to the echo of that message and heed the urge to "Seek"; and then go the whole way "and read."

For The Southern Churchman.

BEHOLDEN.

Martha Young.

I do desire good gifts of God,
Though nothing I deserve;
I do desire, I do aspire
Him only now to serve.

What can I give Almighty God
For gifts sent from above?
Just what He asks: All me, myself,
My soul, my heart, my love.

House Hunting.

"What are you going to do this afternoon?" asked Jack of his chum.

"Nothing special," was the reply. "Why?"

"Because I want to go house hunting," answered Jack mysteriously.

"House hunting! What do you mean? Is your family going to move from where you live?" asked Fred, concerned that he might lose his chum.

"No, the houses I am hunting are in the trees and bushes," laughed Jack. "I saw a robin's nest yesterday, and if I can get it before another snowstorm I think it will be worth adding to my collection."

"But, Jack, should you take the bird's nests? Won't they use them when they return in the spring?" asked Fred. I won't agree to anything like that, you know."

"Birds do not use last year's nest," replied Jack. "Once in a great while an oriole may patch up a nest, but it is not a common thing. New nests are built each year, but we should not take them while the birds are nesting. In the winter, or even in the late fall, it is all right to use them for study."

"That's all right, then," said Fred, "I'll go with you. Any special place you have in mind?"

"Yes, first I want to get that robin's nest," replied Jack. "It is in the crotch of a maple tree in front of my teacher's yard. I've asked his permission, and I'm going up the tree. Do you want to climb, too?"

"Sure, I'll climb. What kind of a nest is it?" asked Fred.

"Not a pretty one," replied his chum. "The robin is a slick looking bird, but his nest is a clumsy affair and not at all tidy looking. On a platform of twigs and grasses there is a mud foundation. A nest does not last the winter through for the heavy snows and rains wash away the mud and the winds finish the job. But it is an interesting nest to see, and I'm going to do my best to get this one without breaking it."

The two boys set out. It was a gray autumn day and cold, but of course the boys did not mind the weather, for boys never do. They had to walk down a country road in order to get to their destination, and both boys kept their eyes in trees and bushes in hopes of finding other nests.

"There's an oriole's nest in that elm tree," said Fred, "but it won't do any good, for it is out of reach."

"I guess about the only way of getting one of those is when the wind blows them down," remarked Jack.

"They are tied on so tightly that they do not fall off very often."

"Did you ever see the orioles weaving their nest?" asked Fred. "I'd like to. The mother bird does the work."

"No, but I've watched the father bird go to the nest. He doesn't fly right to it as the robin does. He stops on a swinging branch to get an insect, then he sings a note or two, helps himself to another bit of food, hops along away, and then all of a sudden he isn't to be seen. He's a clever bird all right."

"It's a wonderful piece of work, an oriole's nest," said Fred stopping beneath this one and looking up at it. "See how it swings in the wind. Baby orioles get a ride all the time, don't they? I'd like to see a nest close by. What is it made of, do you know?"

"Yes, it is made of string and horse hair and dried grasses, but no two oriole nests are exactly alike. Some are deeper than others and they are not all fastened to the branch just exactly the same. Sometimes the birds use colored string and worsted when they can find it, I put out some last year," said Jack, who was really deeply interested in birds and their ways.

"I wonder what orioles will use when horses get scarce?" said Fred. "They use the hairs from the horse's tail, but if automobiles get too prevalent there won't be any horses to supply hairs!"

"That's so," laughed Jack. "Who would ever think of such a funny thing except you!"

When the boys reached Jack's teacher's house they saw the nest of the robin. Both boys climbed the tree, and very carefully the nest was dislodged. "How under the sun am I going to get down without breaking the nest?" asked Jack dismally. "If I jump it will break the mud."

Just then his teacher caught sight of the boys and came out of the house. "Need any help, Jack?" he asked.

"Yes, I do," was his reply, "but I don't see what anybody can do. I am afraid I can't get it down without spoiling it."

"Wait a second, and I'll get a basket," said his teacher going into the house. He tied a long string to the basket, and Fred climbed down for it. It was an easy process then to lower it, and it reached the ground safely. "Now come with me, boys. I've located another nest for you."

They went out to a shed some distance away and a nest was pointed out to the boys. It was on a beam. "You may have it, Jack. Do you know what bird built it?"

"I'm not sure, but it was a bird that was a mason, for it is plastered on the beam," said Jack. "I'd like to have it."

Jack's teacher carefully took down this second nest. It was made partly of clay, mixed with moss, and lined with grass and hair. It was a good size, and Jack was delighted, but he did not recognize it, because he had never seen one like it before. His teacher told him it belonged to a phoebe.

"They often build under a bridge or under a piazza," explained his teacher. "They seem to like a roof over their heads."

"I feel pretty rich with two new nests to add to my collection," said Jack.

"What other ones have you?" asked his teacher.

"Mother gave me a downy woodpecker's nest that her great grand-uncle sawed from one of his old apple trees," began Jack, glad to find a sympathetic ear for his favorite hobby. "It shows where the woodpecker began to bore into the wood far below the hole. Probably he found the wood was not right in some way. The nest is nearly twelve inches deep, and the hole is a perfect round."

"I'd like to see it," said Fred. "I don't see how a bird can do a thing like that."

"It is very wonderful, Fred," said Jack's teacher. "The more we study the habits of birds the more wonderful things we find out. In this case, the bird's bill is his chisel. He is a carpenter, and he uses his head to hammer with. If you should watch one, as I hope you may, you will see the woodpecker knocking his bill against the tree trunk just as a carpenter uses a hammer. He chisels the hole right out and the chips fly fast when he is at work."

"I've seen a woodpecker on a tree, but I never saw him hammering like that," said Fred.

"Probably you saw him looking for his food. He eats the insects and their eggs which live under the bark. He does great work with borers which kill the trees, and he bores way into the bark and pulls them out. Lumbermen and woodsmen are very glad when woodpeckers appear in the woods," explained Jack's teacher. "Well, Jack, what other nests have you?" he questioned, turning back to his pupil.

"I've got one nest which is very old. It is a humming bird's nest, and it is very tiny. It belonged to two old maiden ladies, who kept it for years and years under a glass globe. One day my mother happened to mention that I was beginning to collect birds' nests, and they gave it to her. I am pretty careful of it, for it is so old it looks as if it would fall to pieces. Yet it is strongly built, and with care may last another hundred years."

"Well, Jack, I shall have to come around to your house some afternoon and look over your collection. I am delighted that you are so interested," said his teacher.

"I wish you would. I've got several nests that I cannot identify, and I'd be glad to have you study them with me. Last year I got some in Maine when we went on our vacation. It was late in the fall, and the leaves were still on the trees, so I couldn't get many, but I'd like to show them to you."

As the boys started home, the school teacher stood on his porch thinking. "I wish more boys would get interested in out of door studies. Bird study is a great thing. I shall help Jack in his collection all I can." And Fred was saying to Jack, "I'm glad you asked me to go house hunting with you. I think I shall do some of it myself."

"Perhaps we can hunt together," said Jack, and that made his chum very happy indeed.—M. Louise C. Hastings.

Peter's Strange Potato.

Peter and his brothers, John and Jack, were on their way home from school when Peter stopped and picked something up.

"Look at that funny potato!" he cried, and showed them something that rsembled an elongated potato. He examined it with renewed interest.

"Aw, throw that thing away and come on," said John; "we have all the potatoes we need."

But Peter looked upon his find and refused to throw it away. When he came home he went out into the garden, dug carefully a hole in a corner of it, and put his potato in it, while John and Jack stood nearby and laughed.

"Be sure to grow potatoes for the whole family, Pete," said John, teasingly.

The potato thrived, however, in spite of all mockery, and one day his mother came back from the garden with a smile and told Peter to go and take a look at his potato. Peter did so, and soon came back with his face beaming with joy.

"It has started to flower," said he, "and do you know, mother, it does not look like daddy's potatoes."

A week later Peter came running to his mother, asking her to come and see the potato flower. Together they went out into garden, and Peter pointed silently to the plant.

"Really, Peter, this is the most beautiful dahlia I have ever seen," she said, almost in a whisper. And she bent herself toward the big plant and caressed the big flower with her fingers.

"And then think that I found it on the road," said Peter solemnly.

"But how did you happen to pick it up?" asked his mother, while she counted the beautiful buds on the big plant.

Peter bowed his head in embarrassment, and answered timidly, "I couldn't let it lie so that people would tramp upon it, because it had a little green leaf."—Selected.

TWO LITTLE MAIDS.

Little Miss Nothing-to-Do,
Fretful and cross and so blue,
And the light in her eyes
Is all dim when she cries,
And her friends are so few, O so few!
And her dolls they are nothing but sawdust and clothes.
Whenever she wants to go skating, it snows,
And everything's crisscross—the world is askew.
I wouldn't be Little Miss Nothing-to-Do;
Now, true,
I wouldn't be Little Miss Nothing-to-Do,
Would you?

Little Miss Busy-all-Day
Is cheerful and happy and gay,
She isn't a shirk,
For she smiles at her work
And romps when the time for play.
Her dolls they are princesses, blue-eyed and fair;
She makes them a throne from a rickety chair,
And everything happens the jolliest way.
I'd sooner be Little Busy-all-Day
And stay
As happy as she is at work or play,
I say.

—J. W. Foley.

How "Cap" Was Saved.

Young Florence Nightingale was fond of the birds and animals about her father's big, old house in a quiet English county. In the garden she fed the squirrels which lived in the trees lining the long walk. In the fields she trained Peggy, the old gray pony, to hunt through her pockets for apples or buns. Another of her favorites was Cap, the dog belonging to her father's old shepherd, Roger.

In "Girls Who Became Famous", Sarah Bolton has told a delightful story of Florence and Cap. One day, as she was riding with her father's friend, the parish clergyman, Florence saw old Roger alone, looking very sad and having trouble with his sheep. The riders stopped and asked the shepherd where Cap was.

"Oh, poor Cap will never be of any more use to me," said Roger. "Some boys threw a stone at him yesterday and broke his leg. I'll have to kill him when I go home."

As the two went on they began to think that Cap's leg might not be broken at all.

"It would take a big stone and a hard blow to break the leg of a big dog like Cap," said the clergyman.

When they reached Roger's cottage they found Cap lying on the bare brick flooring, looking very angry that any one should dare to come in when his master was away. But when Florence began to talk to him he grew quiet and dragged himself across the floor to her feet. She and the clergyman examined him and found that his leg, although terribly swollen, was not broken. Florence, who had always been happy taking care of anything sick or hurt, hurried to another cottage for flannel. Then she heated water and sat down beside the dog, putting on his leg one piece of flannel after another, wrung out of the hot water. After while Cap grew more comfortable, and wagged his stumpy tail frantically to show his gratitude.

On their way home the two met old Roger coming sadly home to kill his dog. He was delighted, of course, to hear that Cap would get well and be able to run about as gayly as ever. The next day Florence went back and bathed the leg again, and soon Cap was cured and able to help his master with the sheep, as if nothing had ever happened to him.

With such a delight in helping the injured it was natural that Florence Nightingale should think of nursing as she grew older. But there were no trained nurses in those days, and no place to train them. Over in Germany there was a new training school for deaconesses, where women were taught to care for the sick. Florence went there and studied so hard that she became the best nurse in the school.

Soon the Crimean War began, and the English soldiers died by the thousands in the Black Sea country, where it was hard to get even the necessities of life for the well. How Florence Nightingale went there and made unwilling officers and doctors let her work and provide better shelter for the sick and wounded soldiers is a long and well-known story. It was little wonder that the grateful men called her "the angel of the Crimea".

When the war was over Florence Nightingale's work went on. She founded a training school for nurses, and worked hard to make people understand some of the things they should do to keep well. Florence Nightingale died no longer ago than 1910. The girl who had been happy curing the shepherd's dog began the work which has given us trained nurses and the Red Cross, and has changed the habits and health of thousands of people.—Margaret Douglas, in Queens' Gardens.

Rewards of Service.

A gentle, sweet-voiced woman of seventy, born and bred in an English town, has told this story of her youth and age:

"I left school at sixteen. My mother was wise enough to take advantage of my zeal for helping folk, and to direct it. She set me to teach some children who came to our house three evenings a week for an hour. Presently some of the mothers, who could not read or write, joined my class. I taught them a little sewing and cooking as well as the three R's. In four years there were about twenty children and women who had learned something in that small, primitive evening school.

"Then I married and went to America to live. Years passed, and my only daughter grew, married an Englishman, and found her home in my old English town. Then came the wonder. My daughter was speedily surrounded by a group of loyal, although humble friends. My few seeds of teaching have come back to my daughter and her children in an abundant harvest of gratitude and service. In the years that have elapsed since my daughter's marriage, the comfort of her little family and often its safety have rested in the hands of these devoted women. The hours of that evening school were the best investment I ever made from a worldly point of view, and judged by spiritual standards, they have brought me a fortune."—Youth's Companion.

A Decorated Hero.

J stands for January, and January stands for snow. Big fluffy white flakes began to drift down on Friday after-As dark settled it snowed harder, Jean came home from school with their caps and sweaters powdered white with it. As dark settled it snowede harder. Jean could hardly see her father and Mark coming in from the barn with the milk. They stamped noisily on the back porch and came into the kitchen with the foaming pails.

"Looks like we're going to have a big one this time," said daddy.

"Well, anyway, we've got old Trotter and the mules and Beck and Boss bedded down snug and warm," said Mark in a satisfied way.

"And me and mother put the storm-curtain on the front of the henhouse and gave 'em a good hot mash tonight, didn't we, mother?" said Jean. She was anxious, you see, to make as good a showing as Mark. Mother, busy with the straining of the milk, nodded her head and smiled.

Supper was ready, and they sat down to eat. Such a good hot supper, too! Beef soup with all kinds of good vegetables in it and hot muffins with butter and a caramel pudding baked in a deep stone crock.

"Oh, jolly, we don't have to go to school tomorrow or next day!" said Jean.

"And won't we eat snow cream tomorrow, though?" said Mark, smacking his lips at the thought.

"Yes, and it's going to look so lovely in the morning," cried Jean, bouncing a little with excitement. "It'll be just like it says in 'Wintertime,' don't you remember? 'And tree and house, and hill and lake, are frosted like a wedding cake!"

"Listen!" said mother. "What's that?" There was a scratching at the door and a quick, sharp bark. Father went to see. When he opened the door a shepherd dog instantly pushed through and stood shivering and blinking at the light.

"Oh, the poor thing!" cried Jean. She poured some sweet milk into a bowl and took it to him. Jean always supposed that when anything seemed distressed it was hungry. But the dog paid no attention to the milk.

"Wonder where he came from?" said daddy. No one could guess. None of the neighbors had such a dog. He was a splendid-looking fellow, brown and white, with intelligent, appealing eyes that looked from one friendly face to another. His tail wagged hopefully. His body wriggled with excitement.

"Don't you worry, old fellow," said Mark, patting his head. "We'll take care of you. We're every one your friends." But for some reason the dog was still not satisfied. He gave a sharp little bark and looked at the door.

"Why, doggie, what's the matter?" asked Jean, coaxingly.

"Wonder if he came to get help for some one," said daddy.

"That's it," shouted Mark, and he ran to open the door. The dog bounded out and down the steps. Mark and his father followed with a flashlight. The snow was soft beneath their feet.

"Look, daddy! It's a car in trouble," said Mark. A tail light made a spot of red down the road. When they got there they saw that the car had turned exactly upside down. All four wheels were in the air. A young woman was partly fastened down under the car. A very small boy, not two years old, was sitting beside her, crying for all he was worth. Mark and his father got a pole and pried up the car and got the little boy's mother out. They rubbed her face with snow, and presently she opened her eyes and looked around and smiled.

When they were all at the house and the small boy's mother, who really seemed to be none the worse for wear, was snugly tucked in bed, and the small boy's father had been telephoned to, and when the small boy himself was nodding over a mug of warm milk, the dog sat down before the fire and beat his tail contentedly on the floor. Then came Jean bringing an old war medal that had been given her grandfather for bravery. She tied it around the dog's neck with a pale blue ribbon and said: "There now, doggie! That's for gallant service!"—Christian Observer.

A SCHOOLBOY'S TROUBLE.

I thought when I'd learned my letters
  That all my troubles were done;
But I find myself much mistaken—
  They have only just begun.
Learning to read was awful,
  But nothing like learning to write;
I'd be sorry to have to tell it,
  But my copy book is a sight.

The ink gets over my fingers;
  The pen cuts all sorts of shines
And won't do at all as I bid it;
  The letters won't stay on the lines,
But go up and down and all over,
  As though they were dancing a jig;
They are there in all shapes and sizes.
  Medium, light and big.

There'd be some comfort in learning
  If one can get through; instead
Of that, there are books awaiting
  Quite enough to craze my head;
There's the multiplication table,
  And grammar, and—dear me,
There's no good place of stopping
  When one has begun, I see.

My teacher says, little by little,
  To the mountain top we climb,
It isn't all done in a minute,
  But only a step at a time.
She says that all the scholars,
  All wise and learned men,
Had each to begin as I do;
  If that's so—where's my pen?
—Abner J. Reeser, in Reformed Church Messenger.

For The Southern Churchman.

ALTOGETHER LOVELY.

Martha Young.

If I might live a lily's life,
  How happy I should be.
A heart of gold set fast within
  A vase of purity:

Fragrancies scattered everywhere,
  Just like good deeds that bless,
Giving out sweetness every where
  And never having less.

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Deaths

ANNA SWAN REYNOLDS.

Entered into rest September 24, 1930, ANNA SWAN REYNOLDS, daughter of the late Rev. William Morton Reynolds, D. D., and his wife Anna M. Reynolds, beloved sister of Elizabeth Reynolds.

Requiem Mass was said by the Rev. David Gibson and interment made in Rose Hill Cemetery, Chicago.

Anna Swan Reynolds was known to the readers of the Southern Churchman by her "Recollection of a Minister's Daughter," published in the Southern Churchman in nine chapters and recently by three beautiful poems in a May number. Her verse and stories appeared also in the New York Churchman; the Living Church, the Holy Cross Magazine. She established St. Faith's Society in Springfield under the direction of the late Bishop Frederick Taylor that largely supported the Orphanage of the Holy Child, Springfield, Illinois.

May she rest in peace and may light perpetual shine upon her.

CHURCH INTELLIGENCE.
(Continued from page 15.)

be held at the Memorial Chapel, Charlotte Hall, at 2:30 P. M. and at Christ Church, La Plata, at 4:30 P. M. of the same day for the southern archdeaconry.

Noted Churchman Passes On.

The Church in the Diocese of Washington, the Parish of St. John's Church, Georgetown, the community of Georgetown and the Washington Cathedral, have suffered a severe loss in the passing away on October 5 of Mr. Edward Looker. Mr. Looker and his immediate family had lived a great many years in Georgetown and were closely connected with its interests and activities. Mr. Looker had been a vestryman of St. John's Church for a number of years and had served as delegate to the Diocesan Convention. One of the earliest employees of the Washington Cathedral Foundation, he has served as its bursar almost from its beginning and has always shown a loyal devotion to its cause. Funeral services were held at St. John's Church October 7 at 4:30 P. M. Interment was in Cincinnati.

This marks the passing, during a period of three months of three outstanding laymen of the Diocese of Washington, the others being Dr. Lewis Mackall of Christ Church, Georgetown, and Mr. Albion K. Parris, of St. John's Church.

M. M. W.

SPRINGFIELD.

Rt. Rev. John C. White, Bishop

Two of the Conferences, under the auspices of the Field Department of this diocese were held recently. One of them at Lincoln, on September 23, and the other at Granite City, on September 24. The Rev. Robert H. Atchison, of Alton, the Diocesan Chairman of the Field Department, presiding. The National Council sent as its representative, the Rev. Franklin J. Clark, of the Church Missions House staff.

The Rev. Mr. Clark made several helpful addresses, on the call of the Church to its world-wide mission. Not only did the Rev. Mr. Clark speak of the obligation resting on the diocese to push the Church's work beyond the diocesan limits, but he also helped the clergy and laity in their local problems. He stressed that he felt the great need of the Church today to be one of education, bringing out the feeling that some of the most important work that the diocese could do would be to enlighten its people about what the Church's work is, and their relation to it. He stressed the need of leadership on the part of the clergy.

He also stated he was firmly of the opinion that the laity were ready to go —they were ready to do everything within their power, but it was necessary for the clergy to give an increasing amount of intelligent leadership if the men and women were to be real partners in the Church's work.

Some time was spent during the conferences on the necessity of every parish and mission making sure that sufficient funds would be in hand before the close of the year, in order to take care of its financial obligations, both locally and to the diocese, and in this connection the importance of paying to the diocese the full quota for missions was stressed, so that in turn the diocese could meet its obligations to the National Church for the present year.

The conference went on record, asking the Field Department to get out an illustrated folder, descriptive of how money raised in the diocese was spent, in order that the information might be passed along to the individual members of the church congregations. It developed during the course of the meetings there were a number of interesting happenings, over the diocese, of one kind and other.

The Bishop expressed his interest in the problems and the joys of the diocese by being present throughout both sessions, and his contribution to the meetings was one out of a long and varied experience as a worker in this particular field.

Those in attendance were most grateful to the Council for sending the Rev. Mr. Clark, and in each instance a rising vote of thanks was given to him for his splendid help.

The third field conference is scheduled to be held at Centralia, October 1, and will embrace the large missionary end of the diocese, and under the leadership of General Missionary McCalla, who will be assisted by Archdeacon Gunn.

F. H. S.

VIRGINIA.

Rt. Rev. H. St. George Tucker, Bishop.

Opening of Parish Hall of St. Mary's Church, Lorraine, Virginia.

A long felt need of St. Mary's Church in Goochland County was filled when on Saturday, September 27, the recently erected parish hall was opened for services. The hall has been built by the gifts of a few friends who are interested in the work of the church and is splen-

SIX—

didly adapted for the work of a rural community. Plans are being perfected to make it a health and recreation center for the people of the neighborhood.

The building has been erected in architectural harmony with the church and connected with it by an open arcade.

At the opening service addresses were made by the rector, the Rev. Giles B. Palmer, the Rev. William W. Brander, a former rector of the parish, and the Rev. Charles T. Warner, rector of St. Alban's Church, Washington.

PENNSYLVANIA.

Rt. Rev. Thomas J. Garland, D. D., Bishop.
Rt. Rev. Francis M. Taitt, S. T. D., Coadjutor.

The Sixtieth Annual Church School Institute of the Diocese was held in the Church of the Holy Apostles, Philadelphia, Monday, October 6, when widely known leaders in the field of religious education discussed the general theme "Objectives in Religious Education."

Bishop Coadjutor Taitt opened the Institute at 4:30 o'clock with an address of welcome. From 7:30 to 8:30 the Institute was divided into group conferences.

Under the leadership of their rector, the Rev. J. Jarden Guenther, the vestry and congregation of Trinity Church,

Swarthmore, are completing plans for the first unit of a new church that will seat about 400. Community interest is being manifested in the decision to build a new church.

The Rev. Mr. Guenther became rector of Trinity last February. He reports the attendance of the Sunday School had been quadrupled. Seven new teachers have been added, making a staff of twenty-two officers and teachers.

R. R. W.

NEW YORK.

Rt. Rev. Wm. T. Manning, D. D., Bishop
Rt. Rev. A. S. Lloyd, D. D., Suffragan.

Sermon 175 Years Old.

The sermon preached one hundred and seventy-five years ago in the pulpit of St. Paul's, Eastchester, by the Rev. Samuel Johnson, first President of King's College (now Columbia University), was the text of the sermon on Sunday morning, September 28, by the rector, the Rev. Harold Weigle, Jr.

Among the valuable documents of the historic church, which is the oldest Episcopal parish in the country, has been found the original handwritten manuscript of the sermon preached on September 20, 1755, by President Johnson, who was ordained minister and who at the time was temporarily occupying the pulpit of the church.

The text of the original sermon was chosen from Hebrews 13:14, "For here we have no continuing city, but we seek one to come." The subject matter of the ancient discourse is said to be surprisingly appropriate to modern times.

ALABAMA.

The Rt. Rev. Wm. G. McDowell, D. D., Bishop.

Alabama Y. P. S. L. Convention.

The ninth annual convention of the Young People's Service League, of this diocese, was held at St. Mary's-on-the-Highlands, Birmingham, September 26-28; Miss Alice Goddard, of Birmingham, presiding. The Corporate Communion was celebrated by the Rt. Rev. William G. McDowell, D. D., assisted by the Rev. V. C. McMaster, of St. Andrew's, and the Rev. J. L. Jenkins, of All Saints, Homewood. The Bishop made an address on the action of Lambeth Conference in reference to the young people of the Church.

Thee was an informal reception at St. Mary's Friday evening, followed by an address by the Rev. Mr. Jenkins.

The Rev. V. C. McMaster, acting for Bishop McDowell, presided at the election and installation of officers. The following were elected: President, Mr. Wallace Nelson, of Montgomery; vice-president, Miss Sarah Totten, of Birmingham; secretary, Miss Delia Burch, of Birmingham; treasurer, Mr. Frank Spencer, of Mobile; treasurer of the young people's thank offering, Miss Margaret Sewell, of Montgomery.

The chief speaker of the convention was the Rev. James Kenneth Morris, of Kyoto, Japan. Mr. Morris was born in Bessemer, Alabama; and went as a missionary to Japan, following his graduation from the Theological Seminary in Virginia, in 1926.

Mr. Morris spoke at a banquet given in honor of young people at the Birmingham Business and Professional Women's Club, Saturday evening. Following the banquet a special service was held, when the claims of the "Life Service Department" of the organization were presented.

By way of advance work for the coming year the League undertook the installation of a sanctuary window in Mr. Morris' Church in Kyoto, at a cost of approximately three hundred dollars.

Saturday afternoon the young people were taken over the Birmingham District on a sight-seeing tour. The annual session was concluded with early celebration of the Communion Sunday morning, followed by breakfast in the parish house. Delegates returned to their homes with a grateful recollection of the hospitality of St. Mary's congregation and their active rector, the Rev. Bland Mitchell.

G. W. R.

EAST CAROLINA.

Rt. Rev. Thomas C. Darst, D. D., Bishop

Bishop Darst Preaches at Opening of New Building.

Greenville, N. C.—The new building of St. Paul's Parish was formerly opened on September 21, 1930, with a celebration of the Holy Communion by the Rt. Rev. Thomas C. Darst, D. D., Bishop of East Carolina, assisted by the Rev. W. A. Lillycrop, rector of the parish and the Rev. W. R. Noe, Executive Secretary of the Diocese.

Mr. Lillycrop made a short address, in which he expressed his appreciation of the large attendance and paid tribute to the work of those who had figured so prominently in making the new structure possible. He referred with reverence to the late H. A. White, who was Chairman of the Building Committee in charge of preliminary arrangements and said that it was due largely to his ardor and sympathy that the new building was made possible. He also referred to the activities of Dr. R. L. Carr, who succeeded Mr. White, and other members of the building committee, who labored long and patiently in order that construction work might be pushed to completion as rapidly as possible.

The sermon was preached by Bishop Darst and was generally conceded one of the most forceful heard here in years. In his usual straight-forward way he presented his subject, "What is the Church and Why?" and when he had finished, his hearers had gained a fuller understanding of the Mission of the Church.

The building is a credit to the progressive spirit of Greenville. There is a chapel large enough for the regular church servces for many years or until a separate church building can be provided; large class rooms for the Church school; banquet room; large assembly rooms for the church organizations and a "student center" for the girls of East Carolina College.

For the third time in its history, this parish has a new building. The parish was organized in 1835. For nearly one hundred years the congregation has worshipped on Pitt and Second Streets. There they outgrew their first building and built there in 1885 the present structure which stands now as an old landmark of the town. With a steady growth of the congregation, it was foreseen that the second building was being outgrown. And during the past fifteen years the congregation has been planning to achieve the building of their present edifice. In moving the site of their building to a place near East Carolina College, it becomes the first congregation in Greenville to move into his new and growing residential section.

The "student center" was made possible by the Diocese of East Carolina. There is an office for the secretary; clubroom, kitchen and supply rooms. It will be of real service to the student worker, Mrs. Jennie Morris Howard, and the large number of girls at the college. As Bishop Darst has said: "Greenville is looked upon as one of the great spiritual centers of the Diocese of East Carolina, and parents everywhere realize the important part St. Paul's Parish is playing in the education of the young men and women, who come here from year to year to seek spiritual leadership from the Church."

It is a source of happiness to the members of the other congregations in Greenville that St. Paul's has achieved this lovely new building. And in the splendid spirit of Christian fellowship that exists here, many members of other religious bodies attended the opening service.

Personal Notes

The Rev. Alfred M. Smith, who has been serving as chaplain at the Valley Forge Military Academy, has resigned to take charge of St. Elizabeth's Church, Philadelphia.

The Rev. Gordon R. Pierce on September 7 assumed the rectorship of the church at St. John, Chysoston, Philadelphia, succeeding the vacancy caused by the death of the Rev. Joseph Sherlock. Mr. Pierce had been serving since last fall as a curate at St. John's, Morristown, Pennsylvania.

The Rev. Thomas Burgess on September 14 assumed the rectorship of All Hallows, Wyncote, Pennsylvania. Dr. Burgess resigned his post of Executive Secretary of the Foreign Born Division of the National Department of Missions, which he had held since 1920, to come to Wyncote. He succeeds the Rev. C. C. Sylvester, who accepted a call to the Diocese of Vermont.

The Rev. Thomas Ayres Sparks, on September 15, assumed charge of the Church of the Good Shepherd, Rosemont, Pennsylvania, succeeding to the rectorship so long held by the Rev. Charles Townsend, who resigned last spring to accept the rectorship of St. Stephen's, Providence, Rhode Island.

The Rev. J. J. Clopton asks to be addressed 851 Locust Street, Cincinnati, Ohio.

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HISTORY MINUS PERSONALITY

Editor of The News-Leader:

Anent certain resolutions passed by the U. C. V. reunion, you say in your Leader: "The South and Lincoln—It is not necessary to assail the idol of the North to establish the right of secession and the justice of the Southern cause. Personalities becloud and belittle principles." This statement in this connection has been made so often and so insistently that I am anxious to see it either proved or disproved.

Can the writer of this leader point to one illustration in the histories of the world where discussions of national and international issues have been staged without using personalities? Can he point to one discussion of the World War without mention of the Kaiser in it? One discussion of the great European wars without reference to Napoleon and Wellington in them? One discussion of the Revolutionary War in which all reference to George Washington and George III is left out? Or one discussion of the war that occurred in this country in the sixties written by Northern men in which Lincoln is not posed as "The Preserver of the Union" and Lee by direct inference or concrete statement as the "Destroyer of the Union"? How can we vindicate Lee—prove that he was **not** a destroyer of the Union without at the same time destroying Lincoln's claim as a "Union preserver"? This is the crux of the question. The whole issue lies right here!

Lee held that the Union was the American system of free constitutional government, two distinct yet correlated forms of State and Federal control, and that the one and only way to "preserve" it was by the strictest obedience to the basic law of the Union—**the Constitution**—and if, as a consequence of failure to observe the Constitution, there be a schism in the body politic, the only way to restore it was by a **voluntary** return to the fundamental principles upon which our republic was founded. For Lincoln, on the other hand, the Union was simply a matter of real estate—the strip of land in the Western Hemisphere lying between the twenty-fourth and forty-ninth parallels of North latitude, and when this real estate union had been disrupted, by violation of the constitutional rights of a minority section of the country, the way to restore it was **not** by conceding that its constitutional rights had been invaded and inviting it back, with a promise of the restoration of these same **inalienable** rights, but by a still further violation of the constitutional rights of this minority, forcing it back into this real estate union, by an unconstitutional war. Lee's method of preserving the Union was a **constructive** one; Lincoln's a **destructive** one. How can we possibly justify both of these methods? And how can we discuss the relative merits and demerits of the case without introducing the names of these two men who, in the eyes not only of the country, but the world, stood for not only what they actually did in this crisis, but for the cause itself. You see in these cases the personality of the man stands for the issue.

Now as showing you the **practical** bearing of this Lincoln personality, or camouflage, or barrage, or tradition, or whatever you may please to call it, on the campaign that our Committee is making for a square history deal for the South in the annals of this country, I will quote you three extracts from sources—not Southern—that will explain the situation:

You will probably recall that last winter the World War Legion took up the matter of celebrating the birthday of Robert E. Lee with the New York G. A. R., and requested them to unite with them. They refused to do this and gave as the reason for their refusal: "That as Robert E. Lee had attempted to disrupt the Union, it would be unpatriotic to celebrate the birthday of a 'Union-destroyer.'" Were the G. A. R. indulging in personalities?

Extract from "Tell It In Gath," in chapter on "Southern Character and Tradition," by J. A. Osgood, of London, Canada:

"To exercise the demon of doubt which assails their traditional belief in the righteousness of the Northern cause, they have latterly come to invoke in and out of season the name of Lincoln, who thus in course of time has been elevated into apotheosis. To no other champion of negro emancipation, except John Brown, has been paid such a tribute of admiration. His name has become a spell to bind eternally the spirit of dissent from the pious doctrine of the total depravity of the Southern Confederacy and of all its supporters and adherents, active and passive."

In reply to a letter from our Committee, he said:

"Love of the South enlisted my pen in her defense—the immediate occasion of my writing, 'Tell It In Gath,' was the senseless calumination of the Confederacy by Chesterton, Conan Doyle, et al., in the preamble to their petition for the reprieve of Sir Roger Casement. There is a campaign against the South in England. It is impelled primarily by a spirit of hatred such as Michelet said England bore France. This, I am sorry to say, is true, so far as certain circles in England are concerned, and drawn in the wake of this hatred and adding force to it is the whole weight of honest fanaticism and complaisance acquiescence characteristic of mild or violent anti-Southern partisans **who follow the Lincoln tradition.**"

Dr. A. W. Littlefield, the noted lecturer and writer of Boston, Mass., has the following to say as to the effect of this tradition:

"The South tried to divide the country; Lincoln saved it!—that's the **erroneous** notion in these parts still; nobody up here, with very few exceptions, understands that the South tried to save Federalism and the Constitution of the fathers as against imperliamism and the Constitution of the Protectionists. The South, though defeated, really saved to America, and as we now see the world—all that was best in American nationality—the Constitution of the Confederacy furnishes ample proof of that. Lee's shrine at Lexington, not Lincoln's tomb, will become the shrine of American patriotism **when once history is told correctly!**"

Our Committee is pledged to try and "tell history correctly." Do you think it can be done if the Lincoln tradition is left intact? If so, will you kindly show us just how to do it? We have wireless telegraphy and maybe the next thing will be personalityless history! I think the man making this invention will not only smooth the path of the historian, but will rival Marconi as a miracle worker! Now, Mr. Editor, won't you try your hand on it and show us how to work it? Our Committee needs your guidance sadly in this matter.

Very truly yours,

(Signed) MARY D. CARTER,

Rutherford History Committee.

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—*Francis de Sales.*

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Thoughts For the Thoughtful

Starters are plentiful; stickers are scarcer, but finishers are scarcest.—J. W. Merritt.

"We need to save the world in order to save America spiritually."

Luther once said, "Even to feed the sparrows, God spends more than the revenues of the French king could buy."

The future of the race is with the men and women who are more earnestly bent upon what they can put into life than upon what they can get out of it.—Exchange.

There is no being eloquent for atheism. In that exhausted receiver the mind cannot use its wings—the clearest proof that it is out of its element.—Hare.

Come, Lord, when grave hath made me meet
Thy Blessed Face to see;
For if thy work on earth be sweet,
What will Thy glory be?
—R. Baxter.

"He is happy whose circumstances suit his temper; but he is more excellent who can suit his temper to any circumstances."

No foot of land do I possess,
No cottage in the wilderness;
A poor wayfaring man,
I lodge awhile in tents below,
And gladly wander to and fro,
Till I my Canaan gain,
There is my house and portion fair,
My treasure and my heart are there,
And my abiding home.
—Old Hymn of the Methodist Itinerants.

"What is the wisdom of rejecting that which is revealed because we do not understand what is not revealed?"—John Wesley.

Each of us may be sure that if God sends us on stony paths He will provide us with strong shoes, and He will not send us out on any journey for which He does not equip us well.—Alexander McLaren, in "Streams in the Desert."

The more deeply and truly we learn to love Him, the richer and stronger becomes our assurance that He loves us—one by one—and that we are precious in His sight.—Rev. R. J. Campbell.

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EDITORIALS

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THE HISTORIC EPISCOPATE AND CHRISTIAN UNITY

PART III—THE ENGLISH CHURCH.

There is a good deal of misunderstanding in the minds of many people with regard to the part played by Henry the Eighth in the Reformation of the English Church.

A Declaration of Independence.

Henry released and set free the English people from the strangle-hold which the Papacy had succeeded in establishing, not only over the Church, but the Nation as well. Magna Charta in the reign of King John, had stated, "The Church of England is free," and in succeeding reigns laws had been passed to prevent the Pope from interfering in English affairs.

So that Henry was within his rights in finally putting an end to Papal aggression and interference, though the immediate cause of the breach was not a just or worthy one.

The Papal Imperialism was not essential to the existence of the Church. It had in ancient times, notably in the times of the Caesars, existed without it, and it did not cease to exist when the tie was broken. It was, however, not as a Reformer of the Church, but to set the English Nation free from foreign interference which implied also his own personal subjection to a foreign power which moved Henry to declare England's independence of the Pope both in Church and State.

For the Church of England remained practically the same in doctrine and ritual as long as Henry lived. The real reform of the Church, with the exception of the dissolution of the monasteries, was carried out in the reigns of Edward the Sixth and Elizabeth, the reactionary reign of Mary coming between.

The Appeal to Antiquity.

Among those who took part in the reform of the English Church there was no thought or intention of creating a new Church. They appealed from Rome to antiquity; to the Church of the early centuries; of the martyrs and confessors; of the General Councils.

In the controversy with Rome at the time of the Reformation, and from time to time afterwards, the apologists of the English Church based their defense upon this ground, that they were simply putting away errors and corruptions which had crept into the Church, and were returning to the state of things which had existed in the Church before the Papacy had succeeded in usurping authority over the whole of Western Christendom, an authority which it had not formerly possessed.

The Witness of the Ordinal.

In the Preface to the Ordinal, or form of ordaining the ministers of the Church set forth in the Prayer Book, we read: "It is evident to all men diligently reading Holy Scripture and ancient authors, that from the Apostles' time, there have been these Orders of Ministers to Christ's Church, Bishops, Priests (or Presbyters) and Deacons."

That this statement is well grounded may be seen from carefully studying the second article of this series, wherein it was shown how these three orders of the ministry came into existence in and immediately after the times of the Apostles, and also proved their worth and entire fitness for their work by bringing the Church through the most trying and severe tests to which it could be exposed and leading it to victory against what seemed to be overwhelming odds.

In fact, it would be impossible to conceive any more searching tests of their fitness to serve the Church in a ministerial capacity than those to which they were exposed.

No merely human power or wisdom could have brought the Church through the early centuries of imperial opposition and persecution. It was the Divine power and leadership which saved the Church and gave it the victory over its enemies.

A Basis of Unity.

This was the rallying ground upon which the English Church took its stand as against the Papists on the one hand and the Puritans on the other. And it is difficult to see how any better rallying ground could be found now for the restoration of Christian Unity. For the Church of those days, led by its bishops, who were supported loyally by the presbyters and deacons, succeeded in preserving the Faith, preserving the Scriptures, which bore witness to the Faith, and in preserving and maintaining the unity of the faithful in spite of the numerous heresies by which they were surrounded.

Church and State.

It must be admitted, however, that the connection of the Church with the State in England, which necessitated the Headship of the Crown over the Church as well as the State, has interfered materially with the independence of the bishops, and has resulted in a lack of initiative which is essential to true leadership. The Crown or its ministers is apt to appoint men as bishops who are safe men, that is, men likely to keep the beaten path of precedent and tradition.

And so we find the bishops in Wesley's day entirely unprepared to meet the situation which arose then, or to take the lead and guide the movement into channels of activity where it would be a blessing to the Church.

The Oxford Movement.

This is equally true with regard to the Oxford Movement of a century ago. The Church had become a mere department of the State, with its bishops and presbyters hardly more than state officials. Keble and his friends started out to revive the life of the Church by emphasizing the truth that the Church is a divine institution and its ministers ambassadors for Christ and not merely officials of the State.

Here again, if the bishops had taken it in hand and

assumed the leadership it might have revived the ideal, which as has been seen, was proclaimed by the Anglican Reformers, that the Church was simply returning to the Faith and traditions of the Church of the early centuries. But instead the movement took a Romeward turn and by the secession of Newman and others, in spite of a vitalizing influence in many directions it has become so associated in the minds of many with Rome, or as having a Romeward tendency, that the true ideal of the Church has become, in a great measure obscured.

The Return to Egypt.

In England the Roman Catholics claim that they are gaining 200,000 converts a year, whilst in London, one of the historic Congregational Churches there, has as its minister, Dr. Orchard, who is practically a Romanist, though he has not actually conformed to that faith. He celebrates mass and preaches transubstantiation. Whether the drift in this country is as serious as in England we do not know, but it was recently stated at a meeting in New York that only six per cent of the population of that city are Protestants. There must be something to account for this drift.

For one thing the Roman Church is the largest religious body in Christendom, which constitutes an attraction. But the divided condition of Protestantism, with its minutely divided witness to the world, is telling against it more and more, not only in heathen lands, as testified to by the missionaries, but in Christian lands as well, where the restraining influence of traditional affiliations is fast losing its hold upon the people.

The Necessity for Unity.

"United we stand, divided we fall." Christian unity must come soon, if it is to stay the progress of disintegration which is going on, and which Rome is profiting by through her compact organization, and her ceaseless propaganda.

The Red Sea, stained with ruddy glow,
Blood of the Saints, is safely crost,
And must we back to bondage go
And all the agony be lost?

Church of our fathers, strong and free,
Give us the leader who will stand
And to this age the Moses be
To lead us to the Promised Land.

Frederick W. Neve.

(To be concluded.)

A Deadly Wave of Atheism

Recently there has been something of a drift away from the fundamentals of the Christian faith. This was followed by the Anti-Biblical Society, which opposed the Bible both as authority in religion and morals. Now there appears an association which goes to the extreme of denying the existence of God. The name of this organization is, "American Association for the Advancement of Atheism," etc. On November 16, 1925, a Justice of the New York courts approved the certificate of incorporation of this association, which is known by the initials, A.A.A.A.

They now call for a fund of $10,000 at once to enable them to advance atheism by circulating atheistic literature and to fight the use of the Bible in the schools, and to use every means for the promotion of atheism in the world. This movement therefore is determined on the destruction of all religion and morality, and its branches are already reported as existing in some of the colleges.

The dogmatic violence of this atheism is against the fundamental conviction of mankind. Every man in his very moral and spiritual nature holds the idea and conviction of the existence of God, however widely he may differ from others as to the ideas of the character of this God. Moreover, there is a sense of moral responsibility to this God which is manifest in every rational being from the time he begins to exercise his conscience. If there be no God, then there is no absolute moral responsibility. Each human being is a law unto himself and accountable to no one. This has been universally conceded, and the Psalmist expresses it when he says: "The fool hath said in his heart, There is no God." Thus atheism has commonly been regarded as a mark of irrationality and subject to immorality.

Not only does it thus attack the general moral and spiritual nature of man, but it makes a determined attack upon the Bible, with its persistent declaration of God's existence, moral sovereignty, and it thus destroys the moral law, leaves every man to be his own authority, and hence to do as he pleases. Moreover, atheism is a direct blow at the very foundation of this nation, for in all its laws and Constitution it recognizes the existence of God and in the very first paragraph of the Declaration of Independence we read these words: "When in the course of human events it becomes necessary for one people to dissolve the political bands which have connected them with another, and to assume among the powers of the earth the separate and equal status to which the Laws of nature and of nature's God entitle them, a decent respect to the opinion of mankind requires that they should declare the causes which impel them to the separation. We hold these truths to be self-evident that all men are created equal, that they are endowed by their Creator with certain unalienable rights, that among these are life, liberty and the pursuit of happiness." This introduction to this great national fundamental, the Declaration of Independence, not only acknowledges the existence of God, but that He is the Creator of all nature, and that on His law and will depend the right and powers of all true government. Therefore, when these atheists try to destroy the sense of dependence upon and obligation to God, they strike a deadly blow at our whole government and violently challenge its strongest foundations.

This all shows the terrible and deadly nature and purpose of this boasted atheism. We are unable to understand how any intelligent and conscientious judge, in view of the claims and principles of the Declaration of Independence of this nation, could approve the incorporation of such an association.

There have been infidels like Tom Paine who have rejected the Bible, but have yet held to the existence of God and our responsibility to Him. Robert Ingersoll, when on the platform, tried to oppose Christianity, and to some extent the belief in the being of God, but when he stood at the grave of his brother, he declared: "We may hope that there is an existence beyond the grave, and we shall meet again." But we believe that never before in the history of this nation or in the history of the world has there been an organized incorporated association for the purpose of taking from the hearts of men the intuitive, fundamental, rational and essential idea of the existence and moral character of God and our responsibility to Him. The formal existence of this A.A.A.A. is an indication of the fearful results of the liberalism and moral drift our age, and it behooves all moral and conscientious believers in God to resist this deadly and terrible organization in its teachings, purpose and acts, and to return to God and to His revelation. It is now evident that if we belittle the Revelation which God has given of Himself, then our ideas of Him must become corrupt and erroneous, and the moral law of the Ten Commandments is null, and every man becomes a law unto himself, and we will thus sink below the foulest heathenism. Thus will our nation and our race become corrupt, and all hope for time and eternity will depart. Let all good men, differing as they may in details, arise against this terrible foe.—The Prebsyterian.

THE ADVANCE PROGRAM.

'From the utmost east to utmost west,
Where'er man's foot hath trod,
By the mouth of many messengers
Goes forth the voice of God;
Give ear to me, ye continents,
Ye isles, give ear to me,
That the earth may be filled with the glory of God
As the waters cover the sea.

"What can we do to work God's work,
To prosper and increase
The brotherhood of all mankind,
The reign of the Prince of Peace?
What can we do to hasten the time,
The time that shall surely be,
When the earth shall be filled with the glory of God,
As the waters cover the sea.

"March we forth in the strength of God,
With the banner of Christ unfurled,
That the light of the glorious gospel of truth
May shine throughout the world:
Fight we the fight with sorrow and sin
To set their captives free,
That the earth may be filled with the glory of God
As the waters cover the sea."

—The Diocesan Record, Diocese of Atlanta.

THE DEITY OF CHRIST

By Canon Dyson Hague

"TO LIVE IS CHRIST"—

THE faith of the Christian Church for ages has been that the Godhead of the Father, and of the Son, and of the Holy Ghost, is all one: the glory equal, the majesty co-eternal. Such as the Father is, such is the Son; uncreated, infinite, eternal, almighty. So, the Son is God. So, the Son is Lord. This is the faith of the Catholic Church, Christ's Holy Church Universal. The Deity of Christ is confessedly the most important of all modern questions. For on the question, "Who Christ was?" and "What Christ is " depends not only our eternal salvation, but all the religious and ethical problems of the day. Channing, the greatest Unitarian of the nineteenth century, once remarked that our "love to Jesus Christ depended very little on our conception of His rank in the scale of being." We think that this statement of Dr. Channing is contradicted by the Bible, history, and a universal Christian experience. Today, as never before, Christ is Christianity. Today, as never before, Christ is not only admired by myriads, but adored by millions. Buddha, Confucius, and Mohamet may be admired, adored and followed; but they are dead. But today unnumbered millions in the foremost nations of this progressive century worship Jesus Christ as the Living God, and crown Him with the crowns of adoration and love, **because He lives, and He is Lord of all.**

Now, at the outset, we should realize that the Deity of Christ is not an academic question. In one way it is not even a theological question. To Christ's followers His Deity is not a proposition that needs proof. It is primarily a fact of faith and of experience. Without it, the Christian life would be a Temple without light; the Bible, a body without a soul. The attempt to prove to a Christian the Deity of His Lord and Saviour would be like proving the sun to be the centre of light and heat to our system. As the impetuous student out West said when asked for a proof of the Deity of Christ or some proof of Christ's divinity: "Prove Christ divine? Why He saved my soul!" But in view of the fact that Christ's Deity is being denied now more subtly than in any other epoch of the Church's history, it is well for us to gather together some of the great lines of evidence, not, perhaps, so much for the conviction of opponents, as to establish believers, and perchance to settle those who doubt. And further, at the beginning, it may be stated that the Deity of Jesus Christ is not a matter of a few Bible texts, picked here and there for apologetic purposes. It is the supreme teaching of the Word of God, running through the whole Scriptures. From the beginning to the end of the volume there is really but one theme: God and the God-Man Redeemer. He, and He supremely, from the first book to the last, is the subject and the glory of its progressive revelation.

Hodge, the Presbyterian, and Van Costerzee, the Dutch theologian, conjoin with our great Anglican, Canon Liddon, in declaring emphatically that this wonderful fact of Christ's Deity is no mere New Testament creation. (Canon Liddon's noted work, "The Divinity of Christ," is perhaps the most convincing work that has ever been written upon this subject, and we would recommend it very heartily, especially to the younger clergy and divinity students.) It is set forth, first of all, in the Trinitarian adumbration of Genesis 1:1-3-26: "In the beginning God created the heavens and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters." There, in the Elohim (plural) of Genesis 1:1, is the revelation of the plurality in the Divine Unity, with the Spirit (verse 2) and the Word (verse 3). In the third chapter there is that famous verse that has been called the Protevangelium, the First Gospel, that key verse to the whole Bible, Genesis 3:15: "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Unitarian critics, of course, deride the old interpretation of this, and Peake's commentary says there is no Messianic reference in the passage, and the last clause ("and . . . heel") may be a gloss. But to the Christian this verse will ever remain as the first forth-setting of the great mystery of the Incarnation of Him Who, in the fulness of the time, was to come from heaven, God's Son, made of a woman, Who is called par excellence by St. Paul, the Seed (Gal. 3:16-19), Who came to destroy the works of the devil and for that end was manifested. The word for seed is masculine in Hebrew, and the reference to the seed of the woman as to one who had no earthly father can undoubtedly be taken, however the critics may deride, as a reference to the Virgin Birth.

In the next place, we must refer to what have been called the Divine Theophanies, or actual appearances of God in human form. In his "Divinity of Our Lord and Saviour Jesus Christ," Canon Liddon lays great stress upon the Theophanies as adumbrations and anticipations of a coming Incarnation of God (Pp. 52-59). Read, for instance, Genesis 16:7: "And the angel of the Lord found her by a fountain of water in the wilderness, by the fountain in the way to Shur," and go on through verse 10: "And the angel of the Lord said unto her, Behold, thou art with child, and shalt bear a son, and shalt call his name Ishmael; because the Lord hath heard thy affliction," to verse 13: "And she called the name of the **Lord** that spake unto her, **Thou God** seest me; for she said, Have I also here looked after him that seeth me?" Or fathom if you will the mystery of Genesis 32:24-30, where Jacob pleaded with the Man Who wrestled with him for a blessing, and the Man Who wrestled told him that he had power with God, and the Great Wrestler blessed him there, and Jacob called the name of the place,, "The face of God, for I have seen **God** face to face."

Or consider the manifestations of the pre-incarnate Son of God as recorded in Joshua 5:14: "And he said, Nay; but as captain of the host of the Lord am I now come. And Joshua fell on his face to the earth, and did **worship**, and said unto him, What saith my lord unto his servant?" Surely this was, as it were, a meeting with the King of kings and Lord of lords. Or take next, that mystic passage in Judges 6:11-14-22: "And there came an angel of the Lord, and sat under an oak which was in Ophrah, that pertained unto Joash the Abi-ezrite: and his son Gideon threshed wheat by the winepress to hide it from the Midianites. And the Lord looked upon him, and said, Go in this thy might, and thou shalt save Israel from the hand of the Midianites: have not I sent thee? And when Gideon perceived that he was an angel of the Lord, Gideon said, Alas, O Lord God! for because I have seen an angel of the Lord face to face." Surely that also indicates in some mysterious manner a revelation of One Who was indeed the Lord. And this is brought out in a very extraordinary way in Judges 13:9-18: "And God hearkened to the voice of Manoah; and the angel of God came again unto the woman as she sat in the field: but Manoah her husband was not with her. And the angel of the Lord said unto him, Why askest thou thus after my name, seeing it is secret?" Here that word secret is the same as the word wonderful in Isaiah 9:6, a very striking coincidence: "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called **Wonderful**, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace."

Now it cannot be reasonably denied that in all these places and passages, there is set forth a Person of mysterious dignity, with the titles, attributes, and works of Jehovah, with authority and prerogatives divine. He is the Angel of the Lord who speaks as God, works as God, receives homage as God, and is called God; sometimes as Adonai, sometimes as Jehovah, and sometimes as Elohim. In a way also that is a striking counterpart of the New Testament revelation, the Angel of the Lord appears as one who is manifestly superhuman and divine, as in Exodus 3:2: "And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush; and he looked and, behold, the bush burned with fire, and the bush was not consumed." In verse 6 you will see that he speaks as God, this Person Who is called the Angel of the Lord: "Moreover, he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God." He is identified with God, the Lord Jehovah in verses 12-14: "And he said, Certainly I will be with thee; and this shall be a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain. And Moses said unto God. Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them? And God said unto Moses, I AM THAT I AM; and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you." At the same time He is clearly distinguished as a Person from the Father, Exodus 23:20: "Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared." And yet in some mystic manner He is identified with the Father for it is said in Exodus 33:14: "And he said, My presence shall go with thee, and I will give thee rest."

(To be continued.)

Curb on Soviet Dumping

Paris, October 3.—France took direct measures today to protect herself against Soviet dumping.

In past months Ambassador Herbette in Moscow has been seeking to obtain at least a promise of reciprocity of trade and that Russia would import from France as she is importing from Germany, the United States, Ireland and elsewhere machinery, motors and scientific instruments. These negotiations having failed, the Cabinet today ordered by decree in application of the law of 1910 that imports from Russia should henceforth be subject to license.

The imports specified were grain, meat, eggs, sugar, timber, lint, glue and gelatine. It appears that dumping by Russia of several of these commodities has already caused injury to home trade and a curious case is cited that the importation from Russia of glue at a price far below that at which French manufacturers can produce it has affected the rag and bone trade, old bones having become a drug on the market to the distress of the rag-picking fraternity.

The system of licenses will put an end, it is hoped, to at least a part of the trade which has been going on.

Pierre Etiennt Flandin, French Commerce Minister, commenting tonight on the decree, declared that it had been made necessary by the condition of French trade with Russia. In the past six months Russia exported to France about $17,500,000 worth of goods, while she took from France less than $5,000,000 worth.

One of the least satisfactory aspects of the situation, M. Flandin said, was the purchases which Russia was making from other countries were being often made in French francs. The measures taken, he added, could not be regarded as a trade war against Russia.

There is no question of prohibition of Russian imports, but merely of control and supervision, M. Flandin said. To such control by the French Government the Russian Government could not object, as it itself has controlled much more directly all imports and exports in its own territory.

Replying to a question as to whether the limitation of Russian imports would not tend to increase the cost of living in this country, where retail prices are still rising, though wholesale prices have fallen, M. Flandin said that would not be the case, as the middle man usually took the difference between his purchase price and the market price in France as his profit and the public never got the benefit from the transaction, whereas the producer sometimes was injured by the speculation which resulted from the offer of Russian goods at low prices.

Scots to Restrict Oats: Aberdeen, Scotland, October 3.—The Aberdeen and District Corn Merchants' Association has decided not to handle any cargoes of Russian oats coming to this port.

Earlier in the day a committee of the National Farmers' Union of Scotland decided to issue an appeal asking grain merchants and millers not to deal with imported cereals at present. This action followed a report that a vessel was en route to Aberdeen with a cargo of 750 tons of Russian oats.

The appeal said that because of the large quantities of home grown grain available for distribution, imported oats would have a disastrous effect on the Community.

American Industries Act: The organization of a "joint conference on unfair Russian competition," sponsored by representatives of six important industries, was announced yesterday by J. Carson Adkerson, President of the American Manganese Producers' Association of 501 Fifth Avenue. This group, he declared, will devote its efforts to the checking of the increased dumping of Soviet products upon this country's markets.

Mr. Adkerson, who is chairman of the conference, said that it was organized by leaders of the coal, manganese, lumber, sausage, casing, match and glue industries, after a week of study and conference. The wheat and fur industries, he said, are expected to join the organization soon.

The group yesterday sent to Senator Tasker L. Oddie, of Nevada, a telegram expressing its approval of his intention to introduce in the next Congress a bill providing for an effective embargo on certain commodities now being dumped in American markets by the Soviet Government.

"Soviet dumping of stolen and slave labor products is a serious menace to many American industries and we pledge our full support and cooperation in assembling such information and data as you may desire from us," the telegram read in part.

Among those who took part in the meetings leading to the formation of the joint conference were: James W. Gerard, former Ambassador to Germany; Robert E. Dwyer, vice-president of the Anaconda Copper Company; Ned G. Begle, president of Berst-Forster-Dixfield Company; Walter Gordon Merritt and William P. Bentz, of the Anthracite Institute; Dr. Wilson Compton, C. W. Bahr and J. H. Simcoe, of the National Lumber Manufacturers' Association; Mr. Adkerson, Harold A. Pumpelly, A. J. Seligman, president of the Butte Copper and Zinc Company; H. B. Sweatt, secretary-treasurer of the National Association of Glue Manufacturers, and Bernard S. Barron of Barron, Rich & Rockmore.

The statement announcing the formation of the conference declared that its purpose was that "of assembling information and presenting a united appeal in behalf of American industries and labor affected by Soviet imports."

"Through this cooperative effort," the announcement said, "the industries vitally affected by Soviet dumping will confer with proper authorities and adopt policies to the best interest of each individual industry and the country as a whole."

Each of the major industries most affected by the alleged unfair practices of Soviet Russia will be represented in the conference by a representative who will serve on its executive committee. It is understood that several industries, besides those already named have indicated their desire to join the organization.—New York Times.

BIBLE QUESTIONS AND ANSWERS.

(Our readers are invited to send in their questions from time to time concerning Scriptural subjects in which they are perplexed or desire light. Our limited space necessitates brevity in questions, as well as in the answers which we will endeavor to maintain in strict accord with the Word of the Lord.

Conducted by E. V. S.

Question No. 80—Will you explain to me the meaning of Christ preaching to the spirits in prison?

Answer No. 80—1 Peter 3:18-20 tells us, we believe, that through His Spirit in Noah, Christ preached to the ante-deluvians, and because of their disobedience then, are in prison now. The reason for their imprisonment is stated in v. 20, and the time of their disobedience—"when once the longsuffering of God waited in the days of Noah." They are now in prison, awaiting the coming Judgment Day, with all who have died in disobedience since the Flood. We cannot hold the principle of interpretation of those who say Christ preached to the spirits during the three days between His death and resurrection.

Question No. 81—Is not the Gospel of the Kingdom the same as the Gospel of God's grace.

Answer No. 81—No. The Gospel of the Kingdom (or the good news that the King is come, or coming to establish His Kingdom) is quite distinct from the Gospel of God's grace that Paul received by revelation—Gal. 1:12. The former was preached by Christ and His disciples prior to His crucifixion, and will be proclaimed by the Jews, Christ's brethren, when the Lord is about to come again to set up this Throne in Jerusalem. Meantime, the Gospel of the Grace is God's message to the world today.

EIGHTEENTH SUNDAY AFTER TRINITY.

In the Collect for today, grace and strength are prayed for to withstand the temptations of life in whatsoever form they may approach us, as stated in the words of the Collect, "To withstand the temptations of the world, the flesh and the devil," these words or practically these self-same words, are again found in the office of Holy Baptism, where the prayer is that whosoever is received into the congregation of Christ's flock "shall not be ashamed to confess the faith of Christ crucified, and to manfully fight under His banner against sin, the world and the devil." From temptation,, which is common to all, the Divine power alone can supply us with strength, not only to overcome temptation, but to be faithful in the service of the Captain of our salvation and true soldiers of the Cross.

In the Epistle our attention is brought to the fact that "every good gift and every perfect gift cometh from above" and shows us that as true soldiers of the cross, in all things we will be enriched by Him, Jesus Christ, that our witness for Him will be sincere, that we exercise the gifts bestowed upon us to His glory, so that whilst waiting for the Risen Christ we may be confirmed in our faith and look forward without doubt to the end of this life and our entrance into "Life Eternal."

The Gospel for today emphasizes the importance of love to our God and love to our neighbor. "If we love not our brother whom we have seen, how can we love God whom we have not seen," words so well uttered by Saint John.

William E. Callender.

A Call to Intercession

All members of the Church are or should be aware that there is a chapel in the Church Missions House in New York, where every day there is a brief service of intercession on behalf of some aspect of the Church's work.

Many Church people have also been long familiar with a Leaflet of suggestions for intercession, issued for a number of years from different centers, but since 1925 by the Field Department of the National Council. It has been used by some local prayer groups, but more extensively by individuals who desired to pray intelligently for the Church's mission.

It has been suggested that these two efforts of prayer should be brought together, and a scheme of intercession made out which shall cover all spheres and activities of the Church's mission in orderly succession from year to year. This scheme will be used regularly in the chapel of the Church Missions House, where all the needs of the Church are best known and most keenly felt: but it will also be just as suitable for individuals and prayer groups anywhere; for all, in fact, who have been accustomed to the Prayer Leaflet in the past; only it will come out monthly instead of quarterly, beginning with October 1. We hope, indeed, that it will also be used more than it has been in the past, by our missionaries in more distant fields. Would it not be a wonderful thing if all who care to pray for the missionary work of the Church would combine to pray in the same order for the same causes?

To make this scheme a real and widespread source of blessing, we must renew our faith in prayer, our resolutions to make our prayers systematically, without waiting for moments of fervor. How easily we become stale and formal in our intercessions! Our study classes and missionary conferences stir us to an emotional interest in this or that need for a while: but soon we forget. Only one thing can really help us: to pray to God, whose heart alone is large enough to hold all the joys and sorrows of the world, to widen and warm our cold hearts and give us power to pray. And this we must do again and again: our small hearts can never hold store enough to last long without replenishing. But we might get some help, also, from a little more use of memory and imagination.

Let us suppose that we stand, as many of us have stood, on the porch of a great sanatorium built on the side of a hill. Before our eyes lies spread a scene of glorious natural beauty, of vale and woodland, the symbol of God's purpose of perfect beauty and fullness of life for all creation. As our hearts go out to it in joy and wonder, we hear behind us a discordant note: a cough—the shuffle of feeble steps—the pitiful reminder of man's weakness and failure. So in our intercession we must take both these thoughts into our hearts, be at one with both: first with God's purpose, what man was meant to me; then with man's failure, which in our different ways we all share. And then we must lift up both to God asking Him to "comfort the weak-hearted, and to raise up those who fall."

Or the building behind us may be a school. The sounds that come to us now are the cries of young life looking forward, faculties and energies calling for release and fulfillment, striving together, inarticulate, towards ends not yet understood. How many of these will reach the best and highest; how many will make shipwreck of their lives; how many will drop to a dull level of self-seeking which achieves nothing? Offer them all to God. And so whatever it may be, the hospital, the school, the struggling parish, the priest with a great longing for souls, but able to reach so few; the careless and indifferent and hardened, the lovers of pleasure who have no vision of God's purpose, the multitudes in far lands who never had a chance of knowing it—we have, each of us, points of contact with them all, if we will make ourselves one with them, and lay their hopes and strivings and failures within the glorious purpose of God, beseeching Him to do His will on earth as it is done in heaven.

That is the true order of intercession. First of all the thought of God's glory and God's purpose: then the human need in all its aspects, which by use of mind and memory we see and discover, and by sympathy make our own: then the bringing of the two together in the presence of God by prayer.

It may be a very poor prayer at the best, scarcely worth offering: "only the servants who draw the water know how weak and cold is the supply from our hearts which He transmutes into a spring of gladness." But it is God who receives the prayer and uses it, not according to our folly and insufficiency, but according to His wisdom and His power.—The National Council, Church Missions House, 281 Fourth Avenue, New York.

MY WORDS.
A Verse to Memorize for Every Day of the Year.

Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth. Deut. 32:1.

Forty-First Week.

Prayer.

If I regard iniquity in my heart, the Lord will not hear me. Ps. 66:18.

If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you. John 15:7.

And in like manner the Spirit also helpeth our infirmity: for we know not how to pray as we ought; but the Spirit Himself maketh intercession for us with groanings which cannot be uttered. Rom. 7:29 (R. V.)

But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father whic seeth in secret shall reward thee openly. Matt. 6:6.

Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. Phil. 4:6.

For this cause I bow my knees unto the Father of our Lord Jesus Christ. Eph. 3:14.

And in that day we shall ask Me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in My name, He will give it you. John 16:23.

FAVORITE SCRIPTURE VERSE.

(In this space each week will appear a favorite passage of Scripture as sent in by a different reader. Every one is, therefore, invited to send us their favorite verse. It is suggested all who can, join with the rest of us in committing to memory the verse which appears here each week, including its location in the Holy Book; and in due time your memory chest will be laden with choice, eternal treasures, indeed. "Thy word have I hid in my heart, that I might not sin against thee," Ps. 119:11.)

This week the following verse was submitted by Mrs. Leona Castlen, of San Francisco, California:

"In all thy ways acknowledge him, and he shall direct thy paths."—Proverbs 3:6.

Who will send one from the far away places as well as the very near?

Book Reviews

THE LETTERS OF WILLIAM HOKE RAMSAUR: Foreword by William P. McCulloch. Pp. 180. Boards. Published by Morehouse Publishing Company, Milwaukee, Wisconsin. Price, $1.

The increasing trend towards biography as the vehicle for interest and illumination finds favorable demonstration in this contribution. The Reverend William Hoke Ramsaur, a student of the University of North Carolina, for two years secretary of the Y. M. C. A. at the University of Alabama, at times traveling secretary of the Students' Volunteer Movement, holding rectorships (priest-in-charge) of two parishes, eventually found his life work in Liberia, where for four years, he devoted his dedicated powers in behalf of the people of that needy region.

That this promising career should have been cut short in its prime, preceded by serious mastoid complications, the death of his loved wife four months preceding his own, and the attack of pneumonia, which carried him off, may give suspicion to some that such a consecration as his was wrongly directed. But here we learn the depths of that inscrutable mystery by which God's best are so often called away ere we think they should have been. Like Borden of Yale and Arthur Gammack, this splendid Christian left a trail of memory, fragrant with the blossoms of rich character, worthy of our admiration and emulation.

These letters are compiled by his two friends, Elwood Lindsay Haines and Jeannie Ogden Miller Cornell, and his sister, Mary Alexander Ramsaur. In their loving hands the arrangement and content are a faithful portrayal of this exceptional life. The letters from Africa, where the fight for life was the hardest, are most appealing to the reader. To discover "My faith has been as clear as the day. I have been sure each moment of the presence and guidance of God. I have not for a moment doubted His call to the field. Even in this prolonged indisposition, I have believed there is some deep purpose which I am not able now to see," is to reach the secret of his life.

Kenneth Mackenzie.

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letters to the Editor" will appear in our columns except those coming to us signed by writer.

IMPRESSIONS OF THE LAMBETH CONFERENCE.

Mr. Editor:

I was immensely interested in the "Impressions of the Lambeth Conference" by the Rt. Rev. George Craig Stewart, D. D., as published in your columns on September 20. We all recognize much that was noble and beautiful in the deliberations of that illustrious Assembly—and yet, with all respect and humility on my own part, I venture to give expression to a lingering sense of disappointment with the Conference in certain vital particulars.

1. Its truly "Modern" treatment of the Sacred Scriptures is in startling contrast to the unwavering confidence in the Bible manifested in Article VI, of the Thirty-nine Articles embodied in our Prayer Book. Such Moderism is so sadly inconsistent with our glorious Lord and Master's absolute setting-forth of the Scriptures as the Word of God. Ultimately Christ and the Scriptures stand or fall together. They are inseparably rooted in each other. They are both thoroughly human yet thoroughly Divine.

2. In their majority treatment of Birth Control, they have unwittingly opened the door to consequences in Church and State that are in simple truth appalling. The very foundation of sacred family life is undermined, and many a home, alas! will be invaded, corrupted and destroyed.

3. We listen wistfully but in vain for any clear sound of that ringing Reformation Voice, which is the glory of Protestant England and of the English-speaking world. Should England's Church return to a spurious Catholicism, and turn her back upon the children of the Reformation, her own glory will justly depart, and many will perish in her downfall.

4. I have seen in the published reports of the Conference no clear warning of our Lord's visible and personal Return for His Own, and of the establishment of His Kingdom, as the indispensable condition of the recovery of Peace on earth among the nations. "Of the increase of His government, and of Peace, there shall be no end," cries Isaiah: but "Righteousness and Peace must kiss each other," before War can possibly be outlawed. The Scriptures both of the Old and New Testaments ring with solemn warning that this Dispensation is to close in the midst of the most awful war the world has ever known: and we shall see whose word shall stand, the word of the League of Nations, or the Word of the Living God. According to ignored St. Paul, it is just when men are saying, "Peace and Safety," that "sudden destruction" will come. The storm-center of the final struggle will be not London, nor Paris, nor Berlin, nor Rome, but Jerusalem: and every loyal believer in Christ and the Scriptures should now be a lover of Israel, whose promised conversion to our Jesus as the true Messiah shall be as "Life from the dead" to the unregenerate world.

G. Osborne Troop.

Halifax, N. S., September 29, 1930.

A CHURCH THAT HAS LEFT ITS FIRST LOVE.

Mr. Editor:

In your issue of August 30, last, there was a short note signed "Subscriber." Its writer deplored the present weakness of our Church in the character and style of preaching. I am adding my emphatic commendation of what "Subscriber" says. Like him, I regret, more than words can express, the criminal weakness of our Church in presenting the Gospel message, with respect to both preaching and reading the Holy Scriptures in public.

This weakness seems to be due primarily to two things: (1) The Church has left her first love, and has become infatuated with the things of this world, the mere material development of the past thirty years; (2) many of our clergy have turned away from the simple Gospel of evangelism as preached in apostolic times, and as re-emphasized at the time of the Protestant Reformation, and are bent on presenting Christ to the world under the influence of medieval thought. This temper of mind is producing Anglo-Catholicism and spiritual retrogression.

In the Apocalypse of Saint John, the Divine Revelator complains that the church at Ephesus has left her first love. So serious was this fault that, if not speedily repented of, it was to prove sufficient to destroy the entire Ephesian Church. "Remember, therefore, from whence thou art fallen, and repent, and do the first works; or else I will come upon thee quickly, and will remove thy candlestick out of this place, except thou repent." It is noteworthy that this spiritual rottenness could exist side by side with much that was good. "I know thy works and thy labor, and thy patience, and how thou canst not bear them that are evil; and thou hast tried them that say they are apostles, and are not, and hast found them liars; and hast borne, and hast patience, and for my name's sake hast labored, and hast not fainted."

This spiritual decay, found along side of certain good Christian qualities, is repeated in many churches today. They busy themselves in societies and organizations for uplifting mankind, while at the same time they have forgotten the great fundamentals—the fatherhood of God, the ministry of the Holy Spirit, the worth of a human soul, the deadliness of sin, the certainty of judgment to come, the need of personal holiness, "without which no man shall see the Lord."

Today there are many clergymen who are bent on reading to their congregations just as small an amount of Holy Scripture as possible, and so arranging the service that the congregation shall spend just as brief a time in prayer as a "decent respect to the opinions of mankind" seems to require. Is it matter of surprise that God does not bless such a church? The Psalmist declares, "When the word goeth forth, it giveth light and understanding unto the simple." Yet, there is a studied and unblushing effort to reduce the reading of the Bible in public worship to almost nothing. Particularly is this contempt manifested toward the Old Testament. It is all too common to find a clergyman omitting the first lesson at evening prayer; and it is the shame of the new Prayer Book that it makes such omission lawful.

Yet our Lord payed the highest tribute to the worth and supreme importance of the Old Testament. On the first Easter afternoon, meeting two disciples on the Emmaus road, Jesus is said to have begun "at Moses and all the prophets," and to have expounded unto them in all the Scriptures "the things concerning himself." In other words, our Lord quoted extensively from the Old Testament respecting Himself and His great work of salvation. Nay, more, He rebuked Cleopas and his friend for ignorance of their Bible, saying unto them, "O fools, and slow of heart to believe all that the prophets have spoken, ought not Christ to have suffered these things and to enter into his glory?" But today in many parishes, the clergy are deliberately withholding from their people "the unsearchable riches of Christ" as declared in both the Old and New Testament. They not only omit one lesson, but they neglect the reading of the Psalter to a degree that is shocking. One short Psalm is made to suffice for the Psalter of the day; and the Epistle and Gospel are completely neglected save on a communion Sunday. In short, our clergy are banishing the Bible and prayer from public worship as far as they can do so.

Now contrast this with the actions of Jesus Christ and His Apostles, and the old prophets. Jesus goes into the synagogue at Nazareth, and Himself reads from the Book of Isaiah. In one of His controversies with the Jews, He said of the Scriptures: "They are they which testify of me." On the evening of the first Easter Day, He met His disciples and said to them that all must be fulfilled which had been written "in the law of Moses, and in the prophets, and in the Psalms" concerning Him. St. Luke goes on to say, "then opened he their understanding, that they might understand the Scriptures."

Paul and Barnabas, going into the synagogue at Antioch in Pisidia, listened first to the reading of the law and the prophets; and then Paul rose and preached one of his great sermons, quoting at length from the Old Testament, and particularly from the Psalms. With such compelling earnestness did he preach that on the next Sabbath, "came almost the whole city together to hear the word of God." It is clear that there was no effort to cut down either the prayers or the sermon so that no one should be detained in the synagogue more than an hour.

The same Paul, writing to his friend, Timothy, some years later, says: "Preach the word"; and again, "I will, therefore, that men pray everywhere."

These instances suffice to show the tremendous importance that our Lord and His Apostles placed upon prayer and preaching and the reading of God's word in public. Space forbids me to quote further. I do not exaggerate when I say that the neglect of these fundamentals is killing the spiritual life of our Church.

It is my earnest conviction that our Church is now in the midst of a great spiritual decline. Iniquity is abounding, and the love of many is waxing cold. She is spending

her time in accumulating endowments, building costly structures, and trying to enter the lists against the theatre, the dance-hall, and the restaurant. In her efforts to gain new members, she trusts much to these things; but she is thrusting into the background the Gospel message, with its lofty call to duty and the love of God. Meanwhile the world is fairly burning up with wickedness and vice. The neglect of Sunday observance is one of the outstanding sins of the time; the loveliness of home life is forgotten, and the violations of the sacredness of the marriage vow are reaching a point that is positively alarming for the stability of our nation and government. But the Protestant Episcopal Church is calmly ignoring all this, and is turning again to the "weak and beggarly elements" of the world.

William Allmand Robertson.

East Orange, N. J., October 5, 1930.

Church Intelligence

Holding Our Own.

On October 1 our collections applicable to the quotas were $2,379.50 ahead of 1929, but $135,363.91 below the figures for 1928.

Eleven dioceses and districts are in the 100 per cent class, as follows:

Porto Rico, Delaware, Erie, Southwestern Virginia, Lexington, Alaska, Honolulu, Nevada, Philippines, Cuba, Liberia.

This list has three less names on it than on September 1.

It is vitally important that unpaid pledges be collected prior to the Every Member Canvass. Only three more months in this year.

Faithfully yours,
Lewis B. Franklin,
Treasurer.

October 6, 1930.

Bishop Creighton Appointed Secretary for Domestic Missions.

The Presiding Bishop is asking the Rt. Rev. Frank W. Creighton, D. D., Bishop of Mexico, to take over in addition to his oversight of that Missionary District, the new office of Domestic Secretary at the Church Missions House, and give his organizing and administrative ability to that task. This is an assignment to special duty, for which the Presiding Bishop is empowered by canon to grant leave. It is parallel with what was previously done in the case of the Assistant to the Presiding Bishop, the Bishop of South Dakota, who continues to administer his field, but is also charged with duties at headquarters. Bishop Creighton has accepted the assignment. He will go back to Mexico within a few days, but will return to New York in December and will take active charge of the new work on January 1, 1931.

Bishop Creighton has become too widely known to need introduction. With parish and diocesan work in Pennsylvania, Albany and Long Island, followed by the difficult charge in Mexico, he has more than proved his ability and statesmanship, and his sympathetic and inspiring personality wins friends to the Church everywhere.

Bishop Stires' Son Accepts Call to Parish in Richmond, Va.

The Rev. Ernst Van R. Stires, son of the Rt. Rev. Ernst M. Stires, D. D., Bishop of Long Island, has accepted a call to the pulpit of All Saints' Episcopal Church, Richmond, Virginia, and will take up his duties as rector about December 1, Colonel Joseph Button, vestryman of the church, announced to the congregation October 12, at the close of the morning service. He will succeed the Rev. J. Y. Downman, D. D., who resigned as rector December 22, 1929, after forty-one years' service as the first and only rector the church has ever had.

Mr. Stires is a graduate of Harvard University and of the Virginia Theological Seminary. He is at present rector of St. Thomas' Church, Bellerose, Long Island. The Bellerose Church was established by Mr. Stires when he went to Bellerose in 1927 upon his graduation from the Seminary. It is the only church of any denomination in the town and was first organized as a mission by

The Rev. Ernst Van R. Stires.

the young rector. Under his ministry it has grown to a congregation of several hundred members and has erected a $52,000 church edifice.

Mr. and Mrs. Stires will come to Richmond within the next few weeks for a short visit. Mrs. Stires is the former Miss Louise Homer, daughter of Madame Louise Homer, Metropolitan Opera singer.

All Saints' Church was organized in 1888 by former members of old Monumental Episcopal Church and Dr. Downman was invited to become its rector. He preached his first sermon to the new congregation on Christmas Day, 1888. Under his ministry the new church grew and prospered and in 1898, upon being presented with a lot on West Franklin Street as a gift, decided to build a new church edifice. The present French Gothic building was begun and in January, 1900, the first service was held in the new church.

When Dr. Downman offered his resignation last December, every effort was made by the vestry to persuade him to reconsider, but without success. He consented to continue as acting rector until a successor could be secured by the vestry.

Last May a call was extended to the Rev. Arthur B. Kinsolving, Jr., but he declined on account of the fact that his four-year contract as chaplain at the United States Military Academy at West Point will not expire for another year. The invitation to Mr. Stires was presented to him at a meeting of the vestry last Monday night and his acceptance was received, but the vestry was asked to withhold announcement of the matter until Mr. Stires could notify his congregation.

Brief Notes.

The Presiding Bishop has signified the transfer of the Rt. Rev. James Craik Morris, D. D., from the Missionary District of Panama, to be Bishop of the Diocese of Louisiana, as of effect dating from September 24. He is, therefore, the ecclesiastical head of the diocese at this time; and the Standing Committee ceased to function as such from that date. He expects to arrive in New Orleans about the fifteenth.

Diocese of Washington: Sunday Schools are reorganizing all over the diocese, after the summer vacation period. St. Thomas' Church will have Mr. Robert Randolph from Virginia Seminary to assist in the work. This parish is unique in its bus service which enables children from scattered districts to attend the Sunday School. St. Paul's, Twenty-third Street, has also an unusual procedure. The children come to Sunday School at eleven o'clock, having a short service in the church, with the whole congregation and then repairing to the parish hall for class work until the service is over, when they may go home with their parents.—M. M. W.

Diocese of Quincy: The Rev. R. Y. Barber, rector of Grace Church, Galesburg, Illinois, and two young boys from Beardstown—Frederick Lewis and Robert Madden—were in a severe automobile accident September 28, fifteen miles west of Springfield, Ill. They were en route to the diocesan meeting of the Y. P. S. L., where Dr. Barber was to speak that morning. He was taking these two boys with him, that they might share in some church life as there is not work being done in Beardstown. While there were no bones broken, all of the travelers were severely shaken up. The car was wrecked badly and its loss is proving a severe handicap to the rector, because he is very much interested in diocesan work and the insurance that was carried does not cover collisions.

Diocese of Southwestern Virginia: Thirty, out of the present number of thirty-three active clergymen in the diocese, attended their conference in St. John's Parish House, Roanoke, October 6-8. And it was a real conference, too, in which set addresses were made on various problems of the diocese and the General Church and these were freely and frankly discussed by the bishop and the parsons.

This conference of the clergy of Southwestern Virginia was probably what some folks would call a "retreat," but no spirit of retreat was in evidence. Far otherwise.

A conference of the workers in the Associate Missions Field was held at Grace House on the Mountain, near St. Paul, Virginia, on Friday and Saturday, September 26 and 27. As is generally known, this territory embraces several counties in the western part of the diocese and is under the charge of Dean

OLD FARNHAM CHURCH, FARNHAM, VIRGINIA.

Where at 11 A. M., on October 16, Consecration Services of Dr. Fred. Goodwin, of Warsaw, as Bishop Coadjutor of the Diocese of Virginia were held.

Herbert H. Young of Bluefield, with two clergymen and a number of women workers.

Present at the conference were Bishop Jett, the Rev. Carroll M. Davis, LL. D., of "281," New York, Archdeacon Roy W. Mason of Charlottesville, Virginia, Dean Young of Bluefield, the Rev. Messrs. Edward W. Hughes of Pearisburg, and J. J. Ambler, Jr., of Dante, Captain G. F. Wiese and Captain T. Moss, of the Church Army (both of whom are just now doing fine work in the Associate Missions Field); Miss Mabel R. Mansfield, formerly missionary at Grace House, now of New York; Deaconess Maria P. Williams and Miss Cynthia Brewster of Dante; Deaconess Margaret D. Binns and Miss Betty Porter of Nora; Mrs. Katherine H. Webster of Richlands; Miss Emma M. Farish and Miss Elizabeth Comer of Grace House.—T. A. S.

To Be Consecrated.

Two consecrations will take place October 28.

The Rev. Robert Nelson Spencer, Bishop Coadjutor-elect of the Diocese of West Missouri will be consecrated in Grace and Holy Trinity Church, Kansas City, Missouri, by Bishop Capers, of West Texas, assisted by Bishop Howden, of New Mexico, and Bishop Wise, of Kansas.

Others officiating will include Bishop Cook, of Delaware; Bishop Moore, of Dallas; Bishop White, of Springfield; Rev. E. J. Haughton, the Venerable Albert Watkins, the Rev. E. W. Merrill, the Rev. James P. DeWolfe and the Rev. R. M. Trelease.

Bishop Perry will officiate at the consecration of the Rev. Charles Kendall Gilbert, D. D., Suffragan Bishop-elect of the Diocese of New York. He will be assisted by Bishop Manning and Bishop Lloyd of New York. The service will be held in the Cathedral of St. John the Divine in New York City.

Others participating in the service will include: Bishop Stires, of Long Island; Bishop Stearly, of Newark; the Rev. N. O. Hutton, the Rev. I. A. McGrew, the Rev. W. D. F. Hughes, and the Rev. Charles S. Pardee.

National Council Meeting.

Hurricane and drought, civil war, insurrection, rebellion and murder, all had their immediate effect upon the action of the National Council in its meeting at Church Missions House, New York, October 8 and 9. In spite of all disasters, the Church's work goes forward.

Conditions in China, particularly with reference to the regulations of the Nanking Government requiring the registration of all mission schools, were considered at length. Opinions had been gathered from the bishops of the Church of England working in China. Our own Bishops, Graves of Shanghai and Roots of Hankow, were present.

The problem is to save our schools for service to the people of China without subverting their purpose or destroying their Christian character. It was clear that no uniform policy could be promulgated so far from the scene of action, which was certain to be strategically wise in all cases. It was finally decided, therefore, to reissue a clear statement of basic principles, but to commit to the several bishops in the field, in consultation with their Councils of Advice the responsibility for applying these principles to the varying situations as they may arise.

Santo Domingo Hurricane Fund: Hurricane insurance, which is costly, was carried on a part of the property destroyed in the Dominican Republic in the hurricane of last September. Total loss less insurance amounts to $22,000, exclusive of all personal losses suffered by Archdeacon and Mrs. Wyllie, which were almost complete. The Council authorized an appeal to be made under the name of the Santo Domingo Hurricane Fund, for $25,000, "to restore destroyed and damaged Church properties and the personal and household effects of Archdeacon and Mrs. Wyllie."

Bishop Sanford, arriving in New York for the Council meeting, was taken ill and has been in St Luke's Hospital, New York, for rest and examination.

Besides Bishop Graves and Bishop Roots, other visitors included Bishop Nichols of Kyoto, Bishop Mitchell of Arizona, Bishop Creighton of Mexico, Miss S. H. Reid of Shanghai, and Miss Olive Meacham of Liberia.

There were eighteen Council members present. This was the first meeting since reorganization, where Bishop Burleson has oversight of foreign and domestic missions, social service and religious education, and Dr. Franklin has oversight of finance, field and publicity. The Presiding Bishop, closing the meeting, congratulated the Council, both on the progress already made under the reorganization and on the work accomplished by the Council, which, with the inclusion of much detail and many necessary but somewhat routine actions, is always more extensive than the report shows. Bishop Perry urged upon the Council members the importance of attending the Council meetings.

Further reports of this meeting will appear in our next issue.

VIRGINIA.

Rt. Rev. H. St. George Tucker, Bishop.

100th Anniversary.

Trinity Church, St. Martin's Parish, near Beaver Dam, Virginia, the Rev. J. P. H. Mason, rector, celebrated the one hundredth anniversary of the laying of its cornerstone with services on Wednesday, October 8.

The principal address was delivered by Mr. J. Churchill Cook, who was baptized in the church ninety-one years ago. He is the son of the Rev. John Cook, rector of the parish when Trinity Church was built.

At the evening services, following dinner served in the church yard, addresses were delivered by Mr. Rosewell Page, Senior Warden of Trinity Church, and the Rev. J. T. Burks, of Westover Parish, Virginia, a former rector of Trinity.

SOUTH CAROLINA.

Rt. Rev. Albert S. Thomas, Bishop.

Meeting of Council of Colored Churchmen.

The twenty-first Annual Council of Colored Churchmen of the Diocese of South Carolina convened at Pineville, Berkeley County, South Carolina, in the Church of the Redeemer, September 26-28, 1930.

The Council was preceded by a celebration of the Holy Communion, when the Rt. Rev. A. S. Thomas, D. D., was celebrant and speaker.

The address of the Bishop concerned his work among the colored congregations, and showed, among other things, the largest number of confirmations among them for any year since his elevation to the Bishopric.

The Rev. E. L. Baskervill, B. D., Archdeacon of the Colored Work, made a full and comprehensive report, going into every detail as to work and finance He was highly commended by the Bishop for his splendid report.

From the standpoint of attendance and interest, this was the best Council we have had in years. The different branches of the missions were well represented.

Among those present were: Dr. R. S. Wilkerson, of State College, Orangeburg, S. C., and Professor J. E. Blanton and Professor S. C. Usher, of Voorhees Normal and Industrial School of Denmark, S. C. These representatives made excellent talks.

The Woman's Auxiliary held their business session on the second day of the Council. On Sunday they held their public meeting, which was largely attended by members of the local congregation and others from the community at large. Their president, Mrs. E. L. Baskervill, could not be present at these meetings, being detained at home as the result of a slight accident.

The meeting came to an end on Sunday, after an interesting and pleasant session. At the Sunday morning services, Bishop Thomas preached an inspiring sermon, which was much commented

upon, and made all feel that when they returned to their several stations they would strive to do a better work in the future than in the past.

C. A. H.

WEST VIRGINIA.

Rt. Rev. W. L. Gravatt, D. D., Bishop
Rt. Rev. R. E. L. Strider, D. D., Coadjutor

Vacation is over, and the Bishops and clergy are again at their respective posts, planning larger and finer things for the diocese.

Miss Helen Wharton, Director of Religious Education, is to make her headquarters at St. Matthew's Parish House, Wheeling. Considerable interest is being manifest in the coming of Captain Cochrane of the Church Army to St. Matthew's, where he will have charge of the work among men and boys. A recent visit made him many warm friends in this important parish. The Rev. J. H. A. Bomberger is rector.

St. Paul's Church, Elm Grove, Wheeling, is being served by the Rev Mr. Lilier, who is looking eagerly forward to an early advancement to the Priesthood.

The Parkersburg District Auxiliary was entertained by St. Paul's Church, Sisterville, October 2. The day commenced with a celebration of the Holy Eucharist at 10:30 A. M.

Painters and decorators have been busy on Trinity Church, Moundsville, preparatory to calling a new rector. This is a growing city and affords a good opportunity for a consecrated and enthusiastic priest.

Mr. Choate, of the Brotherhood of St. Andrew, is to be the speaker October 15 at Trinity Church, Morgantown, where the Northwestern Convocation holds its fall session. The announcement is made by the Dean, the Rev. R. S. Lambert, who also reports that Bishop Strider will preach at the evening service, October 14, and Bishop Gravatt at the morning service, October 15.

G. W.

HARRISBURG.

Rt. Rev. J. H. Darlington, D. D., Bishop

Bishop Darlington Memorial Proposed.

Harrisburg, Pa.—A meeting of the Executive Council of the Diocese of Harrisburg, was held in the Diocesan Offices, September 25, General Charles E. Clement, of Sunbury, Chancellor of the Diocese, presiding. At the request of the chairman, the Rev. Dr. Tredor, rector of St. Stephen's, Harrisburg, made a formal announcement of the death of Bishop Darlington. A motion expressing sympathy with Mrs. Darlington and family was unanimously carried. The following action was adopted:

"That the funds now held in trust by the Diocesan Treasurer, viz., Field Work Fund, $28,400; Bishop Darlington Fund, $10,916.82; and the further sum of $1,000, in the hands of the Incorporated Trustees in the Garage Fund Account be consolidated into a single fund totaling $40,316.82, and that the Council recommend to the next Diocesan Convention that this entire fund be hereafter known as The Bishop Darlington Memorial Fund, which shall be permitted to be increased to $50,000, and that when that sum is reached the income thereof at the rate of five per cent per annum be applied to Church Extension Work within the Diocese in aid of parishes and missions, which shall make permanent improvements by the erection of churches, rectories, or parish houses. In no case is the sum contributed to exceed an amount similarly contributed by the parish or mission station, except that a special contribution may be made toward the payment of the last remaining indebtedness on such improvement, which shall be in addition to any amounts previously contributed.

A meeting of the Central Pennsylvania Branch of the Clerical Union was held in St. Luke's, Lebanon, September 30, the Rev. Hollis W. Colwell, of St. Andrew's, Harrisburg, presiding.

The meeting had a large attendance of the clergy, and was opened with a celebration of the Holy Communion. A helpful meditation was then given by the Rev. Squire B. Scofield, of St. James, Muncy. Following luncheon and a business session, an interesting paper on the subject, "A Plea For a New Anglican Apologetic," was read by the Ven. A. A. Hughes, Archdeacon of Harrisburg.

A. A. H.

MARQUETTE.

Rt. Rev. R. L. Harris, D. D., Bishop.

Clerical and Lay Conference.

It was a new day for the Diocese, when the Clergy and Lay Conference met at the Cosgrove Lodges at Witch Lake, in the Diocese of Marquette. There had been Clergy Conferences in the Diocese, but never before had there been a Conference of Clergy and Laymen held in the same place, addressed by the same speakers, but meeting in separate groups. The Clergy came to this Conference on Wednesday, September 17, and stayed until Friday at noon and the Laymen came on Friday afternoon and left immediately after lunch on Sunday, September 21. The keynote of the Conference was "Fellowship," and in the light of Fellowship the vital needs of the Diocese were discussed. The speakers were the Rev. Frederick G. Deis, of the Field Department of the National Council, Professor D. A. McGregor, of the Western Theological Seminary at Evanston, Illinois, and Professor Glen R. Blackburn, of the Northern State Teachers' College at Marquette. Speaking for the Diocese and stressing Diocesan needs the Conference was also addressed by the Bishop, Archdeacon Poyseor, Dean Clarke, of St. Paul's Cathedral, Rev. G. G. Curtis, rector of the Church of the Transfiguration, Ironwood, and Rev. George S. Walton, General Missionary of the Diocese.

On Friday afternoon there was a meeting of the Bishop and Council of the Diocese. At this meeting four Advance Work Projects were discussed and accepted. It was voted that the Diocese accepts its assignment in the Advance Work Program of the General Church and provide $2,000 for the specific object of building a church at Lyons, Kansas. For the Diocese itself it was agreed to employ a full time Student Worker at the Northern State Teachers' College at Marquette and to devote $2,000 a year for a Woman Social Welfare Worker, who will devote all of her time to the social needs of the Diocese. It was also decided to hold a Student Summer Conference at Lake Michigamme in the Diocese next summer. Truly "Our New Day" has arrived in the Diocese of Marquette.

G. S. W.

GEORGIA.

Rt. Rev. F. F. Reese, D. D., Bishop.

Diocesan Conference.

Savannah, Ga.: A most successful and enlightening clerical and lay diocesan conference on the Every Member Campaign and the Advance Work Program of the Church was held by the Rev. David R. Covell, Field Secretary, Field Department of the Province of Sewanee, in St. Paul's Parish House, the Rev. S. B. McGlohon, rector, on October 1. The conference opened with a celebration of the Holy Communion, the Rt. Rev. F. F. Reese, D. D., Bishop of Georgia, being the celebrant. About seventeen men from various parts of the diocese accepted the invitation of the Rev. Charles H. Lee, D. D., vice-chairman of the Field Department, of the diocese, to attend the meeting. Bishop Reese presided and introduced the Rev. Mr. Covell, who went most thoroughly and convincingly into his subject and by his enthusiasm and optimism carried his hearers with him from the beginning to the end.

It is planned that these men who have had this training go out into such of the parishes as may invite them, and through their Church clubs, vestries and congregations, get them to shoulder their responsibilities, and pledge and raise their missionary quotas. Luncheon was served by St. Paul's Kindergarten Mothers' Club, thus enabling the conference to adjourn at the end of the day.

J. St.C. M.

Personal Notes

The Rev. Herbert A. Donovan, formerly of Monrovia, Liberia, on October 15, assumed charge of Zion Church, Fairfax, McGill Parish, Vienna, and the Church of the Good Shepherd, Burke, Virginia.

The Rev. William Roberts, for the past five years rector of Holy Innoents' Church, Taconey, took charge of St. James' Church, West Philadelphia, Pennsylvania, as rector October 1.

The Rev. Stewart P. Keeling, rector of St. Peter's, Germantown, having announced his intention to resign in the month of July, 1931, the vestry, with the concurrence of the rector, has unanimously chosen the Rev. Edward H. Vogt, rector of St. Wilfred's, Camden, N. J.,as assistant minister from November 1, 1930, and as rector from the date of Dr. Keeling's resignation. The plan of selecting Dr.Keeling's successor at as early a date as possible is in line with the traditions of St. Peter's, and is to enable the new man to begin his work under the guidance of the rector. Dr. Keeling's ministry covers a period of forty years and he came to St. Peter's as assistant in 1901.

The Rev. Harry M. Kellam, formerly rector of St. Andrew's Church, Kokomo, Indiana, has recently taken up his duties as Vicar of St. Thomas' Church, Pawhuska, with Missions at Cleveland, Hominy and Barnsdall, Oklahoma.

(Continued on page 22.)

Family Department

OCTOBER.

1. Wednesday.
5. Sixteenth Sunday after Trinity.
12. Seventeenth Sunday after Trinity.
18. Saturday. S. Luke.
19. Eighteenth Sunday after Trinity.
26. Nineteenth Sunday after Trinity.
28. Tuesday. SS. Simon and Jude.
31. Friday.

COLLECT FOR EIGHTEENTH SUNDAY AFTER TRINITY.

Lord, we beseech Thee, grant Thy people grace to withstand the temptations of the world, the flesh and the devil; and with pure hearts and minds to follow Thee, the only God, through Jesus Christ Our Lord. Amen.

COLLECT FOR ST. LUKE'S DAY.

Almighty God, Who calledst Luke the Physician, whose praise is in the Gospel, to be an Evangelist and Physician of the soul; May it please Thee that, by the wholesome medicines of the doctrine delivered by him, all the diseases of our souls may be healed; through the merits of Thy Son, Jesus Christ Our Lord. Amen.

RESPONSIBILITY.

God has crammed both thy palms with living seed;
Let not a miser's clutch keep thy hands tight,
But scatter on the desert's barren need
That fragrant blossoms may reward God's sight.

God has dipped deep thy cup into His spring,
Which drippeth over—it is so well filled;
Lead it to some parched life, and let it bring
Laughter and song to voices drought has stilled.

God gave to thee His only well-loved Christ
Whose steps have smoothed the road that leads thee home;
Tell those whose road is rough, whose way is missed,
That He has called all weary ones to come.

So shall thy giving set for thee God's smile.
And thine own soul drink deep draughts of His love:
Earth's shadows shall grow bright as heaven, the while
A web of glory round thy life is wove.
—The British Congregationalist.

St. Luke.

"Only Luke is with me," is Paul's cry, both of disappointment and of thanksgiving, of discouragement and of hope, of loneliness and of contentment. When misfortunes and misadventures thicken, and dangers and disasters threaten, the weary heart seeks the comfort and consolation of human companionship. It was natural then for St. Paul to be dispirited since at a time of crisis only one of his friends was at hand to share the anxieties of his imprisonment. But the defection of some friends and the absence of all others made the devotion and loyalty of Luke all the more precious and enheartening. Luke was one in whom he could trust as a child trusts unquestioning in his mother's love. For faithfulness was a striking characteristic of the saint whose festival we observe on October 18.

Although it is not certain why October 18 was chosen for the commemoration of St. Luke, it is generally thought that that is the date on which the translation of his relics took place. The tradition supported by Jerome is that in A. D. 357 the remains of St. Luke and the remains of St. Andrew were reverently removed to the Church of the Apostles at Constantinople.

St. Luke was a Gentile, a native of Antioch in Syria, a physician by profession, and also if tradition be correct a painter of portraits. Certainly his writings reveals the touch of an artist. After his conversion to Christianity he became the companion of St. Paul on his missionary travels and the author and editor of the Gospel which bears his name and of the Acts of the Apostles. It has long been noted by scholars that certain sections in the Acts of the Apostles are written autobiographically, the writer using the plural of the first personal pronoun. It has been established as clearly as anything can be established by logic and reasoning that these "We sections" are extracts from a diary kept by Luke as he accompanied St. Paul on his adventures. Quite obviously St. Luke in writing had some recent Gentile converts in mind and some scholars think that Theophilus (a name which means "lover of God"), to whom St. Luke dedicates his books, does not refer to an individual, but to any lover of God. However this is hardly likely, and it is more probable that Theophilus was a Roman officer newly converted. In our Prayer Book St. Luke is only called an Evangelist, but tradition has also given him a martyr's crown and says that in his old age he was hanged upon an olive tree in Greece.

The universalism which is expressed in the Old Testament proper lesson for the eve of St. Luke's Day, Isaiah 55, is a marked feature of St. Luke's Gospel. "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, buy wine and milk without money and without price." No Old Testament lesson is more suitable for use in our commemoration of St. Luke, for the broad human sympathies which made him interested in a salvation universally and freely offered to "every one" is evident throughout his writings. He is interested in presenting Jesus not merely as He is pictured in Matthew, as the Messiah of the Jews, but from his wider outlook and more sweeping interest in all mankind, he delights in revealing Jesus as the Healer of all men and as the Saviour of the world. It was with the poor, the outcast and the abandoned criminal that St. Luke was specially concerned. It is in St Luke's Gospel that we have the parables of the Good Samaritan, the Publican and the Pharisee, the Penitent Robber and the Prodigal Son. St. Luke's interest in humanity is shown by the skill with which he shows us that Jesus was continuously in touch with all kinds of people, that He enjoyed the companionship of women and that He refused to acknowledge any distinction in sex or race. This universalism of our Lord's appealed strongly to St. Luke, as it did to St. Paul. St. Paul, catching this spirit of our Lord's, declared to the Galations (3:28), "There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female: for ye all are one in Christ Jesus"; and another time he wrote to the Colossians: ". . . . the new man, which is renewed in knowledge after the image of him that created him: where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all and in all." Because St. Luke believed with St. Paul that in the eyes of God there is no reality in these distinctions, the love which Jesus poured out so freely upon all who needed it, without barrier or limit, touched and cheered his heart. No doubt his human interest had much to do with his becoming Christian.

St. Luke's Gospel also reveals that St. Luke had an extraordinary interest in prayer and was greatly concerned with its meaning and value. He continuously pictures our Lord in the act of praying, he recalls His urging the disciples to pray, and in many of the parables he has preserved the point is that men ought to pray. The emphasis on the value and duty of prayer is greater in Luke than in the other Gospels, and were it not for St. Luke we should not have known that our Lord attached such importance to prayer. Only St. Luke records our Lord's Prayer from the Cross, "Father, forgive them, for they know not what they do." It is evident that St. Luke had experienced the joy and the power which prayer brings to life and that this experience made him appreciative of the value of preserving a record of our Lord's own attitude toward prayer.

It is interesting for us to observe that two thousand years ago a physician of the body was so interested in the value of prayer that he may be said to have made a special study of it. Today medical doctors are well aware that they are handicapped in their efforts to restore health to the body if the mind is worried, anxious or distressed, and most doctors welcome the cooperation of the Christian clergyman and of Christian prayer in their efforts to achieve wholeness of the human organism. In his interest, both in the body and in prayer, St. Luke was ahead of his time. No doubt the writer of Ecclesiasticus 38: 1-14, which is the first lesson for the evening of St. Luke's Day, had in mind a physician who cooperated with spiritual forces as we are learning to do today. "Honor a physician with the honor due unto him, for the uses which ye may have of him, for the Lord hath created him. For of the most High cometh healing, and he shall receive honor of the King. The skill of the physician shall lift up his head and in the sight of great men he shall be in admiration . . . My son, in thy sickness be not negligent, but pray unto the Lord, and he will make thee whole."

It has been suggested, not without reason, that a physician no less than a clergyman should be sent forth upon his duties by a service of ordination.

Many guilds of physicians and many hospitals have been named after the Evangelist Physician whose "praise" as the special collect tells us "is in the Gospels."—Metagona Stephanos, In Canadian Churchman.

Catching Men.

Jesus was pre-eminently an object teacher. His parables, of course, come to mind. They are crammed with object lessons—the sower, the lost coin, the pearl merchant, and so forth. But I am thinking just now of a very impressive object lesson He gave Peter and James and John one day on the Lake of Gennesaret. It is that which grew out of His directing a miraculous haul of fish that filled two boats to overflowing.

This incident has always appealed to me. One reason, I suppose, is that I am fond of fishing. As a boy I used to read this account and see in it solely Jesus' profound sympathy for luckless fishermen. Then, I did not notice the application which He made of it when He said to Simon Peter, "From now on catch men." And the literal rendition of it is, "catch them alive."

It is one of the most impressive teachings of Jesus. I believe that it had much to do with the deep Christian devotion and loyalty these men afterward displayed. No doubt they recurred to it often in their ministry, finding in it fresh inspiration for their efforts in behalf of the Gospel.

In the works of Clement of Alexandria, 200 A. D., we find this beautiful hymn to Christ the fisher:

"Fisher of mortal men,
Even of those that are being saved,
Ever the holy fish
From the wild ocean
Of the world's sea of sin
By thy sweet life thou enticest away.

What better picture can be drawn of Christ or of the Apostles? God grant that it may be a picture of us also; that we may tactfully, patiently, winsomely fish for men and by virtue of our union with Christ "catch them alive" for Him. —Selected.

Give the Preacher a Chance.

It has become a sort of accepted custom to lay at the door of the Church the responsibility for any weakness or collapse of the social order. When the World War was raging at its worst, we were very gravely informed that such conditions were possible only because the Church had failed. When industrial warfare was being waged in the cotton mills of the South, and when actual blood was being spilled, those who were seeking the cause of the disorders turned their attention upon what the Church was or was not doing.

And when the trouble-seekers get too insistent in their charges against the Church, then the next step is to lay the responsibility for the failure of the Church upon the shoulders of the preacher. The usual course of procedure is either to begin or to end with the premise that the preacher is the "key-man." It does not matter whether things have been done that ought not to have been done, or whether things have been left undone that ought to have been done, the general conclusion is that the preacher is responsible. Some day, perhaps, there will arise some individual with a burning sense of justice and the ability to analyze a complicated situation who will tell us where the responsibility for existing conditions really lies.

For the present, however, we will take it for granted that what has been said about the pastor being the "key-man" is actually true. We will assume that the preacher is really responsible for all the weaknesses and the failures within the Church, and that since the Church is responsible for the moral and social order as it exists at present, that the responsibility for that, too, rests upon the shoulders of the preacher. If all these things, then, be true, by all means "give the preacher a chance!"

If the preacher is expected to accomplish all these things, his main weapon will have to be the power of spiritual ideals which he imparts mainly through his messages to his people. The Protestant Church, at least, pins its hopes for the salvation of the world upon the power of the preached word. But preaching has never been potent enough to move the world by empty pews. Fortunate, indeed, is the preacher who averages twenty-five per cent of his membership to hear his messages. We have long since realized that we can hold the public school teacher accountable, only when the pupils attend classes, and so we have the compulsory school attendance laws and the truant officer. "Give the preacher a chance!"

We know perfectly well that the Church ought not to be a one-man institution. But how many preachers are backed by a corps of Church officers that are giving their best thought and efforts to the work of the Church? The average preacher is entirely dependent for the success of his work upon the voluntary, willing and faithful efforts of the Church officiary and membership. In other words, if you are a Church member, the success of the work depends in so far as you are concerned, upon your willingness to do your part. "Give the preacher a chance!"

Then there is the question of the lack of physical equipment, and the limited opportunity because of lack of adequate finances. Think what these things mean, and "give the preacher a chance!"—Christian Sun.

For The Southern Churchman.

IT DOES NOT COST MUCH.

Archdeacon Juan McCarthy.

It does not cost much to sympathize
With the one who is down and out,
Who perhaps has failed to materialize
His hopes, and was put to route.

Though 'twas not his fault, yet this defeat
Tells against him in this life;
When a word of counsel, kind, discreet,
Would have helped him in struggles rife.

It does not cost much to give a smile
To a friend who is passing by;
Perhaps he's dejected by strife and toil,
While his soul heaves a bitter sigh.

And a simple smile at the proper time
Might give a new lease of life,
And keep him from sinking in the slime
Of discouragement so rife.

It does not cost much to shed a ray
Of bright sunshine along one's path;
And yet such may guide one going astray
To a purer, higher faith.

Let joy ever brighten our faces here,
May gloom ne'er on them find place;
So that every day of the passing year
We may bless the human race.

It does not cost much to sing a song
As one hither and thither goes;
If we optimism would take along,
It would dissipate the woes

Of the ones in anguish sore depressed,
Who try hard to show they're brave.
Just a cheery note from the happy breast
Oft a desperate man might save.

It does not cost much to just take the hand
Of the friendless one on earth;
To help him again on his feet to stand;
To find him a better berth.

And yet if we only could know the truth,
We might save a precious soul,
Some vacillating, wavering youth,
Who has lost sight of his goal.

He Made Music—Not Instruments.

One day Paganini, the great violinist, came before an audience and made the discovery that some one had stolen his famous violin and left an inferior one. He explained to his audience, after a hurried search had been made, that he did not have his valuable violin, and said, "I will show you that the music is not in the instrument, but in the soul." And as he played that second-hand, second-rate, instrument such wonderful music poured forth that the audience became enraptured—ecstatic. When he stopped for a few moments their appreciative enthusiasm knew no bounds, and their applause almost lifted the ceiling of the building. Paganini had revealed to them that he made the music, not the instrument. What a parable of what the Spirit of the Living God can do, is waiting to do, and will do with every Christian, in his own sphere of service, as soon as that Christian surrenders wholly, utterly, to the will of God, and daily, hourly, depends on Christ for the fullness of His Spirit.—From "The Holy Spirit to the Believer," by Joshua Gravett and Fred Meldau.

For The Southern Churchman.

O POWER THAT RULES THE UNIVERSE!

Virginia C. Castleman.

Day after day I pray for rain,
But pray in vain, in vain!
The ground is parched, the field is bare,
The grain lies shrivelled there.

The bushes are but withered stalks—
Oh, for a cooling shower!
A blight is on the dying land,
On shrub and grass and flower.

The suffering cattle lowing stand
Beside the dried up creek,
The birds and wild things of the woods
A friendly shelter seek.

The crimson sun with fire teems,
It scorches earth and air,
The orange moon a mockery seems,
Riding the heavens fair.

The torturing clouds but pass us by—
For other climes they hoard
The priceless boon of water craved—
Thick dust now marks the road.

Sometimes I fancy that I hear
The raindrops' music glee—
Alas! 'tis but the mournful dirge,
The sighing of a tree,

Or needles falling from the spruce
That towers o'er the grove
With outstretched arms, its cross-crowned boughs
Imploring aid above.

The maple bows its quivering head,
Majestic elm bends low,
The tulip poplar sheds its leaves,
The locust plumes wave slow.

The fruit trees make their mute appeal,
Their very roots are dry,
As cherry, apple, peach and plum
Spread curling leaves to sky.

Take every idol life has known!
I cry on bended knees,
But spare, O God! in pity spare
Our long loved, sheltering trees.

O Power that rules the universe!
Some miracle of nature show—
Controlling cycles, winds and storms—
To pigmy man below.

At last!—there is the happy sound
Of rain upon the roof,
The scent of moisture from the ground—
God's miracle gives proof.

For the Young People

For The Southern Churchman.

TRIFLES.

Maude Forrest Mumma.

Little trifles, light as air,
Make up these lives of ours:
Filling our hearts with bleak despair,
Or bringing us golden hours.

Little trifles that come and go,
Bring their weal or bring their woe;
Oh, may the deeds by us expressed,
Bring only hope and happiness!

The Beloved Physician.

Renan, the great French Atheist, calls the Gospel according to Luke the most beautiful book in the world. Certainly its excellency must be exceedingly great to produce praise from such source. Its author is unique among all those who wrote inspired books. His spiritual father, the Apostle Paul, calls him the "beloved Physician." He was the first of that glorious line of great and good men who, in the spirit of Christ, have practiced the art of healing. His use of medical terms in Acts and Luke clearly demonstrate this to be true. Who has not felt the load lifted as the beloved physician came into the home in hours of sickness and began his ministry of mercy? Such men gladly laid down their lives as they faced disease in the interest of humanity. Today they are lengthening lives and removing much of the suffering of humanity.

This man was also a preacher who could give the healing message to the soul of that one whose heart was already open to him by reason of bodily healing. He was the first medical missionary. The combination of healing and preaching cannot be equaled in soul winning. What an opportunity the Christian physician has, and what an unspeakable tragedy it is when the beloved physician is not a Christian.

Dr. Luke was the most scholarly of all the New Testament writers. Luke and Acts are written in simplest, purest Koin, or language, of the common people. We do not know where he was educated, but his writings clearly demonstrate that he had the training of the best schools of his day. He occupies an unusual place among the authors of books of the Bible, being the only Gentile in the list. This scholar, preacher, doctor was the most modest of men. If it were not for the "we" passages of Acts we would know but little of his place in Paul's life and journeys. Such modesty is one of the marks of true piety and greatness. In these days when so many preachers are seeking in so many ways publicity, and some of these ways more than questionable, how refreshing to go back to the life of a great and good man who wrote two marvelous books and yet left himself out.

Luke was the greatest Historian of all ages. His two books are perfect examples of two classes of history. They excel in brevity, clearness and conciseness. The Gospel according to Luke is the basis of our harmonies, and the Acts is our great treasure house of knowledge of the early development of the Christian churches.

This man was a true and brave friend of the Apostle. No doubt it was his skilled hand that ministered to Paul when sick and when lashed and when stoned. Between them there was a lasting and abiding love. And in those last days when the Apostle to the Gentiles writes his last message and tells how this one has left for cause and that one has forsaken him, he adds, "only Luke is with me." Ah, what a volume is in that sentence!

To be with Paul is to have the suspicion of the Roman authorities focused upon you. It is an almost certain guarantee of arrest, trial and martyrdom; but through it all Luke is there. As we think of it the great friendships of the ages come up before us; Damon and Pythias, David and Jonathan, Tennyson and Hallam, and we know "'Tis better to have loved and lost than never to have loved at all." Above all, we think of our Supreme Friend who is with us in the joys and sorrows of life and will be with us when all earthly friends come to the place they can go no further.—Rev. W. H. Major.

The Lucky Mascot.

"Soot," is what Dick Holloway called him and well it might be, for the small poodle that had been following the two boys, for a number of blocks, was covered with mud and dirt.

"I don't like little dogs," said Tom Bower,, his chum. "No, sir—give me a St. Bernard every time. Believe me there's a dog that is a dog."

"I've been coaxing Dad for a German Police, myself. There's no end of tricks you can teach them. Still this little chap can't help what he is." Stooping down, Dick said, "Come Soot—nice doggie."

"Say, you better not coax him, the coach might raise a fuss. Besides, we're late," said Tom, as he started to run.

Strange as it may seem, "Soot" ran along with the boys, nor was it long before all three arrived at the ballgrounds, somewhat out of breath.

The coach, having assembled the team, was giving some pointers on next week's game, when the "Ambler Nine," of which Dick and Tom were members, was to cross bats with Sullivan High School. "Well, fellows," he added, "we'll practice two hours this afternoon and then hold a meeting to discuss ways and means for raising funds for new suits. All right now—say, where did this little runt come from?"

"That's 'Soot' our mascot," called Dick from the field, and his fears were banished as he saw the coach lean down and stroke the friendly little dog.

It was a beautiful day in early spring and the warm sun beat down on the playing boys. I don't know whether it was the presence of the mascot or not, but never was a game played better.

After the fifth inning, the coach shouted, "Well, fellows, if you play like this on Saturday, I tell you the Sullivan team will have to watch out for its laurels."

At times when there would be a foul, "Soot" dashed like a streak to the outfield and returned, the proud bearer of the ball, which he would drop at Dick's feet.

At the close of the game, the players noticed a beautiful blue limousine standing by the side of the road and to their great consternation saw a tall lady coming towards them.

A low whistle caused "Soot" to prick up his ears and turn his head on the side. Again the whistle was heard and this time the little dog ran with all the speed he could muster, towards the stranger.

You might be sure the team was surprised to see her gather him in her arms, and hug him, dirt and all, as if she could never part with him again.

"Where did you find him?" she asked, her eyes sparkling. "Oh! Snowball, Snowball, why did you run away?"

The boys were too taken back to answer, until Dick, feeling some responsibility in the matter, stammered, "He—he—followed us out here this afternoon."

"I knew it was he," laughed the tall lady, "when I saw him chasing the ball. Oh, I'm so glad you have found. I was afraid I'd never see him again Snowball, you don't know how I've missed you," and again she hugged the little dog.

After beckoning to her chauffeur and handing the precious find over to his keeping, she drew a small black book from her hand-bag and said, "Oh! please do not go yet. I have something here for you," and sitting on a bench, she wrote for a few minutes.

Then handing a clip of paper to Dick and thanking him again for her pet's safety, she added, "It's yours, anyway, and you're to use it for anything you wish. I'll bid you good-bye now and hope that this team will have all kinds of success."

Dick read and re-read the check before he could derive any meaning from it. One hundred dollars! Here it was, right in his hands as plain as day. Then handing it over to the coach, he said in a rather unsteady voice, "Here's our new suits."

"Hurray! Hurray!" shouted the boys, throwing caps, bats, and gloves into the air. Then as if this wasn't enough celebration, they joined in a circle and did an Indian War dance. What a happy crowd it was that started for home!

"All I have to say," said Tom Bower, "is that it's a good thing we didn't tell her what we called the little poodle."

"Oh! it isn't always the looks that count," responded Dick. "Our mascot was worth his weight in gold."—Evelyn Bauer.

A Cat and Bird Friendship.

One chilly day in May, last year, Miss K—, returning home from work, found two little boys with a young robin which was barely feathered. The nest which had sheltered it, had been blown down. Miss K— bought the little, shivering bird for a dime and carried it home. There were already two pets in the home—"June," a sedate old mother cat and "Bud," a prancing young fellow. The little bird was given a supper of bread and milk and put to bed in a warm box. Within a few days the tiny feathered bit was hopping about the floor and the two furred creatures, with full stomachs which called for no food observed its antics with round-eyed placidity.

"Come, Robbie, Robbie!" the new friends would call, and "Chirp, Chirp!" here would come Robin, hopping along. At night he slept in a corner of the woodshed and in the morning hopped joyously in to share breakfast with the family. He perched on the edge of a dish of cereal and raspberries and helped himself daintily. He flew to the shoulders of members of the family and chirped loudly. But Robbie seemed to prefer the society of cats to any human companionship. He seemed to know that old June, being a mother cat, could be cajoled into adopting almost any

young, animal thing. He would sit on her back by the hour and peck curiously at her ears. June would only flick an ear, or turn her head.

Water would be poured into the cats' basin. One pussy would stroll down for a drink, followed hopefully by Robbie, hopping fast, who would reach the basin at the same time the cats did and decide immediately to take a bath, spatting water joyously right and left. The cats did not like this very well, for Robbie would necessarily spatter much water and everybody knows that a cat has little use for water externally applied. Worse yet, when Robin had completed his ablutions, he would seek a vantage-point where he could dry his feathers. Where could he find a better place than old June's back, with his tiny claws firmly imbedded in her fur? Once nicely dried, Robbie would continue to sit there and chirp. June might arise slowly, stretch her feline length and pad softly across the room to a spot of sunshine, and he would merely ride along. But he never tried to ride on Bud's back. Neighbors used to come in to see the performance. When any one played the piano, the robin would hop up and down the keyboard, singing loudly, nimbly avoiding the player's fingers.

The attachment between Robbie and the cats grew. The bird was seldom out of their sight. He might fly to a tree and sing for a few minutes, but he was sure to return to the lawn seat where June lay basking in the sun and hop upon her back. If the cats were given some dainty Robbie had never seen before, he was apt to hop down and inspect the food critically, but if he decided against it, he resumed his perch without more ado.

As summer neared its end, June who was eight or nine years old, fell ill. She no longer approached her dish with a hearty appetite but sat instead with closed eyes and had to be coaxed to drink her milk. Robbie never deserted her. One day she died, and was interred under the snapdragons and petunias in the garden. Robbie hopped disconsolately about. He missed old June, that was evident. He hopped from one room to another and then across the porch into the flower garden, looking—looking. He made no attempt to sit on Bud's back, as he had sat on June's, although he followed the cat about.

One day, late in the fall, Robbie, who had taken to sleeping in a tree near the house, failed to come at the customary call. His friends inquired about the neighborhood for him. No one had seen him. Perhaps he joined a flock of his brothers, southward bound.—Grace Franklin, in Our Dumb Animals.

For The Southern Churchman.

SERVICE.

Maude Forrest Mumma.

Dear Lord, whatever service I am called upon to do,
Oh, may it be the best in me, sincere and pure and true;
Oh, may I bring my talents forth, although I thought them dead,
And use them every one for Thee, and make them live instead.

To be content with nothing less than ever pleasing Thee,
That others see in me a life that lives triumphantly;
That worldliness is worthless and brings but sin and pain,
That dying may not be in vain, if others Heaven gain!

A String of Crystals.

Right before her very eyes he stood, the wonderful white man. To Bunga, the little African girl, the sight was truly wonderful, for she had never seen a white man before.

"Come here, little girl," he called. "I have something for you." Bunga forgot all shyness at the sight of the wonderful thing the stranger held out. It was a string of bright red crystal beads. My, how they glistened in the sunlight! Bunga held her breath with delight. Never had she seen anything so beautiful before. "For me?" she gasped. "All for you," said the wonderful stranger as he slipped the gleaming crystals over her head. "My little girl gives them to you."

Bunga turned and flew like lightning over the ground, to the tiny round hut she called home.

"They are beautiful indeed, little daughter," said her mother. Then she added, "Do you know what the white stranger wants us to do? His men are worn and weary carrying the heavy loads, so he asks us all to help. We start tomorrow for the coast. Three days' journey from her stands the great church. Perhaps we can stop long enough to hear more of Jesus. That would be wonderful indeed."

So the very next day they started on the long journey to the coast. At the end of the third day of travel they came in sight of the church. Here they found crowds of people, more than Bunga had ever seen in her whole life before. Could they once get inside, then they might hope to hear more of the wonderful Jesus.

Bunga held close to her mother's hand and together they squeezed and pushed their way inside. First there was beautiful music, and all the people sang together. The minister prayed and they all prayed with him. And then he talked to them all. He told them first about Jesus, so much that Bunga had never heard before. Then he said, "And many, many people, right here in our own country, have never heard of Him. Will you not each of you give some gift, the best you can, to help send a teacher to tell about Jesus?"

There was a moment of silence and then the people began to pass up the aisle to bring their gifts. And such strange gifts they were, too; but the very best they had to give. There was salt, and little pieces of metal, and wild animals' teeth, and pieces of ivory—many, many things.

Bunga sat and watched it all. Over and over the thought, "I wish I might give something. I wish I could help send the teacher to tell about Jesus. But I am such a little girl. I have no gift."

And once more the minister said, "Give something of your very own, the best you have." Just then Bunga looked down and as she did so, she saw the wonderful red beads, sparkling like the sun. "You could give your beads," something seemed to say. Bunga gave a little gasp and clutched her beads with both hands. "Oh, no, I couldn't, I couldn't," she thought. The beads seemed to sparkle and dance. "Give us, give us," they seemed to say. Could she, oh, could she?

Suddenly she started from her seat and walked quickly down the aisle. She would help send a teacher! She snatched the beads from around her neck and put them in the minister's outstretched hand. And there, right before the minister, stood the wonderful white man. He smiled kindly at Bunga, such a beautiful smile. Bunga felt glad all over. She had given something of her very own, the best she had. —More Primary Worship Programs.

THE GIRL WHO SMILED.

The wind was east, and the chimney smoked,
And the old brown house seemed dreary,
For nobody smiled, and nobody joked;
The young folks grumbled, the old folks croaked:
They had come home chilled and weary.

Then, opened the door, and a girl came in;
Oh, she was homely—very!
Her nose was pug and her cheek was thin,
There wasn't a dimple from brow to chin,
But her smile was bright and cheery.

She spoke not a word of the cold and damp,
Nor yet of the gloom about her;
But she mended the fire and lighted the lamp,
And she put on the place a different stamp
From what it had been without her.

Her dress, which something in sober brown
And with dampness nearly dripping,
She changed for a bright, warm, crimson gown,
And she looked so gay when she came down,
They forgot that the air was nipping.

They forgot that the house was a dull old place
And smoky from base to rafter;
And gloom departed from every face
As they felt the charm of her mirthful grace
And the cheer of her happy laughter.

Oh, give me the girl who will smile and sing,
And make all glad together!
To be plain or fair is a lesser thing;
But a kind, unselfish heart can bring
Good cheer in the darkest weather.

—Selected.

"Silver Added."

One day a rich, miserly man visited a rabbi, who took him by the hand and led him to the window. "What do you see?" asked the rabbi. "I see men, women, and little children," answered the rich man. Again the rabbi took him by the hand, and led him to a mirror. "Now what do you see?" "Now I see myself," the rich man replied. "Behold," said the rabbi, "in the window there is glass, and in the mirror there is glass, but no sooner is silver added to the glass of the mirror than you cease to see others and see only yourself."—From Moody Monthly. Sent by Mrs. E. G. Stallard.

Two Religions.

A high caste Hindu sat under the shade of his veranda, a missionary beside him. Outside, on the edge of the platform, walked some of the outcasts. One of them, overcome by the heat, fell unconscious on the track. Not one of the high caste witnesses of the scene made the slightest movement to help him, but the missionary ran forward, raised the man, revived him, and brought him to a place of safety. One of the high caste Hindus said to the missionary: "Sahib, will you tell me why you did that? Our religion forbids us to do anything like that." The missionary replied: "Yes, but my religion 'compels' me to do a think like that."

The Strange Visitors.

Alice turned away in disgust from the pile of dinner dishes. Must she go on with these dishes when that marvelous book was laying on the library table in the next room? Something whispered in her ear.

"Go on and leave the dishes. They can be done when you have finished reading that book."

Alice spun around on her heel and headed straight for the library. Having procured the book, she curled up in the old Morris chair and began to read. Engrossed in her story, she soon pleasantly drifted into the land of romance, forgetting the horrid dishes and that her mother would be home at four o'clock.

Suddenly she awoke to the fact that somebody was in the room besides herself. She held her breath. Did she dare look around to see who the intruder was? No, Alice did not have courage enough, but she listened, listened to the softly spoken words that came from behind her chair. Suddenly she became aware of the fact that the words were being spoken directly to her.

"Alice, have you completed your tasks for today?" the low-toned voice questioned.

"Why, why, I d-don't think so," stammered the frightened girl.

"Why haven't you?" the unseen possessor of the voice continued.

Alice began to grow a little brave.

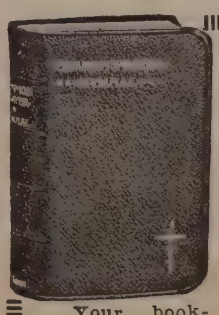
"Well, this book was so good that I could not resist the temptation to read it, and I left those horrid dishes still unwashed."

"I think it is time for me to punish you," said the voice, as a little green elf appeared from behind the chair and stood in front of her. Suddenly he turned and pointed a long, slender finger toward the kitchen. Alice looked and the sight that met her eyes astonished her. For there in the kitchen, piles and piles of dishes were stacked up everywhere.

"You must start this very moment and begin washing them," thundered the voice of the little green elf.

Alice winced at the thought of washing all those hundreds of dishes.

Suddenly a little white fairy appeared through the faucet of the sink and began busily to wash the dishes. She completed her task in one short minute. At this performance, Alice sat spellbound. Then the fairly slowly came toward Alice, laid a tiny hand on her shoulder and began shaking her, saying not a word. All of a sudden the fairy disappeared, and Alice was looking into the face of her mother, who was laughing and gently shaking her. Where were the fairy and the elf? They had disappeared, but the dishes in the sink how small a pile they seemed now!. were still there.—The Eastern Echo.



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RICHARD H. EDMONDS

With profound sorrow we announce the death of Richard H. Edmonds, who started the "Manufacturers Record" in 1882 and had been its editor for more than forty-five years. He was born at Norfolk, Va., October 11, 1857. His death, after a prolonged illness, occurred at Baltimore on October 4th. Since early manhood his life had been devoted to Southern development. While never of robust health, his energy was tremendous and he gave it all to his chosen work. When he started his business career there were few outside of the South who believed in its possibilities for growth. Skeptics were many, but Richard H. Edmonds never swerved from an unalterable faith in the great future of the Southern States. His love for the South assumed almost a religious fervor. His knowledge of its resources and his unflagging efforts to direct the attention of the rest of the world to what the South possesses won for him the respect of business men everywhere. He was honored throughout the South, the nation, and the world.

It was noticeable two years ago that his health had begun to fail and for the better part of the last year he was unable to do any writing. Six months ago he gave up all activity and disposed of his interest in the "Manufacturers Record" to his associates, some of whom had been with him for more than forty years. These associates considered it a privilege while he lived to carry his name at the mast head as the honored editor of the publication.

Richard H. Edmonds' work was his life and he counted neither time nor strength in doing it. He had planned definitely in the arrangement of this organization for the time when his activity should be lessened, and he was happy in the knowledge that the "Manufacturers Record" would never falter in its championship of the South, but that its personnel would be able to carry on with undiminished vigor the effort to which he had given his best years.

This has been a singularly happy business family. The gentleness, the influence, the guidance of Richard H. Edmonds will always be present in its affairs.

The following extract from an article written by Thornwell Haynes appeared several years ago in the Charlotte "Observer" and the Asheville "Citizen," under the title, "The Story of Interpreter of the South":

"The world's greatest benefactors are its interpreters!

"Perhaps no one has loved his native Southland more than has this friend of yours and mine—Richard H. Edmonds. To him, in a sense, there is no North and South; but to him, as to our beloved Aycock, in a higher, nobler sense, there is a South!

"Some carve greatness with a sword, as did Alexander; some with a pen, as did Virgil; others by means of the spoken word, as did Patrick Henry; and still others with a machine, as did the Virginian, Cyrus H. McCormick. Richard H. Edmonds, of Baltimore, carved his with a magazine—the "Manufacturers Record." No publication of the world of art, no periodical in the religious, none in the economical, political or educational world has more effectually served its constituents than has the "Manufacturers Record" served the cause of the South and its varied interests."

Richard H. Edmonds has passed on, but his work will live.—(*Editorial in "Manufacturers Record."*)

We are sure that our dear friend and highly esteemed soldier of the Cross has received the glad welcome of his Saviour, saying, "Come ye blessed of my Father, receive the kingdom prepared for you from the foundation of the world," for he surely fought a good fight and finished his course and kept the faith, therefore "there is laid up for him a crown of righteousness in heaven."—*Langbourne Meade Williams.*

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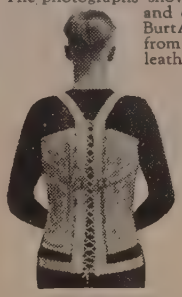

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—Ecclesiasticus 35:1

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Deaths

HAMMER: Entered into the higher life September 22, JANE HAMMER, at the home of Mrs. W. B. Nevitt, Fairfax Station, Va.

"To fall asleep is no to die;
To wake with Christ is better life."

S.

THOM: Died, at Princeton, N. J., July 2, 1930, WILLIAM TAYLOR THOM, Ph. D. He was laid to rest at Hollins Woman's College, where for so many years he filled a chair.

"To die here is but to open the gate to that higher life there." S.

CHURCH INTELLIGENCE.

(Continued from page 15.)

The Rev. Thomas M. Melrose, nonparochial priest of the Diocese of Dallas, has become Vicar of St. John's Church, Durant, with Missions at Hugo and Antlers, Oklahoma.

The Rev. Samuel U. J. Peard, a deacon from the Diocese of Harrisburg, has become Vicar of St. Luke's Church, Ada, with charge of St. Peter's Mission, Coalgate, and St. Andrew's Mission, Lehigh, Oklahoma.

The Rev. James E. Stratton, ordained deacon on June 6, 1930, by the Rt. Rev. William L. Gravatt, D. D., Bishop of West Virginia, has assumed charge of St. Thomas' Mission (colored), Tulsa, Oklahoma, address Box 2115.

The Rev. Fessenden A. Nichols, of the Diocese of Massachusetts, but serving on the staff of All Angels' Church, New York City, has entered upon his duties as Vicar of St. Paul's Church, Altus, Oklahoma.

The Rev. Newton C. Smith, Vicar of St. Mark's Church, Mangum, left the District of Oklahoma on October 1 to work in the Missionary District of North Texas.

The Rev. Edward Henry Eckel, D. D., having accepted the rectorship of three missions, Warrensburg, Harrisville and Clinton, in the Diocese of West Missouri, beginning October 1, after thirteen years' rectorship of St. Andrew's Parish, Fort Worth, Texas, may now be addressed at 116 Ming Street, Warrensburg, Missouri.

DEATHS.

The Rev. Charles H. B. Turner, D. D., S. T. D., minister-in-charge of Grace Church, Waycross, Georgia, died suddenly at 10:15 A. M., October 9. A Requiem Mass was celebrated on October 11, and the funeral was held from Grace Church that afternoon with interment in Waycross.

FURROWS.

The dark brown mold's unturned
By the sharp pointed plow,
And I've a lesson learned.

My life is but a field
Stretched out beneath God's sky,
Some harvest rich to yield.

Where grows the golden grain?
Where faith? where sympathy?
In furrows cut by pain.

—Maltbie D. Babcock.

Law and Forgiveness.

There is a marked transition in moving from the seventh to the eighth chapter of Romans. In the seventh the wretched man is held in the chains of his own forging, and made miserable by the conflicting desires of his own soul. No good thing dwells in him; no good determination is carried out by him. He does what he hates, hates what he does, and every time he would do good evil is present with him. In the eighth chapter he is like an eagle released from a cage, soaring through the upper ether above the highest hills.

In the seventh chapter he is a slave in the eighth a son. There he crouched in a dungeon, dark as death, foul as carrion, and filled with the beasts of pulsing passion; here he is in an open field, arched by the blue sky, decked with flowers and fragrant with the breath of God. There he was chained to a body of death; here he is made free by the body of Christ. There he walked like a man amid the unbroken underbrush of a bewildering forest; here he walks, not after the flesh, but after the spirit.

Lindbergh, seated in an airplane in a field, is held to the earth by the law of gravity, but the touch of a lever sets in operation another law, and the intrepid human eagle sails gracefully upward toward the skies. Gravity hasn't been broken, or changed or weakened, but it has been overcome.

One thing the law could do.—it could condemn acts of sin; one thing the law could not do—it could not correct the fact of sin in the human heart. The law can put a tag on a man's automobile for parking in a wrong place; only the grace of the Court can suspend the fine. Law exposes, reveals, condemns sin, but cannot forgive it. Only God can forgive sin.—John Shape.

Winning the World to Christ.

The life of every Christian should be keyed to the winning of the world to faith in our Lord Jesus. The prayer of every believer should constantly be, "Thy Kingdom come, Thy will be done, on earth as it is in heaven." We need to remind ourselves of the greatness of the task in which we are called to participate. The smallest details of our daily life will be invested with rich meaning if we hold ourselves to the sublime task of persuading all men to accept Jesus as Saviour and Lord. The Great Commission challenges the humblest believer to do his best to win every human being to living faith in the Son of God.

The local church should key all its work to the marching orders of the Lord Jesus. All expenditures of money should be made in the light of the Great Commission. Sanctified common sense should be invoked to pass on all plans involving the investment of money and effort. How can the congregation of baptized believers best promote the enterprise of winning the whole world to faith in our Saviour? We should offer our lives to any form of activity that will give the Gospel to the perishing millions of our fellow men. Our goal should always be clearly seen and we should press toward it at top speed.

Cooperative work on the part of churches and individual believers should keep in the foreground the aim of all Christian effort. We must bear witness of the saving grace of our Christ in all lands until every hamlet on earth knows the story of God's love in Christ.—Rev. J. R. Sampey.

FOR THOSE WHO HAVE NOT HEARD.

Once again, dear Lord, we pray
For the children far away
Who have never, never heard
Jesus' name, our sweetest word.

Little lips that God has made,
'Neath the far-off temples' shade,
Give to gods of wood and stone
Worship that should be God's own.

Little hands, whose wondrous skill
God has made to do His will,
Offerings bring and serve with fear
Gods that cannot see or hear.

—Selected.

An Incident in Gladstone's Life.

Many years ago Mr. Gladstone heard of two young men in the village who had become notorious for their drinking habits, and he determined to make an effort to save them. He invited them to see him at the castle, and there, in "the Temple of Peace," as his library was called, he impressively appealed to them to change their ways, and then knelt with them, and fervently asked God to sustain and strengthen them in their resolve to abstain from that which had hitherto done them so much harm. The sequel cannot be told better than in the language of one of the men concerned, who says: "Never can I forget the scene, and as long as I live the memory of it will be indelibly impressed on my mind. The Grand Old Man was

profoundly moved by the intensity of his solicitation. My companion is now a prominent minister, and neither of us has touched a drop of intoxicating drink since, nor are we ever likely to violate an agreement so impressively ratified in Mr. Gladstone's library."—Parish Visitor.

Power Through Prayer.

Prayer is talking with God. But since God is infinite in power and love, when we pray, we come into contact with a force far stronger than anything we know on earth. Our prayer may not seem very strong, but it is like pressing an electric switch which releases enough power to start and keep going the engines which run some great works or factory. Prayer releases power. We are joining up with God, cooperating with Him, helping Him to do mighty and wonderful works in the world and among those for whom we pray. And we must remember, too, that there are hosts of (perhaps with them are some of our own loved ones who have passed over) who are using the power we release, and are helping to get our prayers answered. All this power of God comes upon them and us through Christ, to whom all authority has been given in heaven and on earth. So prayer is a much bigger thing than people imagine. And we can begin to see how true must be our Lord's promise of extra power released (so it would seem) when we pray together.—Canon Rust.

Friendship and Right.

Many a sin is committed that friendship is expected to justify. It is not exactly what we would have done if we had been left to ourselves to decide, but, under the circumstances, we could not see what else to do. Rather than to be disobliging, rather than to be thought puritanical or "righteous over much," we yield, waive the obligation to conscience in favor of the desire to oblige a friend, and charge the debt of conscience to the score of kind feeling. But it is at bottom a question of allegiance. The Master asks an undivided heart, and we have no right to betray Him in the home of our friends. To hate father and mother and friends for His sake is ethical, not emotional. It is a question of loyalty. To please them would we displease Him? If so, we are not His followers, but theirs. No man can obey two masters. Solomon's building a heathen shrine to oblige a heathen wife was heathenism pure and simple; idolatry, root and branch. To neglect a duty, to compromise a principle, to pull down colors, to do a little wrong rather than to be thought a religious prig, bigoted, or, at least, peculiar, is a great temptation; but then is the time for the uncompromising, "the everlasting NO," to ring from us, showing firm loyalty to God. Friendship that calls for disloyalty to God needs destruction or reconstruction.—Maltbie D. Babcock.

COMPASSION.

While the storm was fiercely blowing,
While the sea was wildly flowing,
Angry wind and angry billow
Only rocked the Saviour's pillow,
Jesus slept.

But when sudden grief was rending
Human hearts, in sorrow bending:
When He saw the sisters weeping
Where the brother's form was sleeping,
Jesus wept. —Selected.

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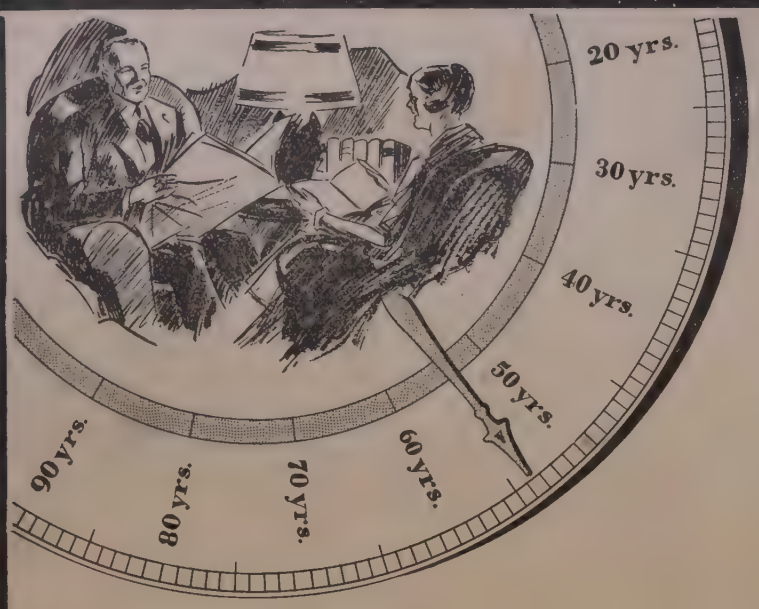

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Southern Churchman

Vol. 95. RICHMOND, VA., OCTOBER 25, 1930. No. 43.

Rev E P Athor
326 Brandon Ave
June31

TO ALL WHO BELIEVE IN GOD, AND OUR LORD JESUS CHRIST:

Friends,

On behalf of our country we request you to intercede for the human race.

Visioning conditions from the statesman's view-point, we have come to the conclusion that there is an organization seeking to establish a world empire on the basis of no faith in God, no patriotism, no moral purity for our mothers, wives, and daughters, with political and economic slavery for all. It would seem that there are conspirators financing and directing revolutions, pitting classes and races against one another, and contemplating a colossal war, in which will run rivers of the best blood in our lands, and the home of this organization seems to us to be in Russia.

The undermining of faith in the Bible on which our civilization rests was evidently planned long since, to break down the morale of our peoples, and prepare the way for the overthrow of the Christian regime. The educational systems and the press of the world have become, to some extent propagandizing agencies. Children are alienated from their parents. The ennobling influence of classic music and art have been supplanted by the sensual and outre. Moral purity of the home life has been cast into the discard. Now also organizations brazenly preaching atheism are established and have gotten recognition from some of the courts.

To meet this, we are not asking you to bless another war. While it may be forced on us, our best course is to avoid war, to find some other way of saving our civilization, and to work for justice, purity, righteousness among men.

The logic of the situation leads to the conclusion that the strength of the enemy lies in secret financial manipulations. The influencing of the press and legislation, the maintaining of the Communistic system in all lands, the loaning of funds for revolutions and wars, would be impossible on any other supposition. But there is no reason why we should not locate the responsible parties and discover ways of countering their devices.

The first prerequisite is to obtain Divine guidance. To this end we look to Christians for co-operation. If the hosts of men and women who are still loyal to God and our countries will meet this situation with special prayer and confession of our sins, God will "open the windows of heaven and pour out a blessing, that there shall not be room enough to receive it."

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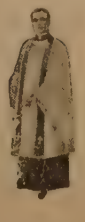

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Thoughts For the Thoughtful

The key to this world is the next.—Bishop Sing.

Love, love was the creed that He taught,
And peace, perfect peace, everywhere.
The past that is dead is as naught,
The present and future are fair.
—Clinton Scollard.

"Only in Him can I find home to hide me,
Who on the cross was slain to rise again,
Only with Him my Comrade God beside me
Can I go forth to war with sin and pain."

Blessed are they who have the gift of making friends, for it is one of God's best Gifts. It involves many things, but above all, the power of going out of one's self, and appreciating whatever is noble and loving in another.—Thomas Hughes.

A Voice from Heaven like dew on Hermon falleth,
That Voice whose passion paled the olive leaf.
In thy dusky aisles, Gethsemane. thou blest
Of gardens. 'Tis the Man of Sorrows calleth,
The Man of Sorrows and acquaint with grief,
"Come unto Me and I will give you rest."
—Katherine Lee Bates.

Christ never promised to those who prayed immunity from suffering and death. Well, then, what use is praying? What answers do we win? We win the only answer worth having, the power to pass through danger and through death with a spirit still unbroken and a manhood still unstained. —G. A. Studdert-Kennedy.

"To be nameless in worthy deeds exceeds an infamous history. The Canaanitish woman lives more happily without a name than Herodias with one; and who would not rather have been the penitent thief than Pilate?"

To dead men Life He is, to sick men Health;
To blind men, Sight, and to the needy, Wealth;
A Pleasure without loss, a Treasure without stealth.
—Giles Fletcher.

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EDITORIALS

Vol. 95. RICHMOND, VA., OCTOBER 25, 1930. No. 43.

THE HISTORIC EPISCOPATE AND CHRISTIAN UNITY

PART FOUR.

THE REUNION OF CHRISTENDOM.

The Anglo-Catholic party, more especially through its advanced section, has obscured and confused the original issue between the English Church and Rome, so that now the party just referred to has come to be regarded as a Half-way House to Rome, and as looking towards Rome as the ultimate centre of unity.

The Protestant Churches, outside the Episcopal Church, on the other hand are looking towards a reunion of Protestantism as their present objective.

Roman Catholicism is looking towards reunion on its own terms, that is, in requiring absolute submission of the whole Christendom to its authority.

All three of these points of view are entirely unsatisfactory, so far as the reunion of Christendom is concerned. Those Anglo-Catholics, who would be willing to submit to Rome, could not carry either the American Church or the rest of the Anglican Communion, save a small minority with them; so that while they might strengthen Rome to a small extent and weaken the Anglican Church in the same proportion, it would go a very little way towards general reunion.

The Protestant Churches, even if they succeeded in uniting their various bodies, would only accentuate the rivalry between Protestantism and Romanism.

Rome naturally has adopted a waiting attitude encouraged by the drift towards her communion which Protestantism seems unable to prevent. The latter has been counting on education and general enlightenment, to weaken the Roman position, but with men of the intellectual calibre of Gilbert K. Chesterton passing over to the Roman allegiance, this hope seems to be destined to be disappointed.

It is also a strange thing that many of the ministers who come into the Episcopal Church from outside, seem to become Anglo-Catholics, and even in some cases to pass on to Rome. This was notably the case with a recent convert, the Rev. Dr. Delany, former rector of the Church of St. Mary the Virgin in New York, who came originally from the Presbyterians.

A Problem for Ecclesiastical Statesmen.

The most sensible and statesmanlike way of dealing with the situation would seem to be for all the religious bodies outside the Roman Communion, including the Eastern, Greek, Russian and Old Catholic, together with the Protestant Churches to unite in forming what would probably comprise the larger part of Christendom.

This would place Rome in the position of comparative inferiority and thus render her claim to supremacy entirely unreasonable.

Then, too, that which would become the main body would be able to claim that it included representatives of the original Churches from which Christianity came, such as the Churches of Jerusalem, Antioch, those of Asia Minor and Constantinople, with a continuous life and Christian experience from the days of the Apostles.

Probable Results of the New Alignment.

But such a situation if it could be brought about, would not only place Rome in an inferior position, but would have a very disturbing influence upon the Churches within her own borders.

Rome is outwardly one, but the French or Gallican as well as the German bishops and clergy, though apparently submissive to the control of the Roman Curia, with its majority of Italian cardinals, might come to the conclusion that they would have more freedom in communion with the Universal Church of East and West.

Moreover, the political situation in Europe, with France and Italy drifting apart, makes the above suggestion more probable, as in any trouble between the two countries the pressure on the Vatican to use its influence on the side of Italy would naturally predominate. Mussolini could be trusted to bring that about. In fact, it is quite possible that the rapprochement between the Vatican and the Italian Government may after all prove a source of weakness instead of strength.

A General Council.

A General Council which would naturally follow the reunion of non-Roman Christendom would place Rome in a difficult position. If she refused to attend she would not be sure that she could hold all her provinces and dioceses to the same decision. If she did attend the question of reforming her whole system would naturally come up, and here again she might find her own bishops outside of Italy in favor of it.

This indirect method of approach to Rome would seem to promise more beneficial results than that of the pro-Roman elements of the Anglo-Catholic school which would practically mean scrapping the Reformation and returning to the infallible supremacy of the Italian Curia. "That way lies madness."

The Commission on Faith and Order.

The Commission on Faith and Order, under the late lamented Bishop Brent, has done much in collaboration with leading Protestant ministers to prepare the way for reunion. Also the presence at Lausanne of the representatives from Eastern Christendom, together with the negotiations now being carried on between them and the Anglican Church reveals a desire for reunion on their part, which makes the plan suggested in this article by no means outside the range of ecclesiastical statesmanship.

The depressed condition of the Russian Church, calling for our sympathy and moral support, could be much more effectively relieved if reunion could be effected in the near future. The fact that it with other Churches of the same

order have not so far shared with us the fuller knowledge of divine truth which has come to us through the Reformation should not hinder us from bringing them into closer union with ourselves and thus enabling them to come to a fuller and clearer knowledge of the truth.

There is one very important problem, however, which has so far hindered further progress towards reunion, and which may be regarded as the crux of the whole situation. This has to do with the Christian ministry and it will be necessary to deal with this question in a final artice as it is too important to be dealt with in the present one.

Frederick W. Neve.

(To be concluded.)

SERMON

By the Right Reverend A. S. Lloyd, D. D.

Preached at the Consecration of the Rev. Dr. F. D. Goodwin in Old Farnham Church, Richmond County, Virginia, October 16, 1930.

". . . . We beheld his glory, the glory as of the only begotten of the Father . . . ."—St. John 1:14.

THESE words seem to declare the reason for being of the office of Bishop in the Church of God.

There must be a living witness to the truth declared in this statement till He comes again. In the nature of the case this can be preserved only in an office. In the development of the Church's organization it turns out that such office is that which the Church describes as the office of Bishop in the Church of God.

We are assembled for the purpose of consecrating a man to that office. He will minister to the Church in the Diocese of Virginia.

The dignity and worthiness of what we are here to do are sufficiently emphasized in that in this service we reverently acknowledge and endeavor to meet the obligation which has rested on the Church through the ages, to safeguard and perpetuate with utmost carefulness that office. Let me state again what the office connotes; it is the living witness that the Church is speaking truth when she declares that God has revealed Himself in the person of His Son, our Lord Jesus Christ, who by the sacrifice He once offered redeemed mankind. Further it is the witness that that Sacrament which the Church offers today is the same that our Lord Himself commanded His Church to continue, a perpetual memory of His precious death and sacrifice until His coming again.

This of itself is enough to make our service here significant in the life of the Church. We who are entrusted with it might well be afraid to go on with this work, were we not persuaded that the Head of the Church will by the Holy Ghost bless and sanctify what we do.

Yet the very place in which we are met together seems to demand that we give thought to the things which have fallen in the life of the Church in Virginia which must mightily affect the future of the whole body. One can almost hear this old house proclaim that the man chosen and consecrated to the office of Bishop in the Diocese of Virginia shall do more than bind himself to be faithful to the diocese which he will serve as chief pastor and director. (In the deepest sense he will be its spiritual head, but this is a term which has been much abused.) This place seems to require that the diocese pledge itself neither to betray nor to belittle that which has been entrusted to it for the blessing not only of the American Church, but of all the people in America.

In speaking so, I am not afraid of seeming to tempt you to pride or boasting. As a matter of fact there is no room for either. As men speak it was by accident that this Colony was made custodian of the Faith. By the same token the jealous safeguarding of the Faith falls upon you. My desire is to tempt this diocese to profound humility because of God's gracious favor bestowed on it. The mark of greatness is the humility with which honor is received, and no higher honor can come to a people than that which God bestowed on you. He entrusted to the people who established this colony the keeping of that tradition which preserves on the earth the memory of the fact that God touched human nature in the Incarnation.

The time is not yet, but the day will come when the American people will with one voice give thanks to God for that when this Colony was founded, it brought to America the Catholic Faith.

Let me remind you how before He thrust forth Englishmen to take possession of this land, our Lord in His goodness had compelled His Church in England to cleanse itself. Through sore labor and testings, through distress so grievous that one marvels that the Church was not obliterated, the Spirit of God drove the Church to shake itself free from its dependence on the commandments of men, and to rid itself of the superstition and faith in magic which held the minds of men in bondage.

So it happened that when England sent out this Colony, that land had come out of the time of testing, with the Catholic Faith restored, strange doctrines repudiated; withal preserving unimpaired that Order which is the living witness that the Revelation has been showed which is the source of Christian living.

It is worth your while to turn aside to note that perhaps there is no token of the guiding of the Holy Ghost in all those days of pain and darkness more notable, than that the Church in England had the courage, when a minority were literate, to refuse in its standards to make appeal to fear or to men's emotions, and made its appeal directly to human intelligence, depending on this to control and guide the emotions which after all are the spring of men's acts. Nor is there a more useful subject for study than the simplicity and sanity of the Book of Common Prayer which the Church in England put into the hands of her children to interpret for these the meaning of the Revelation showed in the life and words of our Saviour Jesus Christ. Except the writings that remain of the blessed Apostles it is safe to say that there is today no form of sound words which provides so wise and sane instruction concerning the Faith committed to the Church, as that given men in the Book of Common Prayer. We cannot estimate the loss to men in general involved in its discontinuance as a handbook of religion.

But to go back to consider for a moment what the Church purified meant to Englishmen: Men discovered that they were free; that there was no room for fear in the life of a man; that all the physical world is for man's service; that the secrets of the physical universe might and of right ought to be solved for man's benefit; that before his Maker alone must man bow himself; that working with God men shall make the earth a fit dwelling place for men. Not only in England, but wherever the Revelation had been proclaimed, human development suddenly made great strides. The greatness and the power and the dignity of a man had new significance. Men's daring was mightily increased. Even into the deepest mysteries men delved without fear. Their power was infinitely multiplied. Men were no longer held in bondage, as slaves, to a power they could not cope with.

Out of such atmosphere came the men who established this Colony. They came no doubt as all men go, seeking their fortune, driven by their own interests. But they came dreaming dreams. Eckenrode in his fascinating book entitled, "Jefferson Davis," tells how they came to a land which seemed to offer unbounded possibilities. Its conditions stirred in them and challenged them to respond to their racial instinct. They were men of their time, and using the means that were at hand, they proceeded to build an empire in which their dreams might be reduced to practical expression.

A day came when the expansion of that empire clashed with another expression of economic growth. In the empire's building there had been incorporated because of its present usefulness—not because those people were enamored of it—an institution which was obliged in the nature of things to pass, just because the God revealed in our Lord Jesus Christ whom those men worshipped, is a God of truth. Consistently with all revelation of God in His dealings with His people through the ages, when that struggle came, involving as it did the perpetuation of human slavery, God could not deny Himself. He allowed His people to suffer, and their building to be destroyed.

As is the case whenever God's will is worked by the wickedness of men, the great works men had wrought were swept away in that ruin. But the truth, though buried must rise again, and the principles affecting all human life, which were exemplified in that building will at last find expression in the development of our country's character.

The men of that building had all the robust limitations (and I suspect the ugly ones also) that mark human life in its growing. Yet the record shows that they stood in awe of none save of that God whom they worshipped as He is revealed in His Son our Lord. They safeguarded

the Catholic Faith with surprising fidelity, teaching their children to walk in obedience to the Church's mandates. In all their striving they never rested until the Order which bears witness to and safeguards that Faith was completed; nor was there ever a time when the Blessed Sacrament was not offered before God by a priest regularly ordained for this service. (It is interesting to note in passing that there is nothing in the record to suggest that there ever developed among these people any vagaries which in the name of religion would draw men away to follow strange doctrine.)

It is reasonable to believe that in their clinging to the Catholic Faith is to be found the explanation of those graces which enriched their life and which today are the heritage not only of the Church, but of all our people.

Note these graces which were characteristic: They were not afraid. Before their God they bowed themselves down as little children: before men they were fierce with all the fierceness of their race. Among them, in theory at least, the measure of a man was his character. His honored parentage was challenge to fidelity, never ground for boasting. A man's integrity was the highest trust committed to him by his Maker. To balance this against present advantage was sacrilege. While they resisted to the utmost the least infringement of their right or liberty, the most helpless one was safe among them. Guided no doubt by their own best interests (as has been showed in another connection in Mr. Barr's valuable article in the last Virginia Quarterly) in the social order which they established every living soul was provided for, so that they escaped that survival which makes men able to talk of established ciilization while some are enriched and others perish. If culture is a term to describe that expression of human life wherein the individual may attain the highest and best expression of himself; where inhibitions and repressions are eliminated and men are free to seek for the most satisfying and honored enjoyment of all their gifts, then it may be safely declared that among those people culture came to gracious flower.

I have been the more willing to impose on your patience while recalling these things so well known among you, because they seem so comfortable to think of in the disturbing though wonderful time we live in. When the world seems out of joint it is pleasant to recall again the things that remain. We are living in a new world, just as different from all that has gone before as was the day in which God touched human nature in the Incarnation of the Word of Life. True, that was different in kind, while the difference now is only in degree. And yet the difference between this and the world in which most of us were born is essential. There seem to be no words to describe that difference other than those in which the Apostle described the day of redemption: Old things are passed away. Behold all things are become new.

Chaos does not seem too strong a word to describe the day we live in. Paganism seems all suddenly to have sprung into life again, ready to sweep aside as futile all those conventions which our civilization had laboriously built around itself for its protection. But at the same time wherever men are, human nature is straining against the bonds which hold it, as if suddenly become conscious of its right to freedom and to have its life in abundance. And this is the fruit of the Incarnation.

Most of us were born during those comfortable days, when it was taken for granted that the community was safe, because every man would be law-abiding for his own sake. Today it seems almost as if no man is to be expected to respect the law except through compulsion. Men used to think that a man's reverence for himself would insure his integrity. Now it seems almost as if no man is to be expected to estimate any obligation except in the terms of his personal advantage. Even in high places we are shocked to hear of thieving and taking of bribes, and it is not uncommon to hear of men called decent being tried for perjury. The time seems to have developed a generation of cowards whose savagery the laws made to guide civilized men seem inadequate to cope with. It is almost to smile when one of my generation notes how the definitions which to him seemed as axioms are swept aside as having no bearing on present-day thinking. Everybody is afraid, and one hears prophecies of the dire fate awaiting the frowning generation, because these refuse to be pressed into the mould which commended itself to their fathers.

In the old days we felt secure, because we were sure that "common decency" would protect those who desired it from all that was offensive. Today there is no escape. All must share alike. There is no longer any such thing as reticence. Those who love it revel in filth, because there is none to forbid them. Those who would blaspheme do so without restraint; but at the same time an ever-increasing number of men and women are thinking and speaking reverently and doing work that is of inestimable value, because by it men are helped to know themselves and the world they live in. The man who would be a man cannot afford to disregard the inspiration these bring at whatever cost to his habit of mind. For his own sake he must shake himself free from the desire to escape contact with what offends, lest he fail of enlightenment.

The topsy-turviness seems to be emphasized when we recall that amazing spectacle of two of the great races with devotion worthy of emulation, setting out to establish a social order on the basis of what we have dreamed of as the Kingdom of God while they study to find means for making their children forget the source of their inspiration!

Indeed, it is true that chaos confronts us—we are living in the midst of it. And unless history shall contradict itself human history is facing troublous times, the like of which man never dreamed of.

Yet men who know that God has touched human nature in the Incarnation cannot be afraid, for they know that the end is near. Such men must be certain that the chaos tells not of disintegration, but of growth and of ever-nearing completeness. The man who is in Christ Jesus must welcome the chaos because he knows that our Lord is moving in it to shake men free from what remains of that which binds human nature to the earth.

But after all this is the matter of immediate concern. Such chaos could not have been if that Body had been a faithful witness which our Lord created in His own likeness and endowed with His own power and sent to interpret His Revelation and to proclaim their redemption to men everywhere.

Let me hasten to declare that it were futile on this account to bring indictment against the Church or to charge it with wicked purpose. That His Body should have slipped into using the methods of this present time, substituting the commandments of men for the Revelation of God in Christ Jesus, is only to confess that His Body on earth is mortal. What is useful is to recognize that the chaos is the fruit of the sowing of Christian people, lest Christians be tempted to try to justify themselves by charging those who do not know Him with having worked this misery.

I wonder if it was because He was ever mindful of its mortal frailty that the only definite command (except Baptism) our Lord laid on His Church, apart from the duty to be His witness, was that it should continually offer before God the memorial of His Sacrifice, requiring the whole body to avail itself constantly of the means He provided in the Sacrament for preserving in its members the life which He shares with His Body.

I said we should not charge the Church with wickedness, but unfaithfulness. Yet unfaithfulness is not the word, because all Christians of whatever name strive to be faithful. Maybe the correct word is rather blindness. This at least is manifest beyond discussion as soon as we mention our unhappy divisions. There is nowhere among Christian people any question as to the truth of the Revelation, nor yet any question of the obligation of His people to offer before God continually the Memorial of the Sacrifice offered by His Son. The divisions which render the Church impotent as His witness are all born of interpretations of the faith and of working definitions which men have evolved. So our divisions are due to the wrong expression of the best quality in men—their devotion to what they believe to be true. Because men are mortal it is hard for them to believe that the truth can be expressed in any way other than through their own experience. Out of this divisions have arisen.

The problem seems insoluble, but it will be solved. The will of the Church's Head must finally be respected.

What is important now is the recognition of the fact that the chaos men live in may be entirely accounted for by the divisions that separate into warring camps those men who call Jesus Lord.

To show that this seems to be true: when in their groping men who do not know the Church have uncovered problems concerning life and man's relation to things, and have turned to find out what the Church thinks, the Church has seemed to have no interest in such problems. Such men have observed that people in the Church seem to be controlled by the same motives, and to strive for the same prizes and to covet the same good that mark the life of men everywhere. They note that the Church itself seems to be uncertain as to what it regards as the truth. In despair or disgust these men have gone on their way striving to find their own answer. Could the result be other than chaos?

We cannot set the world right over night. But we can be faithful. We cannot compel Christian men to surrender their cherished private opinions for the sake of the Cause they would die for. But we can take counsel together as to cleansing our own house.

This Church which is God's providence fostered the ideals which underlie the foundation of civilization, and which heartened our forefathers to count all things but dross that the liberty with which Christ had made them free might be secure, has the same power today and is guided

by the same Holy Spirit who has inspired the Church from the beginning, because He is ever faithful who has promised. The heterogeneous multitude whom God has assembled in this land, that He may build them up into a mighty people, just because they are redeemed have in them the same power that was manifest in the people who laid down in this Colony the foundations of American institutions—to respond to God their Father, as He revealed Himself in Christ our Lord. And this Church has today the ability to guide and to keep the people in mind of the Rock from which they were hewn, that our Lord bestowed upon it in the days of our country's beginning. But if it is to rendered this high service it must not only be guided by men who in themselves are faithful. It must be of one mind. It must be at unity in itself. It must be wise with the Wisdom of God.

I wonder why the Church cannot realize that among thoughtful men who have thrown themselves into the world's work with a good purpose to help, and who have given their lives to the task of finding solution to the problems which must be solved before all the people can live as men have a right to live; I say I wonder why the Church does not realize that such men must smile in sadness or derision as they watch the Church dissipate its energies in whipping over old straw and in controversies which must seem to them to be logomachy. If we could realize that this is true I am sure it would go far towards putting an end to the painful disputations among us, which make it so easy for men to think that there is nothing of vital importance in what the Church is busy about. While we boast of party names; while we hurl epithets at one another; while we insist on definitions as if they were matters of faith; while we confound the religion which has been evolved for the preservation of the Faith with the truth that is revealed in the Incarnate Word of God; while we affect to save men's souls by teaching them to say Shibboleth, seeming to care nothing for their present misery; while we encourage all anarchy by assuming to teach as doctrine the commandments of men; how can we hope that men who take life seriously and are really concerned for the betterment of their fellows will pay heed to what the Church has to say, will ever suspect that the Church was created and sent for the very purpose of providing a solution of all their problems, of demonstrating the truth which will give men their life in abundance?

Is such a thing possible? Could the Church actually be a living witness of the Living Christ? Might the Church really show men the truth that they may be free? We know that God was in Christ manifesting Himself to the world. We know that in spite of the foolishness of men the Kingdom of our God and of His Christ is set up on the earth. We know that it must grow till all His redeemed will rejoice in the glory of it. We know that He has entrusted to His Church the glorious task of proclaiming that hope to His redeemed ones. We have seen how in our land men with all their limitations, under the inspiration of the Church, built wondrously for men's blessing. There can be but one answer!

This question I would leave with you: In view of its glorious heritage, and with the demonstration before it of the sane expression of life which can grow in the light of the Catholic Faith, if there is any definite and compelling trust which the Church in Virginia holds for the blessing not only of the whole body, but for the nation? The present chaos can only be due to the absence of fixed values and standards of living. These can come of but one source. The God in whose image men are made must supply them. They are showed in our Lord Jesus Christ. To preserve these and to show them to mankind redeemed is the purpose for which the Church is on the earth.

By God's grace it happened that to this Colony was given the high honor of bringing that Faith unimpaired, and the Order bearing witness to it, to this land, and of establishing these here. In a very singular way on this diocese seems to be laid the sacred task of passing on that Faith as it was received. But we must remember men brought the Faith here expressed in its simplest terms. They brought for their guidance statements as to how the Church in England at that time understood that which was committed to the Church in the beginning. But most of the forms and ceremonies and many of the religious practices which during the lapse of time had become accustomed in the Church had been deliberately discarded.

As the Body grows, there must of necessity develop new forms of expression, for that it lives by. Hence new definitions and new modes of interpretation must be expected, and there will be increasing tendency in the American Church to bring back such forms and such practices as well as such interpretations as have proved themselves to be useful in the past. And so will result what seem to be strife and discord among us. But we need not be troubled. Such things must be if the Body is not dead. They will all disappear as the Body grows into His likeness. Meantime the essential thing is to keep the norm unimpaired lest men's interpretations overlay or obscure the Faith. This seems to me to be the high privilege of this diocese. Its traditions ought to save it from falling into the place of an advocate of any particular interpretation, or of assuming any position that would suggest that the Holy Ghost no longer inspires the Body.

It will be for the blessing of the whole Church if by God's grace you can preserve the simplicity which is your indebtedness, but the courage of your fathers forbids you to be afraid for the truth to have free course. Their love of freedom requires you to demand that every one shall have the right to think, and to express the truth in such terms as satisfy different temperaments. Remembering that all the truth cannot be contained in any definition of it, you must be sympathetic with every definition which does not deny that which has been received. Dare I say it? You are called to that high place where the Catholic Faith will be so manifest in the Church's life that the whole Church will take knowledge of you that you have been with Jesus. If this could befall peace would prevail. Bars would be taken away. Insistence on definitions would be forgotten. Sectarianism would disappear. Everywhere the Christ would be lifted up from the earth, and the truth He committed in trust to His Church would be so interpreted that it would minister to the spiritual health of all the members of His Body.

It can be done, because we know whom we have believed. Let us lift up our hearts and go forth rejoicing, doing what we may to help the world to know that One, who is the solution of its problems, expecting that civilization, which must be established, for we know that human nature is redeemed and must grow up into His completeness.

And for you, my brother, on behalf of all your brethren, I give thanks to God that He will this day entrust you with that office which whatever else it may contain, is the living witness that we follow the Truth and not men's fables. I have spoken in vain if I have not at least suggested the high privilege that is yours in being entrusted with so great honor in this day of wondrous growing. And all may give thanks with you, because you yourself are bound by blood and tradition to those men who converted the wilderness into the home of God-fearing free men. True to that tradition you may not be afraid. Inheriting their courage you will be strong with the mercifulness of your Master. Remembering their integrity you will exercise the authority required of you with your Lord's patience. For all your problems you will find your answer in the Revelation of the Son of God. In all your striving this will be your high ambition—to tempt your brethren to lift Him up. So will the Blessing come to you and to the Church. His Kingdom will be enlarged and His Name glorified.

MY WORDS.

A Verse to Memorize for Every Day of the Year.

Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth. Deut. 32:1.

Forty-second Week.

Missionary.

Go ye into all the world, and preach the gospel to every creature.—Mark 16:15.

If thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand.—Ezek. 33:8.

God hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ.—2 Cor. 5:19, 20.

I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the uswise.—Rom. 1:14.

Ye shall be witnesses unto Me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.—Acts 1:8.

How shall they hear without a preacher? And how shall they preach except they be sent?—Rom. 10:14, 15.

Pray ye therefore the Lord of the harvest, that He would send forth laborers into His harvest.—Luke 10:2.

PRAYER TO BE USED BEFORE AND DURING THE EVERY-MEMBER CANVASS.

For Missionary Zeal.

Lord Jesus, who didst command Thine apostles that they should go into all the world, and preach Thy gospel to every creature: fill Thy Church with a hearty desire to make Thy way known upon earth, Thy saving health among all nations. Inspire all her members so to pray, to labor and to give that Thy kingdom may come and Thy will be done; who art, with the Father and the Holy Ghost, one God, world without end. Amen.

CHURCH HISTORY

By the Reverend J. J. Clopton

LECTURE NUMBER THREE.

HISTORY OF THE CHURCH OF ENGLAND FROM: THE REFORMATION TO: THE SAVOY CONFERENCE 1500 A. D. TO 1662 A. D.

THE opening of the sixteenth century was one of great mental, spiritual and material activity and influence. With the fall of Constantinople scholars were scattered throughout Western Europe bearing the priceless treasures of the Classics and the key opening a new spiritual world—the Greek New Testament. "The New Learning" marked a definite advance both in intellectual and spiritual realms.

In England in both Universities this influence was felt. Royalty and Nobles became patrons and actors. In material things a new world had been discovered in the Western Hemisphere by the adventurous voyage of Columbus. The times were ripe for mighty changes and aggressive advance in every realm of life. England with its isolation was no exception. The period covered by this lecture covers three dynasties (if we include Cromwell's short lived power) and seven reigns. We have the colorful and lustful Henry VIII, the regency of Edward VI, the bloody five years of reactionary and iconoclastic Mary, the golden years of Elizabeth, the pedant James I, the inglorious reigns of Charles I and Charles II. This period covers one hundred and sixty years and in its complexity rises to the highest grandeur and sinks to the' lowest depths. It marks the freedom of the Church from a spiritual slavery of nearly one thousand years. It marks the most glorious periods of theological thought—Cranmer and Hooker—and Jewel—and Jeremy Taylor. It marks the high-water reaches in Poetry, in Drama, in History. Shakespeare—Milton—Spencer—in Poetry and Drama.

In the earlier years of Henry VIII's reign the reformed influences began to be felt. From 1532 to 1549 these influences grew stronger. The parting of the ways between Henry VIII and the Pope was one of the earlier steps. Then came the gradual freeing of the services of the Church from the prison house of Latin to the freedom of the mother-tongue—culminating in the various versions of the Holy Scriptures in English, and in the completion of the Liturgy in English—marking a transition from a foreign tongue and countless service books filled with superstitions of Rome's unscriptural dogmas—to one book of sound doctrine, whose vehicle is the noblest and purest English.

In 1526 Tyndale's English New Testament was published, and in 1535 his version of the whole Scriptures. In 1536 the "Ten Articles" partially reformed in doctrine. In 1537 "The Institution of a Christian Man," a handbook for the masses. In 1547 the Book of Homilies, or doctrinal expositions corresponding to our modern sermons. In 1548 the Communion Service in English—appended to the Latin Mass. In the next year—1549—appeared the First Prayer Book of Edward VI. It is the first Prayer Book of the Church of England, published in England. In 1552 appeared the Second Prayer Book of Edward VI. Let us note that in these years appeared numbers of versions of the Holy Scriptures in English—by all odds one of the greatest agencies that brought about the Reformation in the Church of England. Thus in a period of twenty-five years (1526-1552) the most momentous changes in the history of the Church of England took place. The fruits of this period were—The Holy Scriptures translated into English, the various services of the unreformed Church fused into one book and in English, the total freedom of the Church of England from the domination of Papacy, and of the Liturgies from the superstitions of the Roman Communion. There were agencies, both within the Church of England and outside of it, that brought about these permanent and evangelical events; viz., The Church's saintly Bishops and Clergy who were martyred, the Continental Reformers in the persons of Herman, Archbishop of Cologne, and Peter Martyr and Martin Bucer, and the noble efforts and writings of Martin Luther. We must not forget another influence, which was the struggle between the laity and the clergy when the Papal claims of the clergy were curbed.

When Henry VIII died in 1547, his heir, Edward VI, was a minor. He lived only six years after the death of his father, but those six years were the fullest for the advance of Reformation Doctrines.

The Liturgy was for the first time in the Second Book of Edward VI distinctively reformed. It did not need after that time any doctrinal revision—as it was primitive and truly catholic.

Edward VI died in 1553 and was succeeded by his sister Mary. Mary was a devout and staunch advocate for the reform of the Church of England to its pre-reformation standards. The reformed English Liturgy was abolished and suspended, and the Papal claims and the Roman Liturgy restored. Her hand fell heavily on the rank and file of the reformers. Archbishop Cranmer and three of the noblest members of the Episcopate were burned at the stake—Ridley, Latimer and Hooper, who lit a torch of truth in their martyrdom which lives today in the Church of England. Numbers of the laity in every walk of life were put to death.

With the death of Mary in 1558, Elizabeth succeeded her sister. She had some of the characteristics of her father, Henry VIII. One was a determination to rule supreme. Her first step as regards Church affairs, was to restore the Second Book of Edward VI. This was more a question of political policy than religious conviction.

Few changes were made in the Liturgy. Her reign was marked by the advent of great defenders of the Church, both against the claims of Rome, and the claims of the Puritans who were rapidly taking a dominant position in civil affairs. It is sad loss to the Church of England that at this period there could not have been comprehension and so the later complete separation of the factions have been prevented.

In 1603 James I came to the throne. By this time an acute condition in Church affairs had arisen. The King called a representative body of Bishops and Puritan Divines to meet at Hampton Court Palace. The King's pedantry and prejudices, more than demands of the Puritan faction, doomed the meeting to any compromise. Its fruits for the Church were the addition of the Sacramental Teaching in the Church Catechism, and the widening of the unfortunate breach between the Church and the Puritans, both within and without the Church. But our gratitude is due to the Church in his reign for the work which its scholars did in giving the English nation a new version of the Holy Scriptures. This great monument of scholarship and piety, though known as the "authorized version" had no conciliar assent. It is a monument that no subsequent versions have supplanted. It is likewise linked to the Church of England as her contribution to the spiritual life of Englishmen wherever the English language is spoken.

The inglorious reign of Charles I, who succeeded his father, James I, may be passed over as barren of positive results for the Church. As far as the influence of the King went, it was reactionary.

When Royalty was overthrown in 1645, influences unfriendly to the Church came into power. For fifteen years, during the life of the Commonwealth, the noble Liturgy of the Church was suspended. A blind prejudice likewise marred with destructive hand many church buildings. The "Directory of Worship" adopted by Parliament supplanted the Prayer Book as far as legal action and human prejudice could do it; but it still lived as a great spiritual force and power in the lives of thousands.

With the return of the Stuarts in 1660, in the person of Charles II as King, the Prayer Book was restored. The King was a libertine and had no religious convictions. Under Puritan pressure he issued an edict of Toleration, and also called a conference in 1661, to meet at one of his Royal residences, the Savoy Palace. This conference was composed of twelve Bishops and nine coadjutors for the Church of England; and twelve most prominent Puritan Divines, assisted likewise by nine coadjutors. Religious intolerance and political power were so acute, that little was accomplished. The bitter persecution of the Puritans and all dissenters was a peculiar note of the Stuart reign. This conference marked the last revision of the Prayer Book of the Church of England until the year 1928.

FAVORITE SCRIPTURE VERSE.

(In this space each week will appear a favorite passage of Scripture as sent in by a different reader. Every one is, therefore, invited to send us their favorite verse. It is suggested all who can, join with the rest of us in committing to memory the verse which appears here each week, including its location in the Holy Book: and in due time your memory chest will be laden with choice, eternal treasures, indeed. "Thy word have I hid in my heart, that I might not sin against thee." Ps. 119:11.)

This week the following verse was submitted by Mrs. F. R. Moon, of Warminster, Virginia:

"Watch and pray, that ye enter not into temptation."—St. Matthew 26:41.

Who will send one from the far-away places as well as the very near?

NINETEENTH SUNDAY AFTER TRINITY.

The Collect for today sets before us the great truth, that unless we realize the Divine presence with us, it is impossible to do that which "is well pleasing in His sight." As we cultivate in our hearts the presence of Divinity, then we can daily appeal to Him, our Father, that He will give us the aid of the Divine Spirit who "will lead us into all truth," that our "Ego" may be so guided that it will receive and absorb the Divine monitions of which we are the recipients and that "we may safely pass through things temporal, that we lose not the things eternal."

The Epistle for today is closely interwoven with the Collect, in that we find emphasized the presence of the Holy Spirit for whose guidance we pray in the Collect. The result of our sincere prayer for the guidance of the Holy Spirit will be found in the turning from meanness to kindness, from malice and its kindred associates to "tenderheartedness, forgiving one another as God for Christ's sake hath forgiven you." Again we find the Gospel linked with the Epistle and Collect, showing that our inability to do right is a Spiritual Disease by which we are rendered powerless to do that which is right; this disease is one that only Christ can cure. The power of the Christ is shewn not only in the curing of the sick of the palsy, but chiefly in the forgiveness of sins, "That ye may know that the Son of Man hath power on earth to forgive sins."

William E. Callender.

"U. S. IS ON THRESHOLD OF A NEW GREAT CYCLE."

(Reprinted from Detroit Times, Sunday, October 5, 1930.)

"Increased efficiency to bring more leisure, produce greater wealth."

"A century and a half of America's era of Development has led to the beginning of a new age whose keynote will be refinement," declares noted industrialist.

By Myron C. Taylor,
Chairman United States Steel Corporation.

America has attained an economic growth of a rapidity and magnitude unknown in the history of mankind.

All classes willing to work have played a part in this tremendous growth, and have shared measurably in the distribution of the ensuing benefits.

But our growth has been so steady, and we, and the generations preceding us, have been so fully occupied in the creation of what is really a wonder-era, that we have had scant opportunity to gain definite impressions.

We have lacked perspective. It has been difficult to look ahead through the years and estimate the opportunities for making this increased welfare continuous.

Perspective can be given in an account of the miraculous manner in which we have multiplied the wealth of the nation and its per capita wealth.

At the beginning of the Republic, a century and a half ago, we had a population of some 4,000,000 an annual income approximating $400,000,000 and a national wealth of $500,000,000.

Today we have a population of 120,000,000, an annual income of $76,000,000,000 and national wealth of $350,000,000,000.

While population has increased thirty-fold, annual income has increased more than 190 times, and the national wealth is 750 times as great as it was in the days of Washington.

Wealth has increased twenty-five times as fast as population.

And it should be remembered that wealth is not bullion or money. The wealth which the economist measures is described by a subdivision of the word into its original parts: WEAL-TH, the aggregate of goods which contribute to the COMMONWEAL. Midas was MERELY RICH; what we have is WEALTH.

Since we are trying to put the case of America in perspective, how did this progress come about? It is revealing to consider that in 1790, when the first census was taken, three per cent lived in cities and town, and ninety-seven per cent upon the soil.

Man filled his own stomach off his own land, clothed and housed himself with its products, and he had scant surplus, of time or of goods.

Today, with improvements in the methods and mechanics of agriculture, it has been found that sufficient products to supply the nation's needs, and some to spare for foreign sale, can be obtained from the soil by the labor of less than twenty-five per cent of our population.

As against three per cent in cities and towns in 1790, we now have about thirty per cent of the population engaged in manufacturing and mechanical pursuits alone, and other great numbers of town dwellers occupied in transportation, mining, the mercantile trades and a vast complexity of other enterprises.

Cheap power, mechanically applied, has removed the burdens from the shoulders of man, and has increased the productivity of his efforts many-fold, particularly during the last twenty-five years. His earning capacity has been increased and, his purchasing power being stimulated and improved, a vast volume of business has resulted.

AT STRATFORD TODAY.

(Editorial in Richmond Times-Dispatch, October 12, 1930.)

A devoted company will gather today at Stratford, on the occasion of the sixtieth anniversary of the death of General Robert E. Lee, to pay tribute to the memory of the great Southern chieftain. It is to be a ceremony more of thanksgiving than of praise. Nothing new can be said of Lee's character; no critical analysis of his genius can change his place among the immortals of military science. In all the debunking crusades of the past few years his fame has stood untouched by prying cynics. Rupert Hughes has torn from Washington the veil of illusion, revealing him as a man given to the petty vices of his day—a process which has left him none the less great or admirable, but a process which, nevertheless, has spoiled the school book picture of the Father of His Country. But the figure of Lee, as his soldiers and other contemporaries knew him, stands clear and resplendent, unmarred by the iconoclasts.

If the General had been told directly after the curtain had been drawn at Appmoattox that sixty-five years later he would be a national hero, hailed by many in former enemy territory as the greatest of all Americans, perhaps he would have smiled incredulously as he listened. Such an eventuality simply could not be. He had been the leader in a bitter contest, in which there was no compromise. Jefferson Davis was in irons, under a charge of treason. There was talk of visiting upon the military leader of the Confederacy a similar fate. Passion had not subsided with the silencing of the guns at Appomattox. It was evident that a long time would be required to heal the wounds of war. With the untimely death of Abraham Lincoln, the South was subjected to a reign of terror, showing that intense bitterness still ruled in the hearts of the military victors.

Yet in the North today the memory of Lee is reverenced more, perhaps, than that of Grant. In the one-time enemy territory he stands little below Lincoln himself in the estimation of the people. In the passing of the years prejudice against him has given way to admiration, even to love. Northern historians accept him as the greatest military genius America has produced and a man who, however mistaken he may have been, was motivated always by the loftiest ideals.

The ceremony at Stratford today will not be local in its significance. It will be a manifestation on the part of the American people, who now know no sectionalism, of thankfulness that such a man as Lee lived and passed into history for the inspiration of those, North and South, who should come after him. His birthplace is in the process of becoming a national shrine. The character and the genius of the greatest American, save possibly Washington, has been recognized as a powerful factor in the molding of our manhood.

BIBLE QUESTIONS AND ANSWERS.

(Our readers are invited to send in their questions from time to time concerning Scriptural subjects in which they are perplexed or desire light. Our limited space necessitates brevity in questions, as well as in the answers which we will endeavor to maintain in strict accord with the Word of the Lord.

Conducted by E. V. S.

Question No. 82.—Some teach a partial rapture at Christ's second coming. What is your opinion in the matter?

Answer No. 82.—Scripture states, "They that are Christ's," will be caught up to meet the Lord in the air, not some of them, or the best of them.

The coming of the Lord to raise, change, and redeem the bodies of His people is not a reward for devotion, but an act of God's grace to every sinner saved by grace.

We know the Scripture which some use to prove their error, viz: "Unto them that look for Him, shall he appear the second time . . . " (Heb. 9:28), but this was spoken to the Hebrews, and has to do, we believe, with His coming again to this earth at the close of the tribulation period, when He shall set up His Throne at Jerusalem.

Book Reviews

CHURCH PUBLICITY: By William H. Leach. Cloth. Pp. 270. Published by the Cokesbury Press, Nashville, Tenn. Price, $2.25.

"Publicity stunts" has become a catch phrase. Everybody is doing it. And the churches must follow suit, or get into the background. Mr. Leach takes advantage of the current and puts before us some salient points of vantage.

He is right in his contention that the Church needs to present its point of view. If it has a good thing to offer, it has the need to advertise. But at this juncture, he interposes his office as advisor. There are good and doubtful ways. His wide experience, and keen perception as to methods entitle him to a respectful hearing. That was a palpable blunder which advertised the pastor's subject for a given Sunday evening, "What is Hell?" the line beneath immediately announcing, "Come and hear our male quartette."

Not only do we have here suggestions which apply to every conceivable situation of the churches' needs for publicity, but the history of church advertising is enlightening.

To be sure, there is an aversion to advertising on the part of dignified parishes, who deemed that the presence of the church in the neighborhood is sufficient evidence that it is functioning according to its legitimate office. Still notices have to be given of services and gatherings. So that shrink from it as we may, there is no escape from the dilemma.

If you have the problem of church advertising on your mind, get Leach to tell you how to solve it. The book is well worth the price and will be a standard work on the subject.

Kenneth Mackenzie.

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letters to the Editor" will appear in our columns except those coming to us signed by writer.

"WOMEN PREACHERS."

Mr. Editor:

In your last issue, October 4, "A Subscriber" writes, under the caption, "Women Preachers," quoting St. Paul's injunction, "Let your women keep silence in the church; for it is not permitted unto them to speak. . . . For it is a shame for women to speak in the church" (1 Cor. 14:34, 35).

The trouble with many Bible readers is that they view its teachings with western eyes and not with the eyes of those of Paul's day.

Why was it a shame in Paul's day for women to speak in the church? I quote from Dr. John Lord's Beacon Lights of History, vol. 3, Pp. 336, 337, "I know of no age, however corrupt, when virtuous women did not shine at home, and exert a healthful influence upon men, and secure the proud regard of their husbands. But these were not the women whose society was most sought. . . . The women who were most attractive were those who gave or attended sumptuous banquets, and indulged in pleasures that were demoralizing. Not domestic women, but bright women, carried away those prizes which turned the brain. Those who shone were those that attached themselves to men through their senses, and possibly through their intellects, and who were themselves strong in proportion as men were weak. For a woman to appear in public assemblies with braided hair and ostentatious dress, and especially if she displayed any gifts of eloquence or culture, was to proclaim herself one of the immoral, leisurely, educated, dissolute class."

St. Paul was establishisg churches throughout the empire. He could not and would not suffer the women to appear in public, or to teach; for the people of his day would say that the church was a brothel. The success of any undertaking depends upon the moral character of all who espouse it. Public women in Paul's day were notoriously immoral. Therefore Paul sought to "shun every appearance of evil." Had he not done so, how the infant churches would have suffered morally and spiritually!

These social conditions do not obtain today. Therefore, Paul's injunction does not apply. But if any are contentious they must be prepared to prove that every woman who teaches in the church is immoral and dissolute.

Lancaster, Va. **L. R. Combs.**

MEMORIAL TO GENERAL STUART.

Mr. Editor:

I have formed a committee of which I am acting chairman, and Mrs. Coxe, wife of Colonel Coxe, 170 Schofield Circle, Fort Riley, is Treasurer, to raise a modest sum for a bronze memorial to General J. E. B. Stuart and Chaplain Henderson to be placed upon the walls of the old stone church (Church of the Covenant), of this city.

The memorial will cost $75, and will likely be the only memorial in the North to a General of the C. S. A.

There are many fine and splendid things about the early army life of General Stuart that the writer of his life in Scribner's evidently knows nothing about.

Both Mrs. Coxe and myself would like a subscription from the Daughters of the Confederacy. We are not asking over $1 to $5 from any one. We expect to unveil the memorial about December 1.

I do not know who the General Secretary of the U. D. C. is. Would you be so kind as to bring this to her attention?

Are there any living descendants of General Stuart? Any subscription would be acknowledged by the treasurer, Mrs. Coxe.

(Rev.) Joseph Ryerson.

Junction City, Kansas.

Note: As a young lieutenant, at Fort Riley, Kansas, J. E. B. Stuart was confirmed by Bishop Hawks and attended from Fort Riley the General Convention of the Church held in Richmond in the fall of 1860. He had previously raised from among the officers at the fort the money for the erection of the first Church of the Covenant. Two years later he became major-general in the Confederate Army.

THRILLED WITH THE STORIES.

Mr. Editor:

I enjoy your paper every week, and it does double duty. I work out at, what we call, the Neighborhood House among the mill people of Montgomery. I take this paper and read one or two of the stories to the little girls. They are thrilled with the stories, and I have to leave the paper with one of them each time.

Montgomery, Ala. **Subscriber.**

RACIAL RELATIONS AND CHURCH EXTENSION.

Mr. Editor:

The Conference of Church Workers among the Colored People, in the Province of Washington, has just concluded a most inspiring and helpful session in the Church of St. Barnabas, Germantown, Pa., which was largely attended from all parts of the Province. It is not my purpose to treat in detail the work of that body, but simply to interpret, somewhat, the Memorial which it ordered sent to the Provincial Synod.

The affirmation of the late Lambeth Conference, with respect to races, etc., very greatly heartened the workers in this field. And, yet, they were far from being unmindful of the difficulties in the realization of that ideal. Hence, their proposal is in the direction of relieving the conscience of the Church, and, at the same time, consummate the best racial relations, and sincere cooperation in Church extension.

In communities where there is a large colored population the Church there established sustains a responsibility in reaching the colored population. This can best be accomplished by creating in the minds of the colored people that while they are welcome in the parish church, they are afforded a choice between so doing, or worshipping in a separate assembly, provided for such who may desire to share in the full work of the Church, and the development of all their faculties and abilities. To this end, the influential people of the parish church should take the initiative, provide a proper church building, and secure an efficient colored priest to lead in interpretation and construction. The vestry of this mission church, in part, should be composed of some of the most influential white Churchmen of that community, so as to share in the business training of their colored fellow vestrymen, and constitute a visible link of unity.

I dare assert that ninety per cent of the colored people

drawn to the Episcopal Church would voluntarily, and enthusiastically, elect the colored congregation rather than the parish church, although they might be cordially received therein.

For a successful interpretation of such a plan, an active colored rector of the Province, of long experience and successful construction, should be employed to give a "part time" service to such work, as a go-between, and advisor to both races. One who has done things and who sustains love for both races can mightily help the Church in this delicate and difficult matter.

Baltimore, Md. **George F. Bragg, Jr.**

Church Intelligence

Further Reports of the Meeting of the National Council.

China: Since the previous meeting of the Council one of our Chinese clergy, Rev. Fung Mei-ts'en, of District of Hankow, was cruelly murdered while bravely carrying out his duties. The Council not only sent to Mrs. Fung an expression of its sympathy, but also voted to appeal for a special fund to care for her and her smaller children, the income, when no longer needed for this purpose, to be available to the Council for other similar uses. The resolution, brought in by the Department of Missions, was adopted by the Council with a rising vote.

It is not generally realized how greatly the cost of living has increased in China. The Department of Missions has had under advisement for some time the need of increasing the salaries of some of the Chinese workers who at present are receiving in many instances barely enough for the lowest necessities of life. As a temporary emergency measure, until the end of 1931, the Council authorized the bishops in China to pay an allowance for children of Chinese clergy, catechists, Bible women and teachers, at the rate of three dollars Mexican per month, for each child under eighteen years of age. (Many of the Bible women are widows with children to support.)

Attention has previously been called to the fact that our foreign missionaries in China suffered personal losses during the violent disturbances in the spring of 1927. It has been felt that some reparation should be made to them, and the Council at its meeting last February set aside $25,000 for this purpose, to be supplemented by certain income from sources in China, all pending further information as to details of losses. This information has been received and the Council has authorized payments to be made.

Porto Rico: Word was received from Bishop Colmore that work had begun on the new building for St. Luke's Hospital, Ponce, Porto Rico, replacing the old one damaged beyond repair in the hurricane of 1928. The money needed came in large part from the Relief Fund given by people throughout the Church; more than $10,000 was given in Porto Rico, in spite of great depression there. It is hoped that the hospital may be finished early in the spring.

Brazil: While conditions in Brazil were being described in the newspaper headlines, word was received from Bishop Thomas that work had begun on the long-awaited new classroom building for the Southern Cross School for Boys, in Porto Alegre. This school is the chief source of candidates for the seminary, which trains clergy for the Brazilian Episcopal Church. As previously reported, an appropriation of $25,000 for the new building was made in 1928, from undesignated legacies.

Work in India: A letter received from the Most Rev. Foss Westcott, D. D., Archbishop of Calcutta, renewed a formal request that the Episcopal Church should undertake work in India. The Archbishop said in part:

"I would again urge upon the Protestant Episcopal Church of the United States our great need of their help. I have stated before that about one-half of the missionaries at work in India come from the United States of America, but none of them from the Protestant Episcopal Church. When America is taking such a large share in the evangelization of India, surely we may fairly claim that the Episcopal Church should take its share in this evangelistic enterprise."

The Archbishop's letter, together with other related correspondence, was referred to the Committee on Work in India, whose members are Bishop Francis, Bishop Tucker, Mr. Wm. G. Peterkin, Mr. Samuel Thorne, the Rev. Artley B. Parson and Dr. Wood.

Laymen's Foreign Missions Inquiry: A movement has recently been launched by laymen, chiefly of the City of New York, under the title, the Laymen's Foreign Missions Inquiry. Its general purpose is to make "a comprehensive, objective and penetrating appraisal of foreign missions, primarily as represented by the participating denominational groups," in order, first, "to aid Christian leaders in expanding, readjusting or recasting the missionary enterprise, so that it will minister more adequately"; and second, "to aid laymen in the United States is wisely determining their attitude toward foreign missions."

Data will be gathered in regard to conditions of life and thought in Japan, China and India, including Burma; and in regard to the history, achievements, aims, policies, personnel and activities of the missionary bodies concerned, and of the related agencies in these fields. Attention will be given both to current conditions, and to trends during recent decades.

The inquiry is to be conducted under the general direction of a group of laymen, members of the Communions whose foreign mission boards have expressed approval of or interest in the plan. So far, the boards of the following Communions have expressed such approval: Presbyterian North, Methodist North, Congregational, Baptist North, United Presbyterian, and Reformed Church in the United States; to which may now be added that of the Episcopal Church.

The inquiry will, it is expected, be divided into three stages, fact-finding, appraisal, and final report or findings During October, the "fact-finders" are starting in groups of approximately ten each for India, China and Japan. They expect to spend about eight months in fact-finding and will then prepare their data for the information of the appraisal commission.

It is of special interest that Mr. Harper Sibley of the National Council, and Mrs. Harper Sibley of the Woman's Auxiliary Executive Board (its chairman for the coming year) have each been invited by the Inquiry to become members of the appraisal commission.

Financial: Among many financial items reported to or acted upon by the National Council were the following:

Receipts to October 1, as previously reported to the Church papers, totaled $1,532,006.98. This amount of collections applicable to the quotas was at that date $2,379.50 ahead of 1929, but $135,363.91 below the figure for 1928.

Seven designated legacies were reported, eight undesignated legacies, and eight special bequests. Among the last was the sum of $4,500 bequeathed to Bishop Paddock which he has given to the National Council. The Council expressed its deep appreciation of this action.

Hereafter, by resolution of the Council, "all institutions receiving appropriations from the National Council shall hereafter submit annually an audited statement of their financial conditions."

In considering the salaries of its officers at headquarters the Council voted to extend to the other departments the plan which has for three years been effective in the Field Department; namely, the provision of a basic salary to which is added an educational allowance for minor children. This policy prevails in the foreign mission field, where it has proved useful in equalizing the financial burdens of men with families. An amount up to $1,400 of the basic salary is regarded as a house rent allowance. This is so designated to remind the Church that in comparing salaries at headquarters with those of rectors of parishes and missionaries it should be remembered that the rector or missionary has, in addition to his salary, living quarters or a house.

The maintenance budget of all work under the direction of the Council was presented for the coming year. The total amount of this budget was fixed by General Convention, at $4,224,670. The National Council had to fit the needs of the work to meet this amount, and as usual this meant that an enormous quantity of valuable new work, asked for by the Bishops and other workers as imperative needs, had to be left out.

Committee on Coordination: The Council, accepting recommendations of the committee on coordination, rescinded former action and restored the office of assistant secretary in the Department of Christian Social Service, and also, rescinding action which attempted to combine the work of adult religious education and missionary education in one office, resolved that there should be a secretary for adult education and also one for missionary education.

Among various changes in the personnel of the Council, departments, committees, etc., were the following:

Bishop Stewart, elected to the Council as a presbyter, by General Convention, on becoming bishop automatically retires. To fill his unexpired term the Council elected the Very Rev. Benjamin D. Dagwell, Dean of St. John's Cathedral, Denver. Dean Dagwell also fills Bishop Stewart's place in the Publicity Department, and the Rev. Mr. A. E. Knickerbocker the corresponding place in the Finance Department.

The Rev. Henry K. Sherrill, bishop-elect of Massachusetts, resigned from the Field Department.

New members were added to the Committee on Ecclesiastical Relations: Bishop Gray, Professor Gavin and Mr. Charles Marshall of New York. This committee, hitherto attached to the Department of Missions through the Foreign-Born Americans Division, was transferred to serve directly under the Presiding Bishop.

At the request of the Girls' Friendly Society the Council appointed a committee of advice, especially to consider with them the findings of the Society's National Council meeting held in Chicago in October. The committee members are Bishop Reese of Georgia, the Rev. Robert C. Chalmers and Mr. Harper Sibley.

The Council adopted with rising votes suitable expressions of regret on the death of Bishop Leonard, Bishop Partridge, and the Hon. William J. Tully. Also, in connection with the resignation of the Rev. C. E. Snowden as executive of the Field Department, previously reported, the Council made formal and sincere recognition of his services.

Department of Publicity: Mr. Benjamin Bell, Jr., of the Public Relations and Publicity Department of the Chesapeake and Ohio Railroad Company, a vestryman of St. Paul's Church, Richmond, Virginia, and well known for interest in the cause of missions, was elected an additional member of the Department of Publicity, with the assent of the Presiding Bishop and upon confirmation of the National Council. Mr. Bell attended the meeting of the department, joining the large group of experts in the publicity, publication and advertising fields, who serve as advisers to the department.

The executive secretary reported upon the wide range of activities of the department, detailed the effort made in connection with Lambeth, recounted cooperation with the Diocese of Long Island in connection with a series of weekly Church broadcasts over station WOR, and outlined plans already under way for adequately reporting the General Convention to be held in Denver in September next.

Advance Work Program: Reporting in detail to the Field Department on the present state of the Advance Work, the Rev. Robert P. Frazier, director of this work, said that seventy-six dioceses had accepted projects, six had refused, and seven were unsettled. Four branches of the Woman's Auxiliary have accepted projects. The number of projects accepted definitely is 125; tentatively, four more.

"Sufficient advance has not yet been made in any diocese to give a clear indication of whether or not success will be assured," said Mr. Frazier. "However, I can confidently assert that the diocesan leaders, bishops, executive councils or diocesan conventions, have for the most part accepted their Advance Work enthusiastically, and with the determination that they will push it to a successful conclusion. In many dioceses special committees have been appointed, the chairmen of which have been selected with care.

"Reports of the field secretaries indicate that the people of the Church are interested in this movement, that they realize the practical necessity for it and feel confident that their dioceses can fulfill their self-imposed obligations. . . It is an encouraging sign that the Church is awakening to the fact that the mission field has been neglected and the responsibility rests with the Church at home to remedy the situation."

"There is no doubt in my mind," Mr. Frazier said later, "that this Advance Work program, effectively and efficiently carried through, will have a beneficial and lasting effect on budget giving."

Religious Addresses to be Broadcasted.

An interesting venture in religious broadcasting is announced by the Long Island Diocesan Council through the Rev. Robert Rogers, D. D., chairman of its publicity council. Beginning Wednesday evening, October 29, and continuing on five successive Wednesday evenings thereafter, the Council will broadcast a series of "full of today" addresses by eminent speakers under the general topic of "The Value of the Church to Modern Life."

The addresses, which will go on the air from 7:30 to 7:45 o'clock each Wednesday night, will have special relation to the home, youth and the community, and as they will go out from Station WOR will reach a potential audience of approximately 20,000,000 people. Because of the unusual character of the venture, the importance of the addresses and the standing of the speakers, the officials of the Long Island diocese are hopeful that Church people and all others interested in the promotion of Christian citizenship will make a special effort to listen to these addresses. Going out over WOR it is certain that radio fans in the adjoining dioceses of New York, Newark, Pennsylvania, Connecticut, at least, will be able to listen. Dr. Rogers is urging the clergy of these and other dioceses to call the Long Island program to the attention of their congregations, and suggest that they be on the lookout for the addresses on the nights mentioned. The schedule for the series is as follows:

October 29—The Rt. Rev. Ernest M. Stires, D. D., Bishop of Long Island.

November 5—Judge Mortimer W. Byers, of Brooklyn, N. Y.

November 12—The Rt. Rev. J. I. Blair Larned, D. D., Suffragan Bishop of Long Island.

November 19—Lewis B. Franklin, D. C. L., vice-president and treasurer of the National Council of the Episcopal Church.

November 26—Hon. Charles H. Tuttle, until recently United States District Attorney, for the Southern District of New York.

Annual Sailors' Day.

October 26, 1930, is to be celebrated as Annual Sailors' Day, a day on which to bring to mind the untiring, invaluable work of the Seaman's Church Institute of America, for those "that go down to the sea in ships."

Bishop Manning of New York is honorary president of the Institute, and the Rev. A. R. Mansfield, D. D., is general superintendent with his office at 25 South Street, New York City.

Listed among the needs of the Institute are:

Equipment and expansion in all departments.

Books for our libraries and 350,000 magazines for distribution among seamen on shipboard.

Additional rooms.

Dormitory beds.

Scholarships for marine schools.

Memberships in magazine club.

Replacement of worn-out mattresses, sheets, pillow slips, towels, and blankets.

Knitted articles—sweaters, scarfs, socks—comfort and diddy bags for men going to sea.

Simple comforts and necessities for hospital patients: tooth brushes, tooth paste, razor blades, shaving cream, writing paper and envelopes, stamps, pencils and pens.

In his Sailors' Day message, Bishop Huston of the Diocese of Olympia (Washington) says:

"The Seamen's Church Institute, as I see it, aims to do for the sailor what these scientific works and devices aim to do for shipping and ship-owners. It is more than a haven of rest for a land-hungry sailor; it is more than a place where one can stow away his luggage while he is off duty on shore. It is a place for wholesome friendship, good counsel and sound advice. It is a place where one can take on much that will serve as ballast when the storms of passion are blowing hard and the waves of temptation are running high. It is a place where one can adjust his spiritual compass to the standard of that perfect life which we see in Jesus Christ. He, too, was acquainted with the sea. His first disciples were fishermen."

Missionary Appointments.

The Department of Missions on October 7, 1930, appointed the following missionaries:

Domestic:

Arizona—Miss Jane K. Pitkin and Miss Ella E. Davis.

Arkansas—Miss Fern E. Fitzsimons.

Nevada—Deaconess Hannah L. H. Todd.

North Dakota—Mrs. Minnie C. Hanks.

Oklahoma—Deaconess Gertrude J. Baker and Mrs. Katherine H. Williamson.

South Dakota—Miss Alberta Booth.

Spokane—Miss Maude L. Poston.

Western North Carolina—Miss Rosalind P. Webster.

Latin-American:

Porto Rico—Miss Elinor L. Wells.

Foreign:

Alaska—Miss Mildred E. Boyes and Miss Anna V. Silberberg.

Hankow—Miss Margaret E. Spurr.

Honolulu—Miss Margaret J. Coles.

Philippines—Rev. Edward G. Mullen.

North Tokyo—Miss Margaret E. Sullivan and Miss Augusta F. Peters.

The following missionary was reappointed:

Southwestern Virginia—Miss Brightsie W. Savage.

The following missionaries were employed in the field:

New Mexico—Miss Eleanor C. Slater.

Hankow—Mr. B. K. Anthony.

Bishop Goodwin Consecrated.

The Rt. Rev. Frederick Deane Goodwin, D. D., was consecrated Bishop-Coadjutor of Virginia on Thursday, October 16, in old North Farnham Parish Church, with the usual impressive ceremony of our Church. Nine bishops were present, together with the clergy and lay delegates of the diocese, and more than 1,500 laymen from all sections of the Old Dominion and adjoining states.

The church was filled nearly an hour before time for the service to begin, and more than 1,000 persons gathered in the church yard, where amplifiers had been installed for the benefit of those who could not find seats in the church. Some one remarked that she had been ushered to a seat in the church at a quarter past ten, and did not leave again until a quarter to two.

As strains of solemn music pealed through the church, the procession wound across the church yard, led by the choir chanting the processional

hymn. In the procession, led by the Rev. A. C. Tucker, assistant master of ceremonies, and the full-vested choir of Grace and Holy Trinity Church, Richmond, were the clergy of Virginia and the visiting bishops in full vestments, the Virginia students of the Theological Seminary, Alexandria, the vestries of North Farnham, Coplè and Lunenburg parishes and St. Paul's Chapel, the lay members of the Standing Committee of Virginia, and the bishop-coadjutor-elect, accompanied by the presiding bishops and the attending presbyters.

Bishop Tucker, acting for the Presiding Bishop, opened the service with prayer and the reading of the decalogue, the epistle and the holy gospel followed with the accompanying chants by the choir. The sermon, preached by Bishop Lloyd, was preceded by the traditional hymn of the service and the reading of the Nicene Creed.

Following the sermon the elected bishop was presented by Bishop Jett and Bishop Thomson to the Presiding Bishop, who called for the testimonials. These were read by the Rev. F. Leslie Robinson, who presented the request of the diocesan; the Rev. G. MacLaren Brydon, D. D., the certificate of election; the Rev. Beverly D. Tucker, D. D., the evidence of ordination; the Rev. Robert B. Nelson, the mandate of the Presiding Bishop. The consent of the standing committees was read by the Very Rev. Berryman Green, D. D., the consent of the bishops by the Rt. Rev. Frank Sterrett, D. D., and the canonical testimony by W. Guy Brockenbrough.

The bishop coadjutor-elect then took his vows and was vested in the Episcopal habit. While he knelt before the Presiding Bishop, "Veni, Creator Spiritus" was sung over him and the solemn ceremony of laying on of hands followed, all the bishops participating. Bishop Tucker then presented the new bishop-coadjutor with the Bible. The communion service for the newly consecrated bishop, the visiting bishops and the clergy followed.

After the benediction, pronounced by Bishop Tucker, the procession formed and marched from the church, while the recession was chanted by the choir.

Luncheon was served to the invited guests, the bishops, clergy and lay delegates of the diocese after the service by the congregation of Bishop Goodwin's parishes.

It was under Bishop Goodwin's leadership that the old North Farnham Parish Church, where the service was held, was restored and rededicated in 1922. The church is one of the most historic in the state. It was built in 1737, following an earlier church. Abandoned during the Revolutionary War, it was later used as a distillery. During the War of 1812 it was the scene of a skirmish between soldiers from the Northern Neck and men from Admiral Sockburn's fleet and the bullet holes from that encounter are still visible on the walls. After surviving the War Between the States, when the church was used by Federal soldiers as a stable for their horses, the church was again restored but was burned in 1888, only the walls left standing. The movement to again restore it was begun in 1913, and the work was completed in 1922.

A New Church School in Delaware.

About two years ago a very quiet and modest Delaware Churchman, Mr. A. Felix du Pont, said to Bishop Cook: "I think there is a need for a Church school for boys here in Delaware. I am willing to build and endow such a school. I do not mean to the extent or two or three millions, or anything like that, but I will give a million and a half for such a purpose."

RT. REV. PHILIP COOK, D. D.,

Whose Tenth Anniversary as Bishop of Delaware Was Celebrated October 14, 1930.

Mr. du Pont's offer, to which was added a donation from his sister, Mrs. Grene du Pont, was accepted and resulted in the incorporation of the St. Andrew's School Foundation, with the following trustees: the Rt. Rev. Philip Cook, D. D., President; A. Felix du Pont, Allan J. Henry, Hon. Richard S. Rodney, J. Thompson Brown, Walter J. Laird, Caleb S. Layton and John C. Platt.

On Tuesday, October 14, the St. Andrew's Church School was dedicated by Bishop Cook, in the presence of nearly two thousand people, on the shores of Noxontown and Silver Lakes, near Middleton, Delaware.

It was also the occasion of the tenth anniversary of the Bishop's consecration, and the double significance of the day was embodied in a program prepared by the School Foundation and the Standing Committee of the Diocese.

The day began with a celebration of the Holy Communion in the school chapel, attended by the students and masters, the clergy of the diocese and the Bishop's family.

At noon a long procession of students, masters, visiting headmasters, clergy and bishops, led by the choir of St. John's Church, Wilmington, made its way from the chapel through the rooms and grounds, the devotions suitable to each locality being said by clergy of the diocese with the formal sentence of dedication by the Bishop at the close. The service of dedication passed without a break into the celebration of the anniversary of the consecration of the Bishop. For this, as well as for the dedication, an order of service of singular beauty had been prepared.

Besides the headmasters of many other Church schools the Bishops of Easton, New Jersey, Maryland, and the Bishop Coadjutor of Pennsylvania, together with many clergy from other dioceses assisted in the services.

After luncheon, served on the grounds of the school, at which some sixteen hundred people were guests of Mr. du Pont, the afternoon exercises were held, at which time the keys of the buildings were handed by the architect to the donors, and by them to the Headmaster, the Rev. Walden Pell, II., after which the address of dedication was made by the Hon. Joseph Buffington, Judge of the Third Judicial District of the Federal Court of Appeals. Judge Buffington's perennial interest in our Church colleges and boarding school issued in an expression of hope that some Churchman would eventually come forward with an offer to build and endow a similar school for girls in Delaware.

After the address of dedication the Rt. Rev. Edward T. Helfenstein, Bishop of Maryland, and the Rev. Charles W. Clash, President of the Standing Committee of the Diocese of Delaware, spoke in observance of the anniversary of Bishop Cook's consecration.

St. Andrew's School is on a site of three hundred and fifty acres of beautiful woodland, bordering on two lakes, which offer opportunities for water sports, in addition to the large athletic grounds. The buildings are the most beautiful that architectural skill can designed and are equipped with every modern convenience. The headmaster is assisted by four masters, the Rev. James C. King, Jr., Martin Curtler, Granville Sherwood and John MacInnes.

A feature of the school is the "job-system," in which every boy has his share in the care of the buildings and grounds, the "jobs" rotating from week to week. This system materially reduces the tuition and at the same time plays an important part in the educational process.

The boys are taken on Sundays to St. Anne's Church, Middletown, in order that a connection with parochial life may be fostered, and a daily devotional service is held in the Chapel. It is the aim of the headmaster that the spiritual life of each boy will center about the Altar as the symbol of the presence of Christ and the active guidance of the Holy Spirit.

(Continued on page 22.)

Family Department

OCTOBER.

1. Wednesday.
5. Sixteenth Sunday after Trinity.
12. Seventeenth Sunday after Trinity.
18. Saturday. S. Luke.
19. Eighteenth Sunday after Trinity.
26. Nineteenth Sunday after Trinity.
28. Tuesday. SS. Simon and Jude.
31. Friday.

COLLECT FOR NINETEENTH SUNDAY AFTER TRINITY.

O God, forasmuch as without Thee we are not able to please Thee; Mercifully grant that Thy Holy Spirit may in all things direct and rule our hearts; through Jesus Christ Our Lord. Amen.

COLLECT FOR ST. SIMON AND ST. JUDE'S DAY.

O Almighty God, Who hast built Thy Church upon the foundation of the Apostles and Prophets, Jesus Christ Himself being te head cornerstone; Grant us so to be joined together in unity of spirit by their doctrine, that we may be made an holy temple acceptable unto Thee; through Jesus Christ Our Lord. Amen.

"ALL SAINTS' TIDE."

The saints of God went forward.
Though rough the road they trod,
They neither feared nor faltered
Because it led to God.

Their Father's Heavenly City
Gleamed at the journey's end,
And Jesus went beside them,
The pilgrim's trusted Friend.

God's children still go forward;
The way is still the same;
And Jesus calls His servants
To battle for His Name.

From Heaven the saints are watching;
They hold out helping hands
To guide us where God's City,
The Golden City, stands.

"Eternity in Time."

Tennyson, in his "Crossing the Bar," envisages life and tide which comes in "from the boundless deep," that is, from the Infinite, into the bourne of Time and Space, and, having attained its fulness, until still moving it seems to sleep, and so, too full for sound or foam, draws out, and turns again home. But the supreme merit of his poem is that while it presents to us abstract conceptions, without which no true thought of God or human life is possible, it presents them in terms of personal life, "I" (not bare humanity) "hope to see my Pilot" (not the Infinite), face to face when I have crossed the bar. No thoughtful mind can be content with conceptions of God which are thinly disguised reproductions of man on a highly magnified scale, nor with thoughts of the world to come, which are little better than comfortable extensions of present life. If we are to think of God as He truly is, or of ourselves, as God sees us, we are bound to rise above "the bourne of Time and Space." On the other hand, speculations about Deity and Humanity are cold and fruitless. The soul that is earnest cries, "I must know what God is to me, and what I am to God." It is, we repeat, the supreme merit of Tennyson's poem that it satisfies both these demands.

But it is also profitable to exercise the soul in meditations which carry us beyond "the bourne of time and space," for the simple reason that while life here is short, the life beyond that bourne is eternal. As soon as we have uttered that word eternal, we have to pause, and ask ourselves what it means. What is that life eternal, which was with the Father, and was manifested to us? What is that life eternal which is the possession **now** of every believer? We are obliged at once to dismiss mere prolongations of time, millions upon millions of years or even centuries reaching out into a long, long future, but inevitably coming to an end, just because they are extensions of time, and time must end, because it is time. Time has a "bourne," however far-off the bourne may be. It is not the boundless deep. So our thoughts compel us to identify "eternal life" with very life of God Himself, with whom is neither past, present, nor future, for past, present and future imply change, and change implies imperfection. Eternal life is the life of God which knows neither beginning nor ending, and for that reason, though we may speak or write about it, it is really beyond all the reach of human thought and experience. It is altogether beyond the reach even of imagination.

Yet this eternal life has been manifested in Jesus Christ. It is not a mere negation of time limits, but the entrance into the life of experience of the Life that is above and beyond all experience. That entrance was not a momentary lightning flash, no meteoric splendour shooting across the Galilean sky, whether at the moment when the word was uttered: "It is finished," or when the angel said, "Why seek ye the living among the dead?" The life was seen, was handled, and the beloved disciple lay in the bosom of that Eternal Life, which was in the bosom of the Father, and the life which was in the bosom of the Father lay also in the bosom of the Virgin Mother, so that we need not affirm that:

"We know not how our God can play
The babe's, the brother's part:
We know not all the ways He has
Of getting at the heart."

Looking upon Him who was manifested, we can say, with Augustine: "He was here, and He was in Heaven: He was here in flesh, He was in Heaven in His Divinity; nay, everywhere in His Divinity." The Eternal Life was, in fact, the Life of God, and that Life was manifested in Time, so that we, though we belong to Time, might enter into Eternity, and so that Eternity in Time might, if we dare utter such words—and we may, for in Christ they are true, bring to us the glorious vision of Time in Eternity.

Since then this Eternal Life has been manifested; since also, it is not withdrawn from the world, but in the Spirit of Christ is as truly present as in the days of His abode on earth, the question at once arises, not "What shall I do with Christ?" but "What has Christ done with me?" Before this question all other questions fade into insignificance. Has He indeed taken me up into that Eternal Life of His which, rolling in from "the boundless deep," absorbs into itself all the streamlets of time, and carries them out again far beyond "the bourne of time and space"? Is it true that all my thoughts and actions have more than a temporary value, are related not simply to some temporary good within my view, but reach on towards the goal of all goals, even to the Life Eternal, which is in the bosom of the Father? Is there, in fact, introduced into my time—life a new relationship, which is the death of all desires, ambitions, and motives that find their satisfaction in time—a relationship which links up my whole being with eternity? Men are asking themselves today, whether they had any previous existence. For the children of God there is only one answer to that question. In the Eternal Life beyond all time limits and in the Eternal Love, my life was bound up, was present to the thought of God, was among the purposes of creation and redemption. Present existence, all important as it seems to be, and is, so far as God has purposed it to be, a manifestation of His Love and of His glory, yet it is in fact but an interlude. Sinful, finite, imperfect as it is apart from Christ, yet in virtue of His Life, and His Work, and His Eternal Purpose, it belongs not to time but to Eternity, and Eternity was manifested in Time, that the sons of Time, being His children, might be taken up into Eternity, that so God might be all in all.

WITH THEE.

"For those we love within the veil
Who once were comrades of our way,
We thank Thee, Lord, for they have won
To cloudless day.
And life for them is life indeed,
The splendid goal of earth's strait race,
And, where no shadows intervene,
They see Thy face.
Oh! fuller, sweeter is that life,
And larger, ampler is the air.
Eye cannot see nor heart conceive
The glory there,
Nor know to what high purpose Thou
Dost yet employ their ripened powers,
Nor how at Thy behest they touch
This life of ours.
There are no tears within their eyes,
With love they keep perpetual tryst,
And praise and work and rest are one
With Thee, O Christ.

Selected.

Communion With Others.

Communion with God includes communion with others who are in communion with Him: the life of faith is essentially a family life. Through this communion the world is being won for God. The eye of faith is able to see a greater vision than the physical eye: the eye of faith is able to see every sickness and every disease yielding to the power of communion with the Lord of all Life: the eye of faith is able to see that we live and move and have our being in God: the eye of faith is able to see the hearts of all the children of the Heavenly Father united in worship before the Throne. All these things are real and quite clear to the eye of faith.

I took my wireless battery to a charging station recently. I found that a number of other batteries were being charged and the process was most instructive. By means of slender wires they were all connected together. Only the first and the last of the batteries were connected with the dynamo, and all the other batteries were connected together, as we have seen people form a circle by joining hands. The electricity from the dynamo was flowing through from battery to battery, charging them

all at the same time. The power from the dynamo was in them all and between them all.

This seemed to me to be a very apt illustration of the communion we enjoy together in fellowship with Christ. His holy power is in us all and between us all, filling us and uniting us.

Sin alone can weaken or sever our communion. What we call death does not break or interrupt it. Our communion is not limited to those who are in their earthly bodies. Since love is the bond and substance of communion we have communion with our friends still, although they are now in the heavenly home, for we do not love them less. Nay, we love them more, for love, to be love, must be ever growing. Therefore, the communion is greater and stronger.

Neither is our communion limited to a circle of relations and personal friends: the circle is made up of all others in whom Christ abides. Praise God for "the communion of saints."—Healing Church.

The Social Gospel.

The word "social" which has come to fill so much space in our recent religious speech and life does not appear in the Bible, but the principle itself pervades the book from Cain's question, "Am I my brother's keeper?" to the last page from the pen of Paul or John.

The social gospel is simply the gospel as applied to all the relations and problems of society. It is the gospel out in the world endeavoring to penetrate and Christianize the whole complex life of the people in the home and school and community, in business and government and the social order. Formerly the church was little interested in these problems and was largely self-contained, concerned only with saving itself, its doctrines and polity, its orthodoxy and respectability, its members and children, but with small thought about the crowds that went surging by its doors. Conditions and problems of civic welfare, education and sanitation, work and wages, justice between social classes such as the rich and the poor, and employers, the underlying principles and whole structure of the social order, only incidentally, if at all, entered into its thought and life and work. A great change has come in our day and the gospel has been released from the four walls of the church and set free and sent out as a leaven to pervade and transform and Christianize the whole community and country and world.

This social gospel, however, is no modern discovery, but it is simply the old gospel as taught in the Bible from the beginning to the end. Moses was emphatically a social legislator, and religion in early Israel was applied as a determinative and molding principle to society as clearly as to the individual. The later prophets of Israel were great preachers of the social gospel and no more brave and convincing applications of religion to social classes and problems have anywhere been uttered than still speak to us in thundering tones out of their books. Jesus Himself was the great exponent of the social gospel, for He was out on the street in immediate contact with society with all its pressing problems, and He applied His teaching to all human conditions. He healed the sick and fed the hungry and exposed and condemned social injustice in all its forms and laid His cutting lash on Scribes and Pharisees and the rulers of the city and on unjust employers and oppressors. Nowhere can we find such audacious excoriation and splendid scorn of social injustice as in His speech in the gospels. The other books of the New Testament also preach the same gospel. Paul was as fearless in this old as in any other and often handles social problems with a keen and sure touch. His letter to Philemon is a masterly illustration of the social gospel.

The social gospel has now practically pervaded all our churches and pulpits. The general assemblies or councils of the Protestant denominations almost without exception have adopted platforms setting forth the principles of the social gospel and the Roman Catholic Church is not less outspoken on the same subject. These principles are embodied in the literature of the churches and are preached in their pulpits. Ministers take part in conferences and movements aiming at social betterment or solution of social injustices and evils. The old policy that it was not proper for ministers to take part in such movements and that any participation in social questions was "preaching politics," which was no business of the church, has about passed. It is now felt that it is no longer respectable for the church to stand aloof from social affairs and inclose itself within its own walls, even as much as if physicians should keep within their medical schools and refuse to heal the sick and to advocate means of public health.

Like every good thing, the social gospel has its dangers. It may go to excess and turn its pulpit into a platform for advocating all sorts of theories and remedies that may be socially unsound. It is apt to tend toward and become more or less obsessed or biased with socialism or some other particular social order, and this is not the business of the church. It may flood the pulpit with social preaching relating to public affairs, especially the latest sensation or crisis, such as a strike or a political campaign, that so dilute the real gospel that there is left in it little of the true water of life. In some pulpits the people have poured out upon them on Sunday the same stream of stuff that has been discharged upon them through the hose of the newspaper during the week. This is a very thin gospel that soon satiates and may even disgust people, and they turn from it and ask for the old gospel. How to keep the social gospel within its own proper bounds and in balance "according to the proportion of our faith" may at times be a difficult problem, calling for sound judgment, but it must be done or the church may sink itself in the world it is trying to save and lose its own proper message and power.

These two aspects of a common problem should not be set in opposition or either pushed to an extreme at the expense of the other. The salvation of the individual logically comes first, especially with the child, but the two are complementary and should work together in mutual helpfulness and harmony. Saved individuals will save society, and a saved society will help to save individuals. Saving the self is a primary condition of saving society, and saving society is a necessary and efficient means of saving the self. Either without the other is only half the gospel, a boat with one oar or a bird with one wing. Keep the two together in balanced harmony and they will work in mutual helpfulness and build the kingdom of God that is composed of saved individuals and constitutes a saved society. The social gospel is simply the whole gospel.—Presbyterian Banner.

Being a Stepmother.

When I married Joe Stutzman I was pitied by all my friends, not because of Joe, but because of his "unruly" son. I felt sure that no one understood him. I knew that his father did not. I was aware that the aunt with whom the two had boarded did not. I did not understand him myself, but I intended to do the best I could. Of course the only way to succeed with him permanently would be through an understanding that would win his confidence, but that would take time. At first some formal regulations would be necessary.

My idea was that they all expected the boy to act like a grown man, and I was sure that Harry was one of those boys who mature late. I knew he was not half as troublesome as my own brother had been.

As soon as we were settled in our own home, Harry came to stay with us. The first thing I did was to give the boy a key to the front door. Joe was terribly shocked. He was sure I was sending the boy downward.

I explained to Harry, in quite a businesslike way that I desired his cooperation. We agreed on an hour at which he should be in his room every night, unless, by mutual consent, he stayed out later. I tried to use tact, and when I read him authorities on how much sleep a boy of his age should have, when he did the sort of work Harry was doing, I made my comments impersonal. When I mentioned health rules, I did it indirectly, leading him to supply illustrations from the boys he knew. I suggested calling him at a certain time each morning. Together we tested it out in order to see just how much time he needed to bathe and dress properly, eat his breakfast, and walk to his work.

Later, our family of three drew up a few rules which would help us all to enjoy our home to the full.

On Tuesday or Thursday, we agreed, Harry could have a friend in to dinner; on Wednesday and Saturday nights it was his father's privilege; on Monday or Friday I was to have my own friends. Harry was allowed to dine out any time he wished, without question, provided he gave timely notice of his intention, and we approved of the place. If, however, the invitation should be impromptu, he was asked to abide by our decision.

I gave him the large room which Joe had wanted for a spare room. I fixed it as nicely as I could with my little knowledge of his tastes, angling as adroitly as possible for his suggestions. He was expected to keep it in order, to hang up his clothing, and open the bed to air each morning.

I refused to have him turned into an errand boy, although I did ask both him and his father to attend to certain duties for me.

All our friends predicted trouble. I was too lax. One had to be firm with a boy like Harry. He would take advantage of kindness. Too much leeway was bad for boys. Oh, they said any number of things. But they were all wrong. Harry was on his honor, and never once has there been any trouble.

I have also learned to understand him to a very great extent, and he gives me a large share of his confidence. I am waiting for him now. He wants me to go with him to call on a girl to see if I think she is the type for him to marry.—National Kindergarten Association Release.

For the Young People

IF WE BELIEVED IN GOD.

If we believed in God, there would be light
Upon our pathway in the darkest night.

If we believed in God, there would be power
To foil the tempter in the sorest hour.

If we believed in God, there would be peace
In this world's warfare, ever to increase.

If we believed in God, there would be joy
Even in tears, that nothing could destroy.

If we believed in God, there would be love
To heal all wounds and lift the world above.

Lord Christ, be near us, that, beholding Thee,
We may believe in God and be set free!

—Jessie Wiseman Gibbs.

Pumpkin Presents For Hallowe'en.

"Daddy says we can't put on false faces and go out into the streets tonight," said Bruce.

Our daddy won't let us go either," said Beth.

And three little Bartletts, and three little Potters from next door, sat down mournfully on the back veranda steps and sighed.

"What's the matter, chickadees?" asked Mrs. Bartlett, who was picking marigolds along the back yard fence.

"Tonight is Hallowe'en and we wanted to dress up and play tricks with the other children," said Jenny Bartlett, adding hopefully, and coaxingly, "Please, mother, mayn't we go?"

Mother looked at the row of eager faces, and because she was a mother full of bright ideas, she smiled and said:

"Go out into the garden and pick a nice, fat pumpkin each."

Six children rushed pell-mell into the garden and soon returned, each hugging a bulging yellow pumpkin.

"Now scoop them out very carefully," said mother.

It took some time to do this, but when they all had their pumpkins quite empty mother explained her plan.

"About ten blocks away from here, on Maple Street, there lives a family of Russians. There are six children, and they are very poor. I want you to fill a pumpkin for each of them."

And then the fun commenced.

What kind of useful things could they get into pumpkins? They all went to their penny banks and emptied them. They collected toys, and socks, and hankies, and balls. It is really wonderful how many things will go into a scooped-out pumpkin. The Potter children's daddy came in to see what was going on. He made a face in one of the pumpkins, stuffed a dollar bill in the mouth and a fifty-cent piece in each eye. That gave Gerald an idea. He put apples in his pumpkins for eyes, an egg for a nose and rows of five-cent pieces for teeth. How funny his pumpkin looked!

At last they were all as full as they could be, and the children surveyed them proudly. One had a banana sticking out of his mouth for a tongue and one actually had a boy's cap on his head!

Then the two daddies brought their cars around, the mothers got in the front seats and the children climbed in behind, each carefully carrying his pumpkin. When they arrived at 26 Maple Street, the children got out noiselessly and put their pumpkins in a row on the veranda of the poor Russian home, with a lighted candle on top of each. Bruce rapped hard on the door and then they all scurried into hiding places close at hand to watch what would happen.

Some one came to the door and opened it. There was a gasp and a squeal of surprise, half a dozen heads peered out and then the whole family came rushing on to the veranda. Such a commotion and a chattering- The little Russian children were jumping up and down in their excitement and the children in hiding were just as excited. Of course they couldn't understand a syllable of the queer words that were coming thick and fast from the mouths of the little strangers, but every one knows the language of happiness, and it is safe to say that poor Russian family had never been so happy since they left their own dear land across the sea.

It was away past bedtime when the children reached home, too tired to do anything but tumble into bed. But the three little Bartletts and the three little Potters all said, as their mummies tucked them into bed, and kissed them good night:

"What a happy, happy Hallowe'en!"

—World Friends.

The Legend of the White Chrysanthemum.

Long, long ago in a plain not far from the city of Kyoto, at that time the capital of Japan, two little blossoms grew side by side, one the color of bright new gold and the other a pure white.

Straight and tall the stems grew, and wider and wider the little blossoms opened, while they happily listened to all the sunshine and the whispering breezes could tell them.

By and by little Goldy grew discontented and said she wished she could go to the great city where there were so many beautiful things. But her white sister said: "No, no we are placed here, so here we ought to stay with the flowers and the grasses that love us."

But Goldy was not convinced; and when one day a man came and looked at the two flowers and said, "This yellow flower is just like the one I need for my collection. I will take it home with me.' Goldy was too happy to care, though her little sister wept with loneliness.

"Please take me, too," begged the little flower in sorrow. But the gardener said, "No, I have plenty of white and do not need you," and went off without her, carrying her little sister home.

Goldy was so cared for and petted that she grew large and handsome, so that one would not know her for the same blossom. Sometimes she thought of her sister, but she never wanted to go back to comfort her.

In the meantime the poor, lonely little flower, after crying a while, thought: "This will not do. I must be bright and cheery, even if I am sad." So she turned a smiling face to the grasses and flowers who tried to comfort her.

Ever so many days went by, when at last a very great man, who was traveling along the road stopped at the door of the gardener's house and asked if he knew where he could find a white chrysanthemum with sixteen petals. The gardener did not know, but he showed him his handsome Goldy, whose petals were just that number.

"No, no," said the man, "it must be white, and it must be in its natural state,' and he went on disappointed

Now, it so happened that his road passed right by the spot where the lonely white flower stood. As she heard footsteps approaching, the tears stood on her petals, for she remembered that some one who walked like that had taken away her sister and had not wanted her.

But the great man stopped as he drew near in his palanquin and in a tone of joyful surprise said: "Why, here at last is just what I've been seeking so long!" And he lifted the dear little plant very gently from the ground, saying, "Go with me, little flower; I need you in my place."

"But I am only a poor flower of the field" she answered modestly. "How can I be of service to you?"

"You are pure white and have sixteen perfect petals. You are just the one I have been searching for, for months," he told her. And she went with him, her heart filled with happy wonder that she could be wanted in a palace.

Of all that befell the white chrysanthemum after this, I can stop to tell you only this: she was joyfully received in the palace and came to be the best loved flower in the empire, even by the great emperor himself, and it was all because she was a perfect little flower that could be brave and cheery in misfortune.—From Boys and Girls of Sunrise Land.

How Jack-o-Lantern Frightened Away the Indians.

In a little log cabin, in a clearing lived a family in which there were two little girls, Prudence and Endurance. The Indians had often visited at their home, and the children's father and mother had always treated them kindly. But the Indians were treacherous sometimes, and could not always be trusted.

"Children," said the father one day, "your mother and I wish very much to go to the village on business. You are young, but do you not think you can keep house alone until we come back? We will try to come back before night: but if we can not, do you think you are brave enough little girls to take care of yourselves?"

Oh, yes! yes!" cried the children; "we shall be very busy all day bringing in the pumpkins from the field. Then at night we will bar the doors and sleep fast until morning."

The father and mother rode away, and the two sisters, feeling very proud because the house was in their care, set about their work. Toward night, while Prudence was busy piling the pumpkins into great rich, golden pramids, she saw two Indians close at hand. Quickly she hid behind the pumpkins. They did not see her, but whent on talking together, pointing toward the house and making very suspicious signs.

"O Endurance! Endurance!" cried Prudence, running to the house when the Indians had gone away. "The Indians! The Indians! They've found out father and mother are gone away, an' they're comin' there to steal an' p'r'aps kill us."

The frightened girls knew not what to do. "Prudence," said Endurance,

after a long pause; "I have it. We'll light the Jack-o-Lanterns that were made from the pumpkins, scare the Indians away. They think they are spirits."

"O Endurance!" was all the frightened child could say.

Quickly they decided what to do. Near the back door was a pit, dug for storing potatoes and now covered with boards and brush. Taking their Jack-o-Lanterns, they scrambled into the pit and concealed the entrance cleverly with the boards and brush.

After what seemed hours of waiting and listening the girls heard stealthy steps about the house. They watched. The Indians were creeping towards the cabin. A few steps and they would pass the pit.

"Now," whispered Endurance and instantly the Jack-o-Lanterns were lighted and their horrible grinning faces thrust up through the brush.

The Indians saw them. For a second they stood dumb with fear. Then with a whoop and a cry, they turned and fled.

All night long the little girls lay hidden in the pit, but no Indians returned. When morning came, the children crept out, there lay the hawks that the Indians in their terror had dropped, and three eagle feathers such as Indians wear in their hair.

And never after could an Indian be coaxed to come even near the cabin.

"Fire-spirits! Fire-spirits!" they would say. "Indian 'fraid. Ugh! ugh. Fire Spirits."—From Stories of Colonial Children.

For The Southern Churchman.

GOLDEN THE SILENCE.

Martha Young.

He who holds his peace
Spends his days in peace,
From care has release:
All his joys increase.

Soldier, stand at ease—
See the fighting cease:
Great Commander, please
All my fears appease.

A Child Prodigy.

When Thomas Rutherford Hayes was nine years old he was said to be a child prodigy, a wonder on the violin. The critics called him a genius. Yet Thomas Rutherford Hayes was the unhappiest boy in the little town of Drywells.

It was bad enough to make frequent trips to the large cities to play before an audience that sat straight faced throughout his recital, but it was still worse to be called Ruthie because he could not play outdoors like other boys. Tommy sometimes wondered just why God had given him the ability to play.

It was one bright spring morning at the breakfast table that Tommy heard the announcement he always dreaded.

"We are going to New York tomorrow," said Mrs. Hayes.

"To play?" asked Tommy without enthusiasm.

"Oh, yes," answered Mrs. Hayes, smiling happily as she always did when planning for one of Tommy's recitals. "You are to play one week from tonight in one of New York's largest halls. Won't that be wonderful?"

Tommy did not answer. He did not think it would be so wonderful, even if he was to play in the world's largest city. It would be much more fun to stay at home. But Tommy loved his mother, and her word was law. Yes, he would play—for her.

So the next morning the child prodigy and his mother were on a train bound for New York, where Tommy was to give his recital the following Saturday.

As the train rumbled on through fertile farming land and busy cities, Tommy sat next to a window with his violin case held tightly between his knees, watching the passing landscape and wishing that some miracle might happen that would prevent him from playing before that straight faced audience. Tommy knew his audience would be very serious, probably pay him high compliments, but he would much rather be on the big hill next to his house with the other boys of Drywells. Still, if he did stay at home his mother would not let him play out of doors. "You might hurt your fingers," she always said. "Goodness!" thought Tommy. "I wish the train would run off the track."

Tommy's wish, however, was not gratified, and the big engine puffed its way majestically into the station. Tommy and his mother were soon in a taxi bound for their hotel.

As the taxi wormed its way through a maze of traffic Tommy settled back in his seat ready to accept whatever fate had in store for him.

Suddenly, and without warning, the driver gave the steering wheel a desperate turn; there was a screaming of brakes; a shattering of glass; then—oblivion.

When the child prodigy regained consciousness he was in a hospital. A nurse and two doctors were in his room.

"Only stunned," one doctor was saying. "He'll be up in a few hours."

"How is mother?" was Tommy's first question.

"She'll be all right, sonny," was the doctor's answer.

But Mrs. Hayes was not all right. A deep cut on her head proved serious as a raging fever set in. For three days she talked of nothing but Tommy's recital, while the doctors tried to quiet her by assuring her that Tommy would carry out his program. Mrs. Hayes' subconscious mind told her that Tommy never played unless she was in the wings to encourage him, and she remained in this dangerous condition until the day for the recital. Then it remained for Tommy to make a suggestion:

"Maybe, if you put a radio in her room, and she hears me play—" The doctors, always eager to save a life, accepted his suggestion as their last and only hope.

Hasty arrangements were made with a broadcasting company, and a radio was installed in Mrs. Hayes' room. All was in readiness for the experiment that meant life or death to the one Tommy loved most in all the world.

Hundreds packed the hall that evening, but as Tommy walked upon the stage he had eyes only for the little microphone that was to carry his message of love to his mother.

The sponsors of the program gasped as the child prodigy started to play. Instead of playing the first number scheduled on the program Tommy broke into his mother's favorite, Victor Herbert's, "Ah, Sweet Mystery of Life." Tommy played that night as he had never played before, and the audience thrilled, watched the little nine-year-old play that his mother might live.

As the soothing strains of that beautiful melody came floating into Mrs. Hayes' room, she knew it was Tommy playing. Before the last note had died away she was asleep.

Tommy hurried to the hospital after the recital with fear in his heart. As he walked into the sick room a doctor whispered, "She'll live, son."

With tears of gratitude streaming down his cheeks, Tommy fell to his knees by his mother's bed. For the first time he really understood why God had given him the ability to play.—Watchman-Examiner.

For The Southern Churchman.

HALLOWE'EN.

Esten Cooke, Age 11.

Hallowe'en is coming, it's coming, it's coming,
With ghosts and witches and imps
The ghosts are groaning, the witches moaning
And the owls go to-whit-to-whoo.

The witch rides her broomstick,
The ghost waves her sheet,
They all bob for apples which are so good and sweet,
And the owls go to-whit-to-whoo.

Some children have parties
With sheets and black cats,
In all the corners are awful black bats
And the owls go to-whit-to-whoo.

Jack-o-Lanterns.

"Only one lack-o'-lantern," said Harold, as he joined the other children on the steps. "Father can't spare another one. Isn't that too bad?"

"But it's a fine, big one," Emily answered, taking the great yellow ball in her arms. "We can all help to make it into a jack-o'-lantern to be proud of and take turns with him tonight."

Since there was only one pumpkin, it was decided that he should be a partnership affair from the start. Harold was to scoop out the inside because he was the oldest; the twins were to do the eyes because eyes ought to be just alike and the twins couldn't do anything different, no matter how hard they tried. Bobby chose to carve the nose, and they all decided that Emily must do the mouth, for she had such a clever hand at funny grins. They were all to help with setting up the candle inside and with other finishing touches.

"He's the best old Jack ever; just five times as good as usual," Emily declared, adding still one more tooth to his mouthful, "and now let's divide him up, not into little pieces, but just into shares. What do you choose to do with your fifth, Bobbykins?"

"Ladies first," cried the boys. So Emily decided that Jack should be hers that night after the candy-pull.

"We'll turn the lights low and pretend he's telling us stories," she added.

The twins took their turn at choosing next. They decided on running in the darkness carrying old Jack, and Harold couldn't think of anything better.

"Come, Bobbykins," Emily cried, "speak up, and do see if you can't think of something more original."

"Would any one mind very much if I gave my share of Jack away?" Bobby said rather quietly.

"Give your share away!" they all exclaimed together. "Why, what do you mean?"

"Well, I happened to think of that boy who's just come to live with his grandfather down the road a little way. He doesn't know any one yet. He came from the city, and perhaps he never had a real pumpkin jack-o'-lantern. Anyway, I'd like to let him have my share in Jack."

"Why, I think that's a splendid plan," Emily approved, "but I want to give him a part of mine."

"So do I," cried all the others. And then they decided to divide the jack-o'-lantern into sixths.

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Bobby found Ned, the new boy, helping his grandfather rake up the yard. As Bobby delivered his invitation, Ned's face lighted up and he glanced at his grandfather for permission.

"Jack-o'-lanterns used to be made out of pumpkins when I was a boy," remarked Ned's grandfather, smiling. "Got enough and to spare over to your place?" Bobby had to acknowledge the true state of affairs. "But Ned is perfectly welcome to my whole share," he assured him.

Ned's grandfather smiled again and went off toward the barn. He came back a minute later trundling a wheelbarrow filled with yellow pumpkins.

"Now pumpkins are plenty here with me," he said, "and boys are scarce. Do you think this will be enough to go around?"

And so the first Jack did not have to be divided into shares, but they all declared that even if it had been necessary, Bobby's choicest was best.—Sunday School Times.

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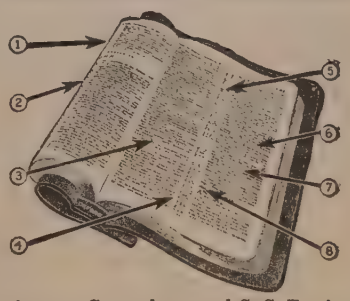

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MEETING OF TRUSTEES.

THE TRUSTEES OF THE PROTESTANT Episcopal Theological Seminary in Virginia will meet at the Seminary at 10 A. M., on Wednesday, November 12, 1930.—S. SCOLLAY MOORE, Secretary.

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Deaths

Minute on the Death of

BISHOP PARTRIDGE

THE RIGHT REVEREND SIDNEY CATLIN PARTRIDGE, D. D., for nineteen years Bishop of the Diocese of West Missouri, entered into Rest Eternal in the early evening of Sunday, June 22, A. D., 1930. The body, habited in cope and mitre, lay in state at Grace and Holy Trinity Church on Tuesday, from the early hour of the Requiem until the Burial Service in the afternoon. The officiant at the services was the Rev. Robert Nelson Spencer, rector of the Church, and Bishop Coadjutor-elect, assisted by the clergy of the diocese, and Bishop Mize, of Salina. Interment was in St. Luke's Burial Ground, Forest Hills.

Bishop Partridge was born September 1, 1857. He was graduated from Yale in 1880, and from Berkeley Divinity School in 1884; being ordained Deacon in the latter year by Bishop Williams, and ordained Priest in 1885 by Bishop Boone. From 1884 to 1887, he was at St. John's College, Shanghai; and from 1887 to 1900, at Boone School, Wuchang. During these years he was the author of several booklets and tracts in the Chinese language. On the Feast of the Purification in 1900 he was Consecrated Bishop of Kyoto, Japan, by Bishops McKim, Graves and Schereschewsky of the American Church, and Bishops Foss, Evington, Fyson and Awdry of the Church of England. On the Feast of the Annunciation in 1991, he was enthroned Bishop of the Diocese of Kansas City, now known as the Diocese of West Missouri.

In 1884, Bishop Partridge married Miss Charlotte Mills, of Brooklyn, N. Y., who died two years later, leaving one daughter, the present Mrs. Helen Chapin, of San Francisco, California. In 1902, he married Miss Agnes Simpson, daughter of the Danish Consul in San Francisco. To this union a daughter also was born, who now is Mrs. Frederick Lyman, of Kansas City, Missouri.

We, the Standing Committee of the Diocese of West Missouri, wish to give expression to our great love and veneration for Bishop Partridge and our deep sense of bereavement at his departure from his earthly life. Bishop Partridge was in many respects a Bishop of the old school; a type of which few remain in the American Church. Of impregnable orthodoxy, of a Catholic mind, widely cultured, an accomplished linguist in several languages, kindly, tolerant, charitable, deeply and practically spiritual, he was, as a Roman ecclesiastic once expressed it, "Always The Bishop." His versatility was extraordinary; whether it were a shipwreck, a public dinner, or a house of bereavement, he easily was master of the situation. But as Theology was his chief interest, so his sermons, meditations, and spiritual counsels were the words he most delighted to speak and his people most loved to hear. From his deep spirituality, his wide knowledge and experience, and his remarkable vocabulary, his words poured forth in the most felicitous expression, conveying the exact idea that he desired to convey. His addresses to Confirmation classes were exquisite gems of pastoral admonition.

One of the most touching tributes ever received by a clergyman was paid to Bishop Patrridge at the Clergy Conference in the fall of 1929 by a missionary recently returned from China, as he spoke of the tender love and veneration in which even after a generation has passed, the Christians of China hold there revered teacher. And while many will recall as memorials of Bishop Partridge, Kansas City's beautiful new St. Luke's Hosptial, the Episcopal Church House for Girls, the establishment of West Missouri as an unaided diocese, and such accomplishments; yet it will be as a great spiritual leader of his people that we of West Missouri likewise shall continue to revere his memory in the generations to come. We shall look back upon that strong tower of a Churchly life of faith and hope and charity; and we shall be ashamed to be false, to falter, to despair, or to be unkind. We are humbly grateful for the benediction of his presence among us: and we pray that he may go from strength in the Light Eternal until he come to the Beatific Vision of those who are blessed forevermore.

Standing Committee of the Diocese of West Missouri.
(Signed)
E. W. Merrill,
James P. DeWolfe,
B. C. Howard,
Committee on Resolutions.

CHURCH INTELLIGENCE.

(Continued from page 15.)

The secular press, including the Pathe News Service, prominently featured the event, and the Bishop's leading part in the material and educational development of the diocese, as well as his achievement in welding the diocese into a powerful working unit, have called forth expressions of gratitude throughout the state.

J. H. E.

VIRGINIA.

Rt. Rev. H. St. George Tucker, Bishop

Becomes Deaconess.

Miss Mary Sandys Hutton became a Deaconess of the Episcopal Church October 18, when impressive services were conducted at eleven o'clock in St. Paul's Church, Richmond, with the Rt. Rev. H. St. George Tucker, D. C., presiding. Miss Hutton was presented by the Rev. Beverly D. Tucker, Jr., D. D., rector of St. Paul's, and was set apart by Bishop Tucker for the work in which, as a deaconess, she will engage in assisting the sick and unfortunate.

The brief ritual appointed for the occasion was observed, and was followed by a celebration of Holy Communion. Special music was rendered by the church choir, under the direction of F. Flaxington Harker, and a brief address was made by Dr. Tucker.

Deaconess Hutton is a daughter of Mrs. M. L. Hutton, and a granddaughter of Mrs. W. P. Adkins, of Richmond. She is widely known in Richmond, where she was for several years in the employ of the legislative reference bureau of the state capitol. She is a member of the staff of the Blue Ridge Industrial School, in Greene County, and is a special missionary from St. Paul's Parish. Her work in the mountain section of the state is made possible very largely by the women organization of St. Paul's.

78th Anniversary.

St. Philip's Church for colored people in Richmond is celebrating this week, October 19-26, its seventy-eighth anniversary. Under the able leadership of its rector, the Rev. Junius L. Taylor, D. D., this church three years ago became an independent, self-supporting parish.

The speakers at the daily services include Bishop Tucker, Bishop Goodwin, Dr. Churchill J. Gibson of St. James' Church, Richmond; the Rev. Charles W. Sheerin of Grace and Holy Trinity Church, Richmond; the Rev. W. S. Tedford of the Virginia Union University; the Rev. L. C. Harrison of Emmanuel Church, Brookhill; the Rev. E. E. Miller of St. Stephen's Church, Petersburg; the Rev. J. Alvin Russell of St. Paul's School, Lawrenceville.

Race Relations Conference.

The Virginia Denominational Conference on Race Relations will be held in the Parish House of St. Paul's Episcopal Church, Richmond, October 28. There will be a morning session from 10:-12:30, an afternoon session from 2:-5 and an evening session at 8, in St. Paul's Church. At this session Governor Pollard will introduce the speaker, Dr. Robert Russa Moton, Principal of Tuskee Institute.

The general theme of the conference will be "Facing the Facts With a Christian Program."

PENNSYLVANIA.

Rt. Rev. Thomas J. Garland, D. D., Bishop.
Rt. Rev. Francis M. Taitt, S. T. D., Coadjutor.

New Parish House.

The fifteenth Sunday after Trinity, September 28, was a great day for St. Stephen's Church, Wilkinsburg, for it marked the stone laying ceremony of the magnificent stone parish house. Bishop Mann of Pittsburgh officiated. He was assisted by the rector of the parish, the Rev. William Porkess, D. D. Others taking part were: Gouverneur P. Hance, S. B. B., Brother Superior of the Lay Order of St. Barnabas; the Rev. George William Lewis, in Deacons' Orders, a Wilkinsburg boy; and the Rev. William F. Bayle, General Missionary of the Diocese. The weather was ideal

and the congregation one of the largest in St. Stephen's history. In the copper box, placed in the cornerstone, were forty contents. The inscription, on the stone, carries the following words:

"Bring ye all the tithes into the storehouse" (Mal. 3:10).

The very first pledge, of the many pledges made for this costly building, was a tithe. Such a venture, on the part of this parish, comes at a time when they are doing more than ever for missions, when the list of active workers was never so numerous and the congregations, gathered for worship, inspiringly large.

KENTUCKY.

Rt. Rev. C. E. Woodcock, D. D., Bishop.

With the return of busy rectors to many churches within and without the See city, work throughout the diocese is rapidly resuming normal activity. Christ Church, Bowling Green, under the energetic guidance of the Rev. Charles S. Leavell, recently installed, gives full evidence not only of interest revived, but of advance work on many lines. Included in its ministry, Trinity Church, Russelville, is once more enjoying regular services and pastoral care, with enlarged hope and encouragement. A broad field of service also invites shepherding care in the two thousand young men and women constituting the student body of the State College at Bowling Green, among whom Mr. and Mrs. Leavell hope to make the church's influence felt alike on members of its own flock, and others.

Grace Church, Paducah, the Rev. Custin Fletcher, rector, records both losses and gains on its parish register, but increasing steadfastness on the part of vestry and congregation, reporting final payments on the church's debt, with contributions, also, aggregating the sum of $5,000 on the Bishop Dudley Memorial Endowment Fund.

St. George's, Louisville, the Rev. F. S. Kell, rector, strikes the high keynote of "Evangelism" as the bugle call of service for the ensuing campaign in which the Y. P. S. L. is already advancing bravely, making its leadership known and felt on all its fellow workers.

St. Thomas' record tells of the helpful and acceptable ministry of the Rev. C. Benson Cox, of Long Island, during the summer absence of the rector, the Rev. C. Reader. A program of busy work calls for responsive effort, encouraged by generous labor during the summer, registered in beauty and attractiveness of renovation and decoration making fair the house of worship.

In concluding a report of uninterrutped services and devotion during the summer months, Grace Church, the Rev. A. H. Austin, rector, calls attention to the "ever open door," offering its welcome to all, whether for public, or private devotion, throughout the week.

St. Paul's, the Rev. H. L. Durrant, rector, records an unusual number of deaths during the term of excessive heat, among them one specially loved and valued in the parish, Mr. William B. Hardy, brother of Canon F. W. Hardy of the Cathedral staff. The many organizations listed are busily active with work assigned for the fall, the united Thanksgiving service, among other coming events, making pleasant anticipation for the near future.

During the last week of October, a Diocesan Institute will be held, conducted by Miss Margaret Marston, National Educational Secretary of the Woman's Auxiliary. Its three days' sessions will close with the semi-annual united meeting of the women of the diocese, and presentation of the U. T. O. offerings of the year.

After a brief illness, confining him to his home for some days, the Bishop of the Diocese is again actively at work, and made glad the hearts of the people of St. Andrew's on Sunday, October 12. Their rector, the Rev. John S. Douglas, with Mrs. Douglas, is now en route from a summer abroad, to be welcomed on the nineteenth, by the devoted flock, rejoicing greatly in their safe return

L. L. R.

LOUISIANA.

Rt. Rev. James Craik Morris, D. D., Bishop

To Welcome Bishop Morris.

A "Service of Welcome" to Bishop Morris will be held at Christ Church Cathedral, New Orleans, October 28, at 11 A. M., with an address by the Bishop and a celebration of the Holy Communion. This will be followed by a luncheon given by the clergy of the diocese to the Bishop and visiting clergy from outside of the diocese, in the old "See House." That evening at seven an "Informal Diocesan Reception" will be given the Bishop and Mrs. Morris at Trinity Parish House, on Jackson Avenue, near Coliseum Street, and the following night at seven a subscription dinner will be given under the auspices of the Church Club of Louisiana.

WASHINGTON.

Rt. Rev. James E. Freeman, D. D., Bishop

The Washington Diocesan Preaching Mission, which is attracting the attention and interest of the Church people generally, will begin with a mass meeting in Constitution Hall, November 16, at four P. M. The speakers on this occasion will be the Rt. Rev. R. E. L. Strider, Bishop of West Virginia, and Dr. William C. Sturgis, of the College of Preachers, Washington Cathedral. Bishop Freeman will preside over this meeting, which will be broadcast by radio. A Quiet Day for the Missioners will be conducted November 15, the day preceding the Mission, by the Rt. Rev. John T. Dallas, Bishop of New Hampshire, at the College of Preachers. The opening meeting of the Mission at Constitution Hall, which seats about 5,000 people, is open to the public.

The Rt. Rev. James E. Freeman, D. D., Bishop of Washington, was one of the first to bring fraternal greetings from the Episcopal Church in Washington to the International Convention of the Disciples of Christ being held in Washington. This is one of the largest religious gatherings, perhaps, ever convened here. The General Convention of the Episcopal Church in Washington two years ago was likewise of large proportions and was representative also of all parts of the world. The Convention of the Disciples of Christ in Washington, marks the opening of the beautiful "National City Christian Church" on Thomas' Circle, where many of the meetings are being held.

Canon Joseph Fletcher and Mrs. Fletcher, of Washington Cathedral, have returned from their trip to Honolulu, and have opened their home in the Gothic village of Cathedral Close. Mrs. Fletcher will be at home, informally, Friday afternoons throughout the season.

Washington Cathedral asks that prayers be offered for the new Emperor of Ethiopia (Abyssinia), who will be crowned Sunday, November 2, with the further explanation: "Abyssinia early became a Christian nation and has continued faithful through the centuries in the face of many persecutions and temptations, and the Emperor and his house are members of their national church. Therefore, his welfare and that of his people are a matter of special interest to all of us."

M. M. W.

DELAWARE.

Rt. Rev. Philip Cook, D. D., Bishop.

Centennial Celebrated.

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The celebration of the centennial of its consecration was held by the members of the congregation, September 30 and October 1. The Rev. R. Ridgely Lytle, Jr., is the present rector.

At a banquet opening the celebration Tuesday evening, addresses were delivered by the Rev. Richard W. Trapnell, D. D., a former rector; the Rev. C. L. Candee, D. D., executive secretary of the Wilmington Council of Churches; Judge R. S. Rodney, of the Supreme Court of Delaware, who voiced the greetings of the community, and Bishop Cook.

The celebration continued Wednesday, with a service of the Holy Communion, in the church, at 7 A. M. The church and parish house were open for inspection and informal gatherings during the day. The celebration closed with evening prayer at 8 P. M., when the sermon was preached by Bishop Boothe, of Vermont.

Personal Notes

The Rev. H. Campbell Dixon should now be addressed 556 Eastern Parkway, Louisville, Kentucky.

The Rt. Rev. James Craik Morris, Bishop of Louisiana, has moved his office from Canal Zone to Room 709, Louisiana Building, New Orleans, Louisiana. His home address is 1519 Jackson Avenue.

The Rev. Theodore Partrick, Jr., has resigned from Trinity Church, Scotland Neck, and the Church of the Advent, Enfield, to accept a call to the Church of the Good Shepherd, Raleigh, in the Diocese of North Carolina. Mr. Partrick will continue to edit the Carolina Churchman, and serve as Chaplain of the One Hundred and Twentieth Infantry. He takes up his residence in Raleigh, November 1.

LEE

General Robert E. Lee stands before the entire world to-day as the highest type of peerless mahnood. Like Washington, Lee was a Christian gentleman, refined and cultured, and brought up as was Washington, on the teachings of the Master and the principles of the Golden Rule. Like Washington, he rebelled against injustice and stood with courage and heroic sacrifice for what he believed to be right—submitting with unexampled pride of Christian fortitude when overcome by the defeat of his cause.

With the Spirit of Christ, Lee took up the burdens of poverty and served his desolated Southland and nation, leaving the world better for his having lived.

General Lee is held in reverence and esteem by the nation and is claimed by the nation as its own. No name in the history of this country is more honored and respected than the name of General Robert Edward Lee. No matter his difference of opinion regarding State's Rights; no matter that he refused the generalship of the Armies of the Republic—and led the Army of the South to stand with Virginia—**not** to perpetuate slavery; **not** to break up the Union, but peacefully to withdraw, as was the constitutional right of sovereign states if subjected to dishonorable injustice! He shed tears of blood at the necessity!

He was not a politician. No politics, no political desire for party power influenced our noble Lee. He was a statesman, pure and simple, as was Washington, and stood for what Washington stood for, what he and other statesmen considered the rights of those who had helped to build this nation." May his tribe increase."—*Martha S. Gielow.*

"A GLORIOUS TRIBUTE TO OUR GREAT HEROES"

The inscription on the Confederate Monument in Columbia, South Carolina. A committee of three had been appointed to write the inscription, William Henry Trescott of Columbia, South Carolina, being one of the three. He has been known as the diplomat of the Confederacy. The committee met and Trescott read the inscription that he had prepared. The other members of the committee, it is authoritatively said, never read what they had prepared. The lines written by Trescott became the inscription as follows:

"Our fathers were men true to the instincts of their birth, faithful to the teachings of their fathers, and constant in their love for the State. They glorified a fallen cause by the simple manhood of their lives, by the patient endurance of suffering, and the heroism of death. Men who, in the dark hours of imprisonment, in the hopelessness of the hospital, in the short, sharp agony of the field found support and consolation in the belief that at home they would not be forgotten. They were men whom power could not corrupt, men whom death could not terrify, whom defeat could not dishonor. The State taught them how to live and how to die, and from her broken fortunes she has preserved for her children the priceless treasure of their memory, teaching all who may claim the same birthright **that truth, courage, and patriotism endure forever.**"

"Quem neque mors,
Neque pauperies,
Neque vincula terrent."

INSCRIPTION ON THE MONUMENT IN TORONTO TO THOSE FROM CANADA WHO DIED IN THE WORLD WAR

"Nothing is here for tears
Nothing to wail and knock the breast
No contempt, dispraise, nor blame
Nothing but well and fair
And what may quiet us in deaths so noble."

—*John Milton.*

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Southern Churchman

IN HOC SIGNO VINCIMUS 1835

Vol. 95. RICHMOND, VA., NOVEMBER 1, 1930. No. 44.

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June 31

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"HE THAT GIVETH TO THE POOR LENDETH TO THE LORD. IF YOU ARE SATISFIED WITH THE SECURITY, DOWN WITH THE CASH."

"I have shewed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how He said, It is more blessed to give than to receive."

AN ALPHABETICAL COMPARISON—WHICH IS YOUR CHOICE?
FOR WHAT IS A MAN PROFITED IF HE SHALL GAIN THE WHOLE WORLD AND LOSE HIS OWN SOUL? OR WHAT SHALL A MAN GIVE IN EXCHANGE FOR HIS SOUL?—Matt. 16:26.

NON-CHRISTIAN'S GLOOMY PROSPECT	CHRISTIAN'S INHERITANCE
Away from God, astray, accursed.	Access to God, acceptance, assurance.
Blasphemy, boasting, blight.	Blessings in abundance.
Corruption, contention.	Cleansing from sin, courage.
Disobedience, despair, death.	Deliverance from evil.
Everlasting punishment.	Everlasting life.
Fighting against God, fearful.	Faith in God, freedom.
Guilt, greed, grouchiness.	Grace, gentleness, glory.
Hatred, haughtiness, hell.	Holiness, humility, heaven.
Ingratitude, insult, injury.	Integrity, inheritance.
Judging, jangling, jealousy.	Justice, joy unspeakable.
Kicking, knocking others.	Knowledge, kindness.
Lustful, licentious, liar.	Love, life, liberty.
Meanness, murder, misery.	Mercy, meekness, might.
Nonconformity to law of Spirit.	New creature in Christ Jesus.
Opposer, obstinate, offensive.	Obedience, oneness, overcomer.
Play, pride, passion.	Pleasure, purity, power.
Quick to run into sin.	Quietness and assurance forever.
Rebellion, ruin, remorse.	Redemption, rest, reward.
Sinful, selfish, sensual.	Salvation, sincerity, safety.
Treachery, trouble, tale-bearer.	Trust, thanksgiving, truth.
Ungodly, unholy, unclean.	Upright, unselfish, useful.
Without Christ.	Wisdom, wealth untold.
X—Mark of beast on sinner.	X—Marked as Christ's own.
Years wasted in sin.	Yielded life-bearing fruit.
Zealous for Satan.	Zealous for God.

Read Ps. 9:17; Matt. 15:18, 19; Matt. 25:41; Eph. 2:1-8; Gal. 5:22, 23; Ps. 1; 1 Pet. 46; Ezek. 18:20-23; Mark 9:42-48; Gal. 1:3-16; 2 Cor. 5; 1 John 3:1-3; 5:19-21; John 3:16.

"BELIEVE ON THE LORD JESUS CHRIST AND THOU SHALT BE SAVED."—Acts 16:31.

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Thoughts For the Thoughtful

To give, and to go on giving, something which is really us, that is the only way by which to avoid premature exhaustion and death.—"Tatler."

There is no other greatness in the kingdom of heaven than that of character.

"The sun, the moon, the stars, the seas,
The hills and the plains—
Are not these, O soul, the vision of
Him who reigns?"

If people knew how hard I work to gain my mastery, it would not seem wonderful at all.—Michael Angelo.

Man has one instinct, peculiar to himself, found universally—an instinct of an invisible power without this earth, and of a life beyond the grave, which that Power vouchsafes to his spirit.—Edward Bulwer Lytton (1803-1873).

"When God, the ever-living makes
His home in deathly winter frost,
And God, the ever-loving, wakes
In hardening eyes of woman lost,
Then through the midnight moves a wraith:
Open the door, for this is Faith.
—Edward Ellis.

Let there be many windows in your soul that all the glory of the universe may beautify it.—Selected.

"A mist on the far horizon
An infinite, tender sky;
The ripe, rich, tints of the cornfields
And the wild geese flying high—
While all over uplands and lowlands
The charm of the goldenrod—
Some of us call it Autumn,
But others call it God."

No family has any right to call itself a Christian family that does not make the Christian nature of the child its chief joy.—Robinson.

God cares! For all the poor, lost world,
God cares!
He gave His very best to prove it true;
He sent His only Son for us to die—
He cares as much as this for me and you!
He cares for those who never heard of Him.
Lost souls in China, India, everywhere;
And He would have us care, yes, care enough
The story of His love with them to share.

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EDITORIALS

Vol. 95. RICHMOND, VA., NOVEMBER 1, 1930. No. 44.

THE HISTORIC EPISCOPATE AND CHRISTIAN UNITY

PART 5.

THE CHRISTIAN MINISTRY AND UNITY.

A great step towards the reunion of Christendom could be made as suggested in Part 4 of this series, if the whole of East and West, outside the Roman Communion, would unite and thus bring such strong pressure to bear on that Church as to necessitate the reform of her whole system of government and thus help her to help herself and pave the way for the complete reunion of Christendom.

Initial steps towards this end have already been taken and the great conference at Lausanne in 1927 marked considerable progress.

The Christian Ministry.

The great problem at the present time as to a further advance seems to be the difficulty of reconciling differences with reference to the Christian ministry.

The main question is as to whether the Historic Ministry, that is to say, the ministry of Bishops, Priests (or Presbyters) and Deacons shall be accepted as the universal rule; or whether other forms of the ministry, in which episcopal ordination is not required shall be considered as sufficient.

South India.

An attempt is being made by the Churches in South India to solve this problem by accepting the Historic Ministry, with ordination by bishops as the future rule, that is, as applying to all future candidates for the ministry; but recognizing the ministers of the non-Episcopal Churches in the union as on the same level with those who have been episcopally ordained. It is calculated that in thirty years all the ministers of the United Church will have been episcopally ordained, and the Historic Ministry will then be the universal rule in that body. It is hoped that this Church will eventually become the one Church for the whole of India, which contains one-fifth of the human race.

This decided lead, coming from the Foreign Mission field, ought to have a profound influence on the home churches, since it not only shows clearly a disinclination to be bound by the traditions which have for so long separated the home churches one from another, but also a desire to return to the Historic Ministry, which was the universal rule before these divisions came into existence.

A General Application.

If this experiment, for that is what it seems to be, could be applied generally it would practically mean that in thirty years, if matters worked successfully, the whole of non-Roman Christendom would be working together, with bishops, priests and deacons serving in the ministry of the Church, as they did so faithfully and successfully in the early centuries of the Universal Church.

The Crux of the Situation.

But here we come to the real crux of the situation. The experiment could not be applied generally because a part of the Anglican communion, and more decidedly the Eastern, and other churches of similar traditions, would feel disinclined to join in what would seem to them to be a doubtful, if not a dangerous, experiment.

For it must be remembered that these ancient churches, or at any rate some of them, surrounded as they are by a Mohammedan population hostile to the Christian religion, and with missionary activities proscribed and forbidden under threats of extermination, could only keep their churches alive by dwelling upon the past and keeping strictly to its rules and regulations which they regard as having come down to them from the times of the Apostles.

This might well be taken into serious and careful consideration by those who regard reordination, or rather supplementary ordination, as a repudiation of the ministry they have previously received and exercised with blessing to themselves and others.

A Needless Stumbling-Block.

The difficulty which Protestant ministers feel about accepting the offer of the Historic Ministry narrows down to the question as to whether ordination by a bishop is a repudiation of their former ministry. This may be regarded as a mistaken point of view. For it may well be looked upon as simply supplementing that which has gone before.

For in the reunion of certainly half of Christendom, if not more, it would simply mean an advance from a particular and restricted ministry to one embracing half, or more than half, of Christendom. A Master Mason doesn't consider that degree invalid or repudiated because he is advanced to the higher degrees. There were many doubtless at the time of the Reformation who regarded the arrangements made necessary through their lack of bishops as merely provisional, hoping that unity might be restored through the reform of the main body.

A Regrettable Omission.

In the United Church of South India even those ministers who were non-episcopally ordained were willing to help in arranging that the future Church of South India should have the Historic Ministry, and that all future candidates should be episcopally ordained.

That being so, it seems a pity that they should not have saved a long delay, with its possibility of complications, by taking the further step of passing from the ministry they had already received into the Historic Ministry which they had themselves chosen as the permanent rule for South India. Such supplementary ordination, not only in the case of South India, but in the general reunion, could be prefaced by the statement that such ordination did not reflect upon the validity or repudiate the reality of any previous ordination.

The Primary Obligation.

This brings up the final and very serious question as to whether a personal matter of this kind should be allowed to block the reunion of Christendom.

Is reunion a matter of primary obligation? Christ's own words, implying that only through its unity can the Church convince the world that He had come from God, would seem to make it so.

And if that is so can any individual take the responsibility of ignoring that obligation by putting a matter of personal feeling in its place?

And more than this, would it not be taking the responsibility of condemning civilization to a lower plane than the restoration of unity throughout the world would surely enable mankind to attain to? For if the words in Christ's prayer represent the Will of God, to block the way to reunion would be helping to defeat the divine purpose.

(The end.)

Frederick W. Neve.

THE TEACHING OF EVOLUTION

By W. Bell Dawson, M. A., D.Sc., F.R.S.C., M. Inst. C. E.

Gold Medalist in Geology and Natural Science, McGill University.

IT IS often said that we cannot deny evolution, because it is all around us on every side. Do we not see the budding leaf, the egg that hatches into a chicken, and so on, everywhere? So "evolution" is made to include almost everything that happens in nature, as well as all the developments and progress in human inventions; and we are asked to accept the whole thing without question. At this rate, it is truly well said that "evolution is the most over-worked word in the English language." Now, when we look into all this, we find that the word Evolution is made to include a number of entirely different things. This is very misleading and quite illogical, if we wish to know what we are talking about. We must, therefore, ask the evolutionist to say definitely what he really means by evolution.

If we confine our attention to living things, that is, plant life and living creatures, we find that two very different things are mixed up under the term evolution. One of these is properly called the "life history" of a creature; and the other is the change of a plant or animal into something else of an entirely different kind, which is the proper meaning of evolution. To take a simple example: A hen lays an egg which hatches into a chick, and the chicken becomes a hen, and this hen lays an egg. This is its circle of life or its life history. At some stages there is development, but there is no evolution as there would be if the hen turned into an eagle. This, indeed, would only be a very small step: for in evolution we have to suppose that a sea snail turned into a fish, the fish became a crocodile with legs, and the crocodile or some other reptile developed into a bird; because this is the order in geology. We must be careful, therefore, to distinguish clearly between the life history of any one kind of creature, and the supposed change of a creature into another of an entirely different kind, which evolution properly means. Otherwise, we cannot expect to understand the question at all.

In regard to Darwin's writings, it is only fair to explain that he put forward evolution as a theory. He also recognized that if any theory is to hold good, there must be some adequate causes which made it operate. He gave three causes which he maintained to be sufficient to change one species into another. There were: Natural Selection, the Struggle for Existence, and the Survival of the Fittest. This theory and these causes for its operations, which were first published in 1859, at once gave rise to discussion and investigation among scientists; as well as the search for a "missing link" to connect the animals with man; a search which has now been carried on over the face of the whole earth.

Failure of Darwin's Theory.

It would, of course, be impossible even to outline here the discussion and the research during the seventy years since Darwin's time; but the outcome is that the causes which he put forward have proved inadequate to produce the result. It has been ascertained, for example, that "Natural Selection" follows a definite law in the results which it produces (in accord with Mendel's Law) and that it does not give rise to new species. Again, a large amount of experimentation has shown that the "Struggle for Existence" does not conduce to improvement. Plants or animals need favorable surroundings for their development; and when subjected to the most severe disadvantages, such as want of moisture and scanty food, they do not improve by struggling against these; they deteriorate. The theory of evolution, as Darwin propounded it, has, therefore, failed; as the change of a plant or an animal into another of a different kind cannot be effected by the cause which he relied upon. Leading evolutionists admit, accordingly that Darwinism is a thing of the past. Dr. H. F. Osborn, a most staunch advocate of evolution, puts the matter thus: "Between the appearance of the Origin of Species in 1859 and the present time, there have been great waves of faith in one explanation and then in another; each of these waves of confidence has ended in disappointment, until finally we have reached a stage of very general skepticism."

We find then, as things are at present, that evolution is confronted with two difficulties: (1) The difficulty to prove that evolution actually took place, either in the records of past ages or by any means that can be used in the present world, and (2) the difficulty to find any cause which can be considered at all adequate to produce the change of one creature into another. To say, for example, that everything has an inherent tendency within itself to improve is pretty near to the edge of nonsense, for it is not only an unsupported statement, but it is not even plausible, because it runs counter to all the physical laws. In regard to this question of a cause, we find that evolutionists differ most fundamentally among themselves, and they have reached no conclusion about it which is generally accepted. In these circumstances, evolution can only be regarded as a theory which is still under discussion. The question of evidence is in an equally unsatisfactory position, for throughout geology nearly all the great classes of animals which still exist in the world have deteriorated from their magnificence in the past, and many species continue to the present day exactly as they were long ages ago without any development whatever. There are thus great outstanding groups of facts which are quite out of line with any evolutionary hypothesis and which it does not serve to explain.

Evolutionists Admit Failure.

The most candid evolutionists who take a wide outlook admit that so far they have failed to find any conclusive evidence for their theory or to discover any causes adequate to bring it about. Dr. William Bateson, the eminent biologist, made this very clear at the meeting of the British Association at Toronto a few years ago. He stated that "the origin and nature of species remains utterly mysterious." Yet he does not abandon the idea of evolution because of this, although he may be constrained to say frankly that "he holds it only as an act of faith." If evolution has thus become a creed or dogma, the Christian believer is surely quite as much entitled to his faith in what the Scriptures declare—that the Almighty Creator "made the beast of the earth after his kind, and every thing that creepeth upon the earth after his kind" and that He "created man in His own image"; for it is "through faith that we understand" these things. Many well-meaning attempts have been made to reconcile this belief with evolution, but the wide discussion upon this has made it clear that a choice must be made between the one belief and the other. Professor Huxley himself, whose mind was trained in logical reasoning, saw that this choice is essential, for he said: "The doctrine of evolution is directly antagonistic to that of creation. Evolution, if consistently accepted, makes it impossible to believe the Bible."

When evolutionists have come to abandon the Darwinian views and are now at variance amon gthemselves in regard to the very foundations on which evolution is based, it is surely quite unfair to teach evolution to our young people as firmly established. Many of our school textbooks on plants and animal life take eolution for granted as though there could be no dispute about it. Yet Dr. Osborn of the Museum of Natural History in New York, who is a most ardent advocate of evolution, makes this remark in a recent book of his: "It is best frankly to acknowledge that the chief causes (of evolution) are still entirely unknown, and that our search must take an entirely new start. . . . The old paths of research have led nowhere, and the question arises: What lines shall new researches and experiments follow?" In regard to man evolutionists have been obliged to change their ground entirely, and instead of the former opinion of descent from some ape or monkey their present view is that man and the monkey are related as cousins with a common ancestor. But this supposed ancestor can no more be found than the missing link which was required under the former supposition, for which a world-wide search has been made without success. In these circumstances, the remark of Lord Kelvin, the eminent physicist, is as forceful and applicable as when it was first made many years ago: "I marvel at the undue haste with which teachers in our universities and preachers in our pulpits are restating truth in terms of evolution, while evolution itself remains an unproved hypothesis in the laboratories of science."

We cannot here enter upon a discussion of the evidence which is proffered in support of evolution, and the reasons against it; as these reasons carry us forward to moral and religious questions of the highest importance. But keeping to a purely scientific and common-sense standpoint, we protest against the teaching of evolution in any of our school grades, as well as in the earlier years of a university course. For evolution professes to explain how things came to be as they are, throughout the whole domain of what is broadly known as Natural Science. Indeed, if the explanations which it gives are to hold good, it should

include the more foundational realms of nature as well; for an eminent scientist, though himself a biologist, has said with reason: "Every theory of evolution must be such as to accord with the facts of physics and chemistry, a primary necessity to which our predecessors paid small heed."

Not an "Elementary" Subject.

We find, then, that evolution as an explanation borders closely upon philosophy; and many thinkers consider that it should rank as philosophy rather than as science, for it is very similar to the ancient Greek philosophies, and even older ones. Is it not rational, therefore, to hold that young people should first have a thorough grounding in the facts, before they enter upon theoretical explanations to account for them? To be able to grasp any intelligent discussion of evolution they must first have a good knowledge of chemistry, botany and zoology (or else a combination of these in biology) and some acquaintance with geology. It is plain, therefore, that from the standpoint of progressive instruction, evolution is entirely out of place in elementary textbooks. An "elementary" book is, properly speaking, one which begins at the beginning of a subject, however rapidly it may advance; for it does not take for granted that the learner has any previous knowledge of the subject. If, then, a pupil who is beginning zoology, for example, finds it stated that some creature is a development from another type which is low, this evolutionary teaching comes to him merely as a dogma, backed by authority; which he is forced to learn and repeat to pass his examinations. Let the pupil first be taught what this creature is, what it does, and what purpose it serves in the domain of nature, before theoretical explanations are thrust upon him. His mind should at least be left free at this primary stage to decide later whether he will regard this creature as the design of the Creator or as a product of evolution.

The next objection to the introduction of evolution into elementary textbooks is the one-sided and unfair way in which it is taught. Of all the sciences, astronomy is probably better taught than any other; for astronomers make so clear a distinction between, firstly, what we definitely know; next, what we can infer from this knowledge regarding the size and distance of the stars, and can be reasonably sure of; and thirdly, what as yet we do not know. With such teaching the student grasps the situation; and his ambition is stimulated to decrease by further research the wide region of our ignorance. But when teaching has the evolutionary bias, the darkest corners where we know least are continually pointed out as the places where evolution most probably occurred. In geology, which is the best testing ground for evolution, all the features are emphasized which the evolutionist considers to be a support for his theory, and other features which are directly against it and cannot be explained on any evolutionary hyothesis, are passed over or ignored. It is surely quite unfair to present any subject in such a way to a beginner before he has some comprehensive grasp of the facts as they stand. For the subject is treated as though the whole object in teaching it was to find support for an advanced philosophical theory. The learner has as yet no adequate knowledge to enable him to judge of such matters; and he has no choice but to accept the theoretical explanations which are passed on to him.

Deterioration of Creatures.

We may give very briefly a few illustrations to make our meaning clear. In the case of nearly all the great groups of creatures there was a time in the geological ages when they were more highly developed than they are in the present world. Take the wide group of the sea shells (the mollusca), and the cuttlefish. These upper-class types were far more numerous in proportion away back in the Silurian than they are today; as the humbler mollusca, the sea-snails, mussels and clams, are now very largely in the majority. Why, then, did the higher types die down, and the lower-class mollusca gain upon them, till the present? This does not look like the survival of the fittest. Probably the best answer is that the place in nature occupied by these more active mollusca was taken later on by the fishes, which had not then come into existence. This same deterioration, in the sense of the dying out of the highest types in a large group, is also true of the class of trees which formed the forests of the coal formation, now represented in their class by the lowly mosses and rushes. It is the same with the early insects, and very conspicuously so with the great group of the reptiles that were once the lords of creation.

We have also the wondrous persistence of many forms, without change. Two little snail shells will exemplify this. There is a land snail (a pupa) and a common fresh-water snail (a limnea), that are found about the middle of the geological ages, which are quite indistinguishable from species now living. Why then have they not developed into something better during these ages There can hardly be "an inherent tendency in everything" to develop. Other examples of this could readily be given, among plants as well as animals. When we turn again to the organs of the body we find examples of the same want of development. The multiple eye, such as the house-fly has, is well preserved in fossils; and the very ancient crabs and lobsters, in one of the earliest geological ages, had this type of eye. It is precisely the same in its structure, among modern crabs and insects, as it was at the first. Why then has there been no improvement in all these long ages? The only answer is, it was perfect from the beginning; perfectly adapted to the creatures that use it.

Unfair to Students.

These considerations strengthen the conclusion that evolution is entirely out of place in elementary textbooks, whether in schools or in the earlier years of the university course. From the point of view of a proper sequence in education, and the stage reached by the mind of the pupil in relation to any branch of Natural Science that he is beginning to learn, it is not right that evolutionary teaching should be mixed in with the facts of the subject. It is specially unfair to give the impression to the uninformed students, that evolution is an established principle in science, and to teach it accordingly in the very one-sided way that is usually followed; in view of the continual change of attitude toward it, and the inconclusive discussions regarding it, which are still going on among evolutionists themselves.

If evolution must be taught, it should be put in the place where it properly belongs, in the most advanced classes in the university. The student will then be in a position for its discussion, with an unbiased mind, when he is already well grounded in the various branches of Natural Science as a basis. This is the only rational procedure from a purely educational standpoint. Evolution can then be discussed in its relation to Greek philosophy, which it closely resembles; and the student will then make his choice between accepting the views of a pagan philosophy, or believing the revelation from God which the Scriptures give us, where the relation of man to his Creator and to nature around him is so impressively explained.

An Urgent Appeal Comes Direct From China

Showing how dire is the need of famine-stricken and homeless children in war-ridden China today, a cable has come from Shanghai to Owen Roberts, Chairman of China Child Welfare, Inc., 156 Fifth Avenue, New York, sent by the National Child Welfare Association of China—its administrative committee in China—urging that immediate help be given the work of ministering to helpless and suffering little ones.

The cable states that five thousand famine children are dying each day and that this appalling and pitiful condition is made worse by war and communism. It further states, however, that neither of these added factors have in any way prevented the progress of the work of administering aid in the several centers where children's institutions, temporary shelters for the homeless, and baby and child welfare clinics have been established. Special mention is made of the Hunan Children's Institution in the advice from China. Other cities where the work is being safely carried on are Nanking, Peiping, Tenghsien, Shanghi and Taianfu.

The cable further states that Dr. H. H. Kung, Minister of Industry, Commerce and Labor, and brother-in-law of President Chiang Kai Shek, has personally given $5,000 and that President Chiang and the other members of his Cabinet endorse the work.

If ever a time existed when international friendship could prove "the friend in need" it exists today. China is passing through a fearful ordeal. It is easy to blame or chide her, but what she needs is help. Surely the least we can do is to save her children.

FAVORITE SCRIPTURE VERSE.

(In this space each week will appear a favorite passage of Scripture as sent in by a different reader. Every one is, therefore, invited to send us their favorite verse. It is suggested all who can, join with the rest of us in committing to memory the verse which appears here each week, including its location in the Holy Book; and in due time your memory chest will be laden with choice, eternal treasures, indeed. "Thy word have I hid in my heart, that I might not sin against thee," Ps. 119:11.)

This week the following verse was submitted by

By T. T. Wentworth, Jr., of Pensacola, Fla.:

"Keep thy heart with all diligence; for out of it are the issues of life."—Prov. 4:23.

Who will send one from the far-away places as well as the very near?

THE DEITY OF CHRIST

By Canon Dyson Hague

(In the Psalms and Prophets)

Part II.

The Deity of Christ is the bed-rock of Christianity, its vital and vivifying centre. Christ was not a Divine Man, as Unitarianism teaches, but the True God. He was not merely the best of men; He was infinitely more. And so when we come to the Psalms we find a number of them to be what are called Messianic Psalms. That is, they are Psalms that delineate Christ's Deity prophetically, and use language that could be used of no earthly man. The critics, of course, repudiate these Psalms as referring to Christ. Some of them, the more rationalistic of them, deny them absolutely as having any reference to Jesus the Son of God, and others endeavor to minimize their meaning by saying they only refer, after all, to David or to some ideal of the national hero who was ever the dream of the common era of triumphant Judaism; that is, they say these Psalms simply refer to David or Solomon in the exaggeration of oriental imagery. Some of them join hands with the Jewish critics who say that the Psalms that are said to refer to Christ are most contradictory; some of them, like Ps. 22, refer to a Person in great humiliation, and some refer to a Great King, and that, therefore, cannot possibly refer to Jesus Christ. But no one can read these Psalms without feeling we have the prophetic picture of One who is far higher than the highest human and the most exalted king. Take, to begin with, the Second Psalm. Here is One who is called the Lord, the Son of God, the world's King. (Ps. 2:2-6-7: "The kings of the earth set themselves, and the rulers take counsel together, against the Lord and against His anointed. Yet have I set my king upon my holy hill of Zion. I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee.") How could anyone fail to see Someone far higher than David here. It is Jehovah on His throne! It is the Son of God! And again and again in the New Testament (Acts 4:25; Acts 13:33; Heb. 1:5), this Psalm is taken to show forth the transcendant glory of Jesus Christ. Or take the Forty-fifth Psalm. Read it without prejudice or without the pre-conceptions of critics obsessed with German theories, and there you will see One who is set forth as a Person super-human, majestic, a Conqueror, like Rev. 19:11-16, and you will come to the conclusion of Paul in Heb. 1:8, that the words are addressed unto the Son of God and that no such words could possibly be addressed to an earthly king. The rationalists say that the Messiah is either never called God or appealed to as God in the Old Testament. We say they are wrong, because here the Son of God is addressed as God, and the man who writes by the inspiration of God takes this passage and says most explicitly that it is spoken of the Son of God. Now read Ps. 72. The language far transcends a reference to Solomon even in all his glory. It is like so many passages in the Bible. They seem to have an earthly fulfilment that explains everything or to refer to an earthly person, and then they rise higher and higher, far, far above any human being, having their fulfilment only in the Son of God. As to the 110th Psalm, the third of the great Messianic Psalms, it has ever baffled the reason of the rationalists, and stultified their irrational attempts to refer it to David or one of the Maccabean princes. Who is this glorious Potentate sitting at the right hand of God, the Prince riding forth, conquering and to conquer, but clad in the habiliments of holiness, a Priest King with His comrade warriors. It is Jehovah speaking to His Son, His only Son. It can be none other than Christ Himself, the Son of God. In fact, our Lord Jesus Christ used it Himself to establish His own Deity and put to the assembled multitude in the temple, a day or two before His death, the famous question: "For David himself said by the Holy Ghost, The Lord said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool. David therefore himself called him Lord; and whence is he then his son? And the common people heard him gladly or delightedly" (Mark 12:36-37). In Heb. 1:13: "But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool?" the Apostle uses this as the crowning argument of the first chapter and as the basis of the great Messianic argument. It is remarkable, too, that the word Lord in verse 5 of Ps. 110 is Adonai, that is, Jehovah, and it is a title that is exclusively reserved to God. In fact, these Psalms prove conclusively two great facts: (1) That these Psalms and others which may be included in the category of the Messianic Psalms use language not only beyond the scope of the genius of any human writer, but language that was unquestionably beyond the comprehension of the Psalmist who wrote it. Probably all that they knew was that the Spirit of Christ, of the Messiah, was working in them and that the great Person and the great glory that they described was some day going to come, how or when they could not possibly know. And (2) These Psalms most clearly show that there was one of indescribable superiority to earthly kings and earthly beings seated upon an everlasting throne with a name that is above every name, a royalty transcending all human royalties. And again we say that for the simple and ordinary reader of the Bible, all attempts to identify the King in Ps. 2 or the Royal Bridegroom in Ps. 45, or the Priest King enthroned as Adonai on the right hand of Jehovah in Ps. 110, as David or any other human being, are at once futile and contradictory. They have no appeal to the common sense of the average Christian. So we will stand with Christ against the critics, and with the Bible against its detractors, as we remember that the paramount point of these Psalmist references is the imprimatur of the inspired writers of the New Testament who refer them to our Lord. And, above all, we must never forget that they have the authority of Jesus Christ Himself, Who lifts these things out of the cold dead hand of the modern negative criticism, and puts upon them the stamp of His divine hand, as if He would say, when David wrote Ps. 110, "He wrote of Me".

(To be continued.)

MY WORDS.

A Verse to Memorize for Every Day of the Year.

Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth. Deut. 32:1.

Forty-Third Week.

Promises.

Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. 2 Pet. 1:4.

Joy.

I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow. Jer. 31:13.

Peace.

Thou wilt keep him in perfect peace, whose mind is stayed on Thee: because he trusteth in Thee. Isa. 26:3.

Comfort.

As one whom his mother comforteth, so will I comfort you. Isa. 66:13.

Rest.

Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Matt. 11:28.

Grace.

He said unto me, "My grace is sufficient for thee: for My strength is made perfect in weakness." 2 Cor. 12:9.

Light.

I am the light of the world: he that followeth Me shall not walk in darkness, but shall have the light of life. John 8:12.

BIBLE QUESTIONS AND ANSWERS.

(Our readers are invited to send in their questions from time to time concerning Scriptural subjects in which they are perplexed or desire light. Our limited space necessitates brevity in questions, as well as in the answers which we will endeavor to maintain in strict accord with the Word of the Lord.

Conducted by E. V. S.

Question No. 83—"One of my friends declares that I am 'exceedingly narrow' if I cannot recognize the 'good' in all the religions of the world. I am endeavoring to find a Scripture verse that will silence her accusations—perhaps you would aid me." She insists that we Christians should not say others are "lost".

Answer No. 83—Try Acts 4:10 to 12: "Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by Him doth thi sman stand here before you whole. This is the stone which was set at nought of you builders, which is become the head of the corner. NEITHER IS THERE SALVATION IN ANY OTHER: FOR THERE IS NONE OTHER NAME UNDER HEAVEN GIVEN AMONG MEN, WHEREBY WE MUST BE SAVED."

If your friend scoffs at this, it is quite evident she is not regenerated, and, as you say, it would be futile to go into details or discuss with her the Christian doctrines as compared with the false teachings of religious systems of the world.

A NOBLE CHRISTIAN AND A GREAT BISHOP

By the Right Reverend William T. Manning, D. D.

Address Delivered by the Bishop of New York in Trinity Church, N. Y. C., Wednesday, October 22, at Service Commemorating the One Hundredth Anniversary of the Death of Bishop Hobart

WE are here to thank God for the memory and example of one of the noblest Christians and, all things considered, the greatest Bishop that our Church in this land has known.—John Henry Hobart, Rector of Trinity Church and Bishop of the Diocese of New York.

"To me this anniversary speaks with special significance, for, most unworthily, it has been my lot to hold the same two offices that Bishop Hobart held and which he used so mightily for the benefit of the Church and the building of the Kingdom of God.

"Bishop Hobart's life and influence have left a deeper impress upon the life of the Church than that of any other Bishop in our history. We do not sufficiently appreciate what the Church in this land and in this Diocese owes to him.

"He was the restorer and rebuilder of the Church at a time when she stood disheartened and discouraged, when her own children were declaring that she had no future, and she seemed to be in a state of decay.

"His Episcopate has been called justly the turning point of the history of the Church in this land. The qualities which stood out in the life of Bishop Hobart were his unusual force and vigor of mind and character, his entire devotion to duty, and his unwavering courage and strength of conviction. The keynote of his character was strength, sincerity, genuineness, loyalty and magnanimity.

"No one could accuse Bishop Hobart of being a time server or a popularity seeker. Men differed from him honestly and strongly, but many of those who did so not only respected him but loved him. In his personal faith and public teaching he anticipated and proclaimed all the principles of that great spiritual revival in the Church of England known as the Oxford Movement, which took its formal beginning in England in 1833, three years after his death.

"It was John Henry Hobart who gave us that great watchword which sums up in a sentence our faith as Churchmen, "Evangelical Truth and Apostolic Order", and with that watchword he awoke the Church and brought it back to faith and life.

"The supreme influence in Bishop Hobart's life was his full and real faith in our Lord Jesus Christ and His Church. With his whole mind and soul he believed the Catholic Faith as this Church hath received the same, and as it is set forth in the Creeds, the Scriptures and the Book of Common Prayer.

"It was this that gave him his great power to serve the Church, and it is this that brings life and power to the Church today. It makes all the difference in the world whether we believe only that God sent a messenger to us or whether we believe that out of His great love God came to us Himself in Jesus Christ.

"If we believe the Christian Gospel that God came to us Himself, if Jesus Christ on the Throne of God is real to us, this carries with it everything that the Creed declares about Him, everything that the Scriptures tell us of Him, everything that is taught about Him in the Prayer Book, the Worship and the Sacraments of the Church.

"If Jesus Christ is real to us our hearts will be filled with kindness and tolerance and charity for our fellowmen, but it will not be that false tolerance which will take no stand for the truth and sees no difference between good and evil.

"If Jesus Christ is real to us we shall not be indifferent about questions of social righteousness and economic justice and unemployment, not apathetic in the face of such a situation as that which is now casting a shadow on the integrity of our courts and on the good name of our city.

"God give us today bishops, priests and people with faith to believe and courage to uphold the Christian faith and the Christian standard of life as this was upheld and witnessed to in his day by Bishop John Henry Hobart.

"In the sacristy adjoining this church is Bishop Hobart's monument, and the inscription on it tells us with literal truth that he was 'the faithful and valiant soldier of Christ who on all occasions stood forth the able and intrepid champion of the Church of God'."

THOMAS NELSON PAGE

A Sketch by The Right Reverend James R. Winchester.

DURING the past year it has been my privilege to read "A Memoir of a Virginia Gentleman," which is the biographical sketch of Thomas Nelson Page by his brother, Rosewell Page, of Richmond, Virginia. Every line is to me soul-stirring, giving pictures of a life that has meant much to me, for I was closely associated with "Tom" Page from boyhood to the day of his death.

I have also lately re-read the address of Thomas Nelson Page, delivered at Washington and Lee University in 1888, called the "Old South and the New," an historic document that will occupy a place in the archives of Virginia, as a true presentation of a community life that has passed away.

Having read all of his charming stories, I may be permitted to give my impression of this typical American, who was and is better known than any Southern writer of recent years. In the first place, "Tom" Page and I had much in common. We both grew up on the "old time" plantation, surrounded by devoted slaves, "the black Knights of the Southern Plantation," among neighbors, whose kindnesses are vivid sentiments on memory's walls. Our childhood days were spent among flowers where fond mothers loved to meditate and uplift our budding thoughts to beautiful ideals. I beg to open my tribute to his memory with a copy of a letter he wrote me just before going as Ambassador to Italy. Following is the exact copy of that cherished letter:

Post Address, York, Maine.
"ROCK LEDGE"
York Harbor.
August 7, 1913.

My Dear Jim Winchester:

Please accept my warm thanks for your kind letter. It has been a great pleasure to me to find my friends everywhere endorsing so cordially the act of the President in appointing me to such a distinguished post, and it has added to this honor in the only way in which it could have been added to. I know very well that this honor is not personal to me, and such personal pride as I may have in it, is due entirely to the fact that I have been selected as the representative of those whose acceptance of a representative would be an honor to any man in the world.

Your cordial part in it, I appreciate to the utmost. It has been a long time since we met on that train on our way to the little mountain town, two green country boys, knowing nothing whatever of the world, and I feel that Providence has been mighty good to me, for I have passed by many pitfalls which I question whether you have ever known anything of.

I feel that it was a great thing for us to have been brought under such good influences in our early college days, and I am thinking now of running up to Lexington for a day or two before I leave the country. It has been a great happiness to me to have had our paths touch at times, and to know that you have been led along the higher way in which you have been immeasurably useful and also happy.

I shall hope that during our stay abroad you may find yourself able to take a holiday and come over to Rome. It will give us a great deal of pleasure to entertain you there, and though I have sometimes had serious questioning whether our Bishops benefited by going over to great Pan-Anglican and other Pan conventions, this does not apply to a hard-working Bishop, who comes to seek rest, especially, if his name is Jim Winchester, and he comes to see his old friend, who is still with great affection, his friend,

Thos. Nelson Page.

I meant to write "Tom Page."

Between the years April 23, 1853, the time of his birth in Hanover County, Virginia, to All Saints, November 1, 1922, when he fell aselep in his mother's garden, among

the fragrance of autumnal flowers, one saw a life that reflected honor upon his family, his state and his country. His boyhood, passed in the county of Patrick Henry and Henry Clay, was full of the sentiments that those great statesmen imparted to the very atmosphere of Hanover. While this boyhood was like the vernal days of spring, opening into a beautiful summer, his manhood was like the autumn, with matured virtues and graces, golden sheaves of character on a finished life that enriched his fellow men, leaving a distinct contribution to this great republic.

From the time of our meeting on the train of "The Chesapeake & Ohio Railway" at Gordonsville, traveling to Lexington for matriculation in Washington College, to the date of his death, we were in sympathetic touch, whether in academic walks, social occasions or Church gatherings. We met as country boys, drawn by the magnetic president of a college that bore the name of the great Washington. He walked up to me with a gracious smile and introduced himself in the old-fashioned way a boy loves. It was an introduction that ripened into a friendship that has blessed my life. Both of us had special letters to General Robert Edward Lee, the president, who took an interest in starting us aright, with our course of studies. We became classmates and it was a pleasure last fall to read over the pages of Thucydides, Euripides and Sophocles, not in the original text books this time, but with the ponies we rode together in preparation for our examinations. As he read the translation I followed with original text, and then vice versa I read and he followed. Thus we got ready for graduation in Greek. Happy days! The speeches of Pericles and the tragedies of Autigone, Electra and Hecuba are associated with "Tom" Page. We were in the same literary society and took an active part. He excelled in college days with his pen and was honored by the college authorities. The critic of the society saw fit to call him to account for pronouncing the broad "a," especially in using the surname of General Grant, but loyalty to Virginia kept him consistent regardless of the severe criticisms that fell upon him. His work on The Southern Collegian, the college paper, was considered in those days a promise of future success in the world of letters.

He found a boyish delight is "callathumps," so-called, when night was made hideous with "discordant music" and mischievous tricks were played upon the signs of stores and notes written upon bulletins of the college. This practice gave the callathumpers an opportunity to disturb the studies of such students who did not care to participate in the "whangdoodle racket." On one of these occasions my roommate, the Rev. Harry R. Lee, and I had an intimation that the callathumpers were to give us a serenade and to us it meant a broken study hour. We gathered our books and went to the room of "Tom" Page, where we did our work and retired. About one o'clock in the morning we heard heavy footsteps on the stairway and then the weary callathumpers, finding the door locked, after some suspense gained admission. We gave them our key and sent them back, about a mile distant, to spend the night in our room. The question was, who had the fun?

During our college days, I never heard a word from this congenial chum that could not have been said in the drawing-room in the company of ladies. After leaving college, "Tom" was allured by law and I studied theology. Our paths diverged for some time and then we were associated in Richmond, Virginia, where he practiced his profession and I was assistant in the church, where he attended services. He was known as an earnest member of the Episcopal Church from boyhood and so continued until the end. We habitually attended our monthly communion together in Grace Church, Lexington.

In 1889 we traveled in Europe, but did not see each other, as our routes were separated; but kept in touch. Three summers he had me called to take charge of a chapel, Trinity Church of Ease, at York Harbor, Maine, where he did so much of his literary work. Every Sunday evening, I was accustomed to go to his home and spend the time with him and his wife talking over present and past events. There I read the pages of his "General Robert E. Lee" and also "John Marvil, Assistant," before they appeared in print. Composing and writing his books gave him unspeakable pleasure and he came from his work with a smile, as though he had been in the company of dear friends.

At York Harbor, through him, I met "Mr. Dooley," Finley Peter Dunne, with a humor that entertained any company, also John Kendrick Bangs, at whose home I had pleasant visits. "Tom" Page was a favorite in the gatherings at York Harbor, whether on the golf links or in literary gatherings. The governor of Maine introduced three celebrities one afternoon at a fashionable entertainment, Miss Sarah Barnwell Elliott, John Kendrick Banks and Thomas Nelson Page. He remarked when presenting Mr. Page, "if the vote of the coast of Maine should be taken as to who is the most popular man in Maine, Mr. Page would be elected and if another vote as to who is the second most popular, Mr. Page would be elected again." One afternoon I was asked to take a ride to see a farmer with him. I discovered the son of the farmer was in trouble regarding a stolen bicycle. Mr. Page took the father aside and then the son, for a talk. It resulted in getting the poor boy out of his trouble, as Mr. Page met the necessary conditions involving money. His kindness was delicately rendered, and I learned a helpful lesson from his broad charity. No one in York knew of the matter outside our little circle. On another afternoon we went with Dr. Basil L. Gildersleeve, who filled the chair of Greek at Johns Hopkins University, for a drive. "Tom" and I had been brought up on Gildersleeve's Latin grammar and it was a very enjoyable trip, as we conversed with Dr. Gildersleeve regarding the love sentences in his Latin garmmar. We asked him why he wrote a Latin instead of a Greek grammar, and the modest professor confessed he had a mind filled with sentiment when the Latin grammar was written, and he had intended writing the Greek grammar later, but did not get the time. I recall saying to my good friend, "Tom," I think I have read everything you have written. He replied, it is more than I have done. He told me that "The Two Little Confederates" had been his best seller and most popular book. Some years after my visit to York, I went to Norway and read for the third time the Norwegian story, "Elsket." As I went over the dizzy heights of mountain roads, "Tom" Page's descriptions of wild scenery came back and so I traveled with him as a companion in imagination. I was on my way to make him a visit in Rome when the great World War came on and I got no farther than the Warsaw Station, London. The letter preceding gives reference to this proposed visit. Mr. Page's work during the war was most helpful to President Wilson and this country. Through Thomas Nelson Page, I got in touch with Walter Hines Page, our great ambassador at the Court of St. James during the World War, then in London. The courtesy of Walter Hines Page, through those perilous days, can never be forgotten. His affection for Thomas Nelson Page was strong and I think of them as politically "Pars Nobile Fratum." The writings of both deserve a conspicuous place on the self of every American.

The outstanding work of Thomas Nelson Page's public life was in the General Convention of the Protestant Episcopal Church. When he rose to speak there was immediate attention given to what he had to say and he always said something worth hearing in a conciliatory way, which came as oil on any troubled waters that may have been caused in heated discussions.

"Rock Ledge," the home of Thomas Nelson Page at York Harbor, Maine, was one of the loveliest places on the coast. There was an exquisite flower gardens, the work of Mrs. Page, and during my stay there she kept my table at the hotel decorated day after day with flowers.

It was said that he owed much of his literary cultivation to an aunt, who was known for her literary taste. In the home of his uncle, my beloved rector, the Rev. Dr. William N. Pendleton, a member of Lee's Staff, he also received inspiration to develop this talent. His first literary attempt was an acrostic published in The Southern Churchman. His roommate at the University of Virginia, Mr. Armistead Gordon, stimulated him to write. He had a wonderful power of concentration. It is said "Ole Stracted" was written in a single night while he was watching by the body of a mother of a friend. "Ole Virginia," including his best dialect stories, attracted much attention and was published in England.

Mr. Page became a public lecturer in 1888, at which time he delivered his famous address at Washington and Lee University. His Alma Mater conferred the honorary degree of LL. D. upon him in recognition of his merit in the world of letters. In December of 1888, his lovely wife, Anne Seldon Bruce, died. She had been not only an ideal comrade, but the real inspiration to his aspiration. For nearly five years thereafter he found it difficult to go on with his stories. In 1893, Mr. Page married Mrs. Florence Lathrop Field, the widow of Henry Field, of the firm of Marshall, Field Company, Chicago. She enthusiastically entered into all his work, with both money and ability, enabling him to renew his interest in the objects he had cherished. It was this wife I knew so well. It was an ideal marriage for both.

"Uncle Gabe's White Folks" was really Thomas Nelson Page's first article that attracted attention. It was a poem published in "Bric-a-Brac" department of Scribner's Monthly and was regarded as a perfect delineation of negro character and speech. "Mars Chan" appeared about three years later. This plot Mr. Page received from a letter a friend showed him, taken from the pocket of a Georgia soldier who had been killed on field of battle. It was from the "sweetheart," a real love episode being the basis. The Scribners saw in him the promise of a very remark-

able writer and gladly accepted his early productions. "Ole Virginia" contains the dialect stories and is a book that has given more pleasure to readers of the Old South literature than any other volume published, unless it be "The Old Gentleman of the Black Stock."

Twentieth Sunday After Trinity

The collect for today shows our acknowledgment of the Divine power and is a prayer uttered in faith that the hearer and answerer of prayer will, of "His bountiful goodness", look upon His children with the eyes of love and will encompass them with the arm of His strength. Our petition as shown is twofold "that we being ready in body and soul" (things temporal and things spiritual ask both things temporal and things spiritual in order that we may better serve Him in our vocation and ministry. The Epistle brings to our attention two thoughts of great importance in the Christian life: First of all, the duty of all who call themselves by the name of "Christian" to walk circumspectly, redeeming the time (or buying up the opportunities) in order that we may not give the enemy cause to sneer at the example we set, we cannot afford a halfway course, our example is either for good or for evil. The second thought is one that is found so often lacking, viz., "Thanksgiving". The gospel of thankfulness should be practiced to a greater extent than is usually the case. We are always ready to pray for benefits in one form or in another, but how often do our thanksgivings ascend on high, although we know that our prayers are bound to be answered. Would it not be just and beneficial to render our thanks for the Divine answer to our prayer, although we may not know how or when the answer will come? He are assured, however, that He will answer in His time and manner.

The Gospel is the parable of the "Wedding Garment" and emphasizes the duty of circumspection as set forth in the Epistle, the lack of circumspection being shown in the words, "Many are called, but few chosen".

William E. Callender..

Book Reviews

HALF A CENTURY. THE AUTOBIOGRAPHY OF A SERVANT. By Arno C. Gaebelein, D. D. Cloth. Pp. 261. Published by "Our Hope", 456 Fourth Avenue, New York City. Price $1.75. De Luxe Edition, $2.50.

Those who have sat at the feet of Dr. Gaebelein, either in person or through the printed word, will welcome this contribution from his pen. Appraising the delicacy with which any sensitive man sets to the task of unfolding his life, Dr. Gaebelein has met the problem with one single and unselfish purpose, to glorify our Lord Jesus. And he wisely avoids that assumedly modest notion of employing the first person plural. He is frankly talking about himself; and he does not fuss us by any pretension of forced humility.

Even those who have known of his prodigious labors in the past are amazed at the present scope of his ministry and the widespread fruitage accompanying it. At this period of his life, when we should advise the limiting of his activities, he is as busy as ever. While writing this review a note from him reaches me from Winnipeg, announcing the holding of a record-attended service with the governor of the province in the congregation. It inspires our prayer that he may still be spared to meet the insistent calls for his devoted service in the field of Biblical exegesis in which he is so richly endowed.

Coming to this country a young German lad, he felt his way step by step into the life of the land and into the hearts of the people. A kindly providence of God went before him to prepare loving receptions. He is thus the exemplar of consecrated living; for he had from his early boyhood yearned to become a missionary. Finding employment in a woolen mill in Lawrence, Mass, the matrix of his destiny seemed to be set. Falling in with some warm-hearted German Methodists, he was met by cordial sympathy and spiritual stimulus. Through a young German preacher with whom he discoursed constantly and enjoyed delightful fellowship, he took up a course of study during the early mornings and late evenings. This beginning grew into fuller flower, when in Baltimore, Md., he made himself familiar with Latin, Greek, Hebrew and Yiddish; and eventually dug into Aramic, Arabis, Syrian and Persian.

A conspicuous feature of his widening life was the soul-felt call to reach the Jews of New York City. In this field he had signal conquests. Many are the incidents which marked our Lord's approval of his dedication to this most difficult sphere of evangelism. And ever since, with earnest longing, he has sought to present the claims of the Son of David to His kinsmen in the flesh.

The fact that he once withstood the study of prophecy may account for his eloquent and sturdy presentation of that subject, once it wove itself into the fabric of his spiritual being. His magazine, **Our Hope**, which he inaugurated and has for over thirty-seven years edited, presents in every number a pungent appeal to the acceptance of this neglected realm of Biblical truth.

His literary achievements are monumental. Wide in range, numerous and internationally read, they comprise a complete library of religious literature. One of his books has been translated into nineteen languages and dialects. His greatest work is the **Annotated Bible**, in nine volumes. He was associated with Dr. Scofield in the preparation of the Scofield Bible, as will be seen by reference to the title page of that volume.

Not only from coast to coast in our own land, but across the water and even into Russia, during the Czarist days, do we discover him winning souls and favor with the people. And we may assume that no living man can claim to have known and fellowshipped with so many giants of the evangelical world in the days of their supremacy. Such men as Moody, Whipple, Brookes, Gordon, Erdman, Simpson, Chapman, Torrey and Dixon were his compeers.

This resumé of a well-spent life leads us to the exalted range of Christian truth. For Dr. Gaebelein is loyal to the faith once for all delivered to the saints. Reasonably considerate of modern findings, he insists that nothing can change the heart of man but the Holy Spirit in willing regeneration; that God is still longing for the lost and is awaiting the return of every prodical child; that the only cure for the ills of mankind is the Cross of Calvary; the only life worth living the life of the Son of God in the hearts of His devoted ones; the only solution of the world's unrest is the coming of the ascended King to bring in the reign of righteousness. With the Apostle, he maintains that when the veil of blindness and spiritual darkness is removed from the minds of the nation of Israel, they will acknowledge Him as their Messiah. There is much need that these truths be sincerely urged in this age of apathy towards evangelical and prophetical New Testament teachings.

And we discover in this review of a so well-spent life, the deeper vein of the author's personal knowledge of God. Should he more fully unfold this to us we should doubtless find the record of many answered prayers, the ecstacy of many hours of spiritual exaltation. These elements leak out once in awhile as we follow him in his revelations of his life. But since he is dealing with record and not experience, we may not exact what he may be disposed at some time later to embrace in a volume especially designed to unfold these inner evidences of the divine favor and care.

An illuminating index completes the book and renders it the more interesting and informative.

We cannot too strongly plead that this testimony have the widest possible circulation. In planning our Christmas gifts, let us bless some dear friend with the winning appeal to consecration which this fruitful life stimulates.

Kenneth Mackenzie.

ROCK AND SAND. By John Rathbone Oliver. Pp. 524. Published by Macmillan Co., New York City. Price $2.50.

This novel, based on the parable of the house built on rock and the house built on sand, contrasts a modern family of the nominally civilized United States with the priest-ruled, superstitious and child-like French Canadians as they meet severally the great crises of life and death. And therein is offered much food for thought.

The story is interesting and the description of the "habitants" of the French Canadian villages on the banks of the St. Lawrence, vivid and fascinating.

The prologue is possibly too trite and too obvious, and might well be dispensed with.

But do not let it deter you from going on with the story. To miss the acquaintance of the young Armyas Dufour is to miss a very real and interesting personality. He alone would be enough to commend the book unqualifiedly, and there is a great deal more.

S. C. W.

Note: **The Letters of William Hoke Ramsaur**, a book reviewed in Southern Churchman issue of October 18, was published by its editors in Jacksonville, Fla., and orders should be addressed to Mrs. W. P. Cornell, 325 Market Street, Jacksonville, Fla. The Morehouse Publishing Co. will handle orders, but the editors prefer to handle them direct.

Church Intelligence

Mr. Editor:

Please announce through your esteemed paper, that my request for Prayer Books has been amply supplied through a kind friend in Tennessee, and the Southern Churchman.

Ten Dollars to buy Hymnals would be very acceptable. Don't send Episcopal Church Hymnals. They can't use them. I have not made them Episcopalians—yet!

I thank those who showed their kindly interest.

JOSIAH R. ELLIS.

Amherst, Va.

Woman's Auxiliary, Executive Board Meeting, October 2-6, 1930.

The October meeting of the Executive Board of the Woman's Auxiliary is usually held out of town and over a slightly longer period than the other meetings, in order to give more opportunity for quiet conference on plans for the new Church year. This year the meeting was held in Summit, N. J., at the Hotel Suburban, October 2 to 5, and on October 6 at the Church Missions House. All the members were present except Miss Louisa T. Davis, of the Diocese of Virginia, and Miss Helen Brent.

While a great number of subjects were considered, those receiving most emphasis were plans for furthering the Advance Work of the Church, in cooperation with the Field Department and the National Council, the immediate situation regarding the Church's mission schools in China, and the plans of the laymen's Foreign Missions inquiry. The Woman's Auxiliary budget for the coming year was discussed and referred to the National Council.

Many readers who are unfamiliar with the procedure in the Executive Board meetings might be interested in knowing it. The whole board hears the detailed report of each secretary, the executives, the assistant, educational and supply secretaries, and the educational adviser. These reports are referred to special committees for study, and these committees report back next day with specific recommendations on which the board takes action. There are also several regular committees whose work is discussed, including those on Advance Work, publications, United Thank Offering, recruiting, Emery Fund, appointments of U. T. O. missionaries, interracial relations and student work.

To mention only a few of the items gathered from all these reports at the recent meeting:

Appropriations from th Emery Fund aided sixty-one women this summer; many of the payments were scholarships for summer conferences. The committee received numbers of enthusiastic letters expressing deep gratitude.

A number of appointments of missionaries under the United Thank Offering were approved and referred to the Department of Missions for final action.

Nearly $63,000 was reported as received and disbursed for the Corporate Gift of 1929-30. The objects of this Gift, it will be recalled, were the church in Santo Domingo, water supply at Ethete, Wyo., church in Silver City, Canal Zone, and dormitory for Christ School, Arden, N. C., and in addition Trinity Mission Honolulu.

Schedules of the four U. T. O. missionaries doing field work were presented. The eighth province sent a request asking that one of these be permanently allocated to the far-western field, but as there are only four such workers for the entire country, it did not seem feasible to do this at the present time.

Windham House, New York, has opened for the new school year with eight students or Church workers in residence, all taking further training for Church work.

Tuttle School, Raleigh, N. C., and its graduates received high commendation from social workers speaking at a summer conference for negroes, held in St. Paul's School, Lawrenceville, Va.

Forty-seven recruits for Church work are now listed from information given in diocesan Auxiliary reports. Some are nearly ready for appointment and others are only starting to train.

The board learned with keen interest the plans of the "laymen's Foreign Missions inquiry", and sent to the National Council a resolution saying in part: "We rejoice in this wonderful opportunity which is presented to our Church and assure the Council of our hearty support in whatever plans for cooperation it may deem wise to make."

Several joint conferences with other groups occur in the near future, of special interest to Church people. The Auxiliary is officially represented in these groups. The Home Missions Congress meets in Washington, D. C., December 1 to 5. It is hoped that this may be as important for Home Missions as the Jerusalem meeting was for Foreign Missions. Following this are meetings of the Council of Women for Home Missions, the Federation of Women's Boards of Foreign Missions of North America, and the next Conference on the Cause and Cure of War.

Special events and speakers at this meeting of the Excutive Board included: Dr. John Wood, speaking of his recent trip to the Orient, and especially of affairs in China; the Rev. C. E. Snowden, discussing the Advance Work program; Mrs. W. Blair Roberts, speaking of the Lambeth Conference, and Mrs. Charles H. Boynton, of her winter in Palestine; Miss Margaret Forsyth, of Teachers' College, New York, who left two days later to begin her special study of work among women in Japanese missions, in connection with the laymen's Foreign Missions inquiry; Miss Winifred Kirkland, who held the noon-hour meditations one day, speaking of our duty of giving peace to God. The Rev. W. O. Kinsolving, of Calvary Church, Summit, extended the hospitality of that church, and the Rev. Thomas A. Conover, of St. Bernard's church, Bernardsville, held a Quiet Hour for the Board on Sunday afternoon, and also showed them the house he has secured for use as a retreat center.

The Executive Board heard with pleasure Bishop Littell's letter acknowledging the gift of $10,000 to provide a new building for Trinity Mission in Honolulu, and his detailed account of the further developments made possible by this gift.

Expressions of deep sympathy were sent to Mrs. Fung Mei-tsien, of the Diocese of Hankow, whose husband was murdered last spring, and to Bishop and Mrs. Quin, for the death of their son.

Mrs. William Adams Brown has become the head of a women's committee which is to secure a special offering for the Cathedral in Washington. The board sent Mrs. Brown an expression of their interest in this new work.

The board sent greetings to the National Council of the Girls' Friendly Society, meeting in Chicago in October; and also congratulated the Connecticut branch of the Woman's Auxiliary, which is marking its fiftieth anniversary.

Executive Board officers for the ensuing year were elected as follows: Chairman, Mrs. Harper Sibley, Rochester, N. Y.; Vice-Chairman, Miss Marguerite Ogden, Portland, Me.; Secretary, Mrs. John R. Wheeler, Nashville, Tenn.

Miss Elizabeth Matthews was nominated as presiding officer for the triennial convention.

Subjects referred for further special study include the salaries of missionaries, work among students, both American and foreign, and, of course, plans for the triennial convention, meeting with the General Convention in Denver next September.

Underlying all the Auxiliary's work, there is an increasing emphasis on the idea expressed in the Executive Secretary's report, of "the importance of seeing needs and then organizing for the purpose of meeting those needs, instead of making an organization and then finding a program of work for it".

National Convention of Girls' Friendly Society.

One thousand members and leaders of the Girls' Friendly Society from all parts of the country met at the Hotel La Salle, Chicago, October 14 to 19, to discuss in their triennial National Convention the challenge of the twentieth century of the society.

In sounding the keynote of the convention at the opening session, Dr. Adelaide T. Case, Professor of Religious Education, Columbia University, said: "The new eruption of Vesuvius makes us realize that science has not made us safe before the forces of nature. We were overcome by the news of a wrecked airship a few days ago. The world economic slump and the consequent unemployment, the growth of divorce, prison riots, the alarming increase in mental disease—all these remind us of the narrow ledge of physical, economic and emotional security on which great groups of people live. What are we doing to arouse the interest of our members in these matters, in the study of employment and family life, savings and investments? Are we doing our utmost to use effectively friendly counsel and religious faith in the development of that spiritual poise combined with deep social concern which represents the religious attitude? . . . The Girls' Friendly Society is primarily an opportunity for us all, young and old, to give ourselves to a great task—social, educational, spiritual—the task of being religious here and now in concrete ways that God will make clear to us in the days just ahead."

This challenge was voiced from the point of view of the girls the following night, when Angeline Nicholas, a thirteen-year-old candidate of Christ Church, Streator, Ill.; Mary Jane Vickroy, a younger member of St. Stephen's Branch, Terre Haute, Ind., and Mildred Hubert, a member of St. Mark's Branch, Hoosick Falls, N. Y., spoke on "What Does the Girls' Friendly Society Mean to the Twentieth Century Girl"?

Among the distinguished speakers to state their interpretation of the challenge of the world today not only to the Girls' Friendly Society, but to any Church organization working with girls, was Miss Jane Addams, of Hull House, who spoke on "Bridging the Gap Between Generations", and the Rt. Rev. Campbell Gray, Bishop of Northern Indiana, who spoke on "Bridging the Gap Between Neighbors", at the banquet attended by one thousand members and friends of the society, Thursday, October 16. At a luncheon on Saturday, with an equally large attendance, Miss Grace Lindley, Executive Secretary of the Woman's Auxiliary; Mrs. Harper Sibley, President of the Executive Board of the Woman's Auxiliary, and Mr. John Aaron, of Madras, India, a student at the Western Theological Seminary, spoke on "The World Challenge of Christianity". Dean Shailer Matthews, of the University of Chicago Divinity School, addressed the convention Wednesday evening, October 15, on "The Challenge of the Twentieth Century".

The business sessions each morning commenced with a meditation on "Personal Religion in a Challenging World", by the Rt. Rev. William Scarlett, Bishop-Coadjutor of Missouri. Bishop Scarlett, as well as the other speakers on the daily program, were available for interviews with members of the society attending the convention—a special feature, enabling individuals to discuss their personal problems with experts.

Messages of greeting were read from the Most Rev. James De Wolf Perry, Presiding Bishop of the Church, and the Rt. Rev. Sheldon M. Griswold, Bishop of Chicago, neither of whom were able to be present. The Brotherhood of St. Andrew was represented by Mr. J. L. Houghteliug, Jr., the Daughters of the King by Miss Martha Kimbell, the Church Mission of Help by Mrs. Theodore Robinson, and the Woman's Auxiliary by Miss Grace Lindley. Mrs. Robert B. Gregory, National Vice-President of the Girls' Friendly Society for Province V, and Mrs. Phillip C. Griffith, President of the Diocese of Chicago, were the hostesses in the name of the Fifth Province and the Diocese. Miss Margaret M. Lukens, National President of the society, presided.

Outstanding among the accomplishments of this National Convention was the vote to make more inclusive the qualifications for membership, admitting married as well as unmarried girls. The financial system of the society was reorganized, providing a changed scale of membership dues and a plan for permanently financing its needs. This is especially significant in view of the fact that the National Council of the Church, at the request of the Girls' Friendly Society, has recently appointed a committee of three to study those needs and the methods of meeting them. The question of the relationship of the society to other organizations was re-evaluated and the National Council (the voting body of the convention) made responsible for decisions in this field. One of the unique features of this National Convention was the large participation of the younger members in its discussions. Another distinctive phase was the system of breaking up into small discussion groups before voting upon important questions.

The convention closed Sunday with a corporate communion at St. James' Cathedral at 8 in the morning and a festival service at St. Luke's, Evanston, in the afternoon, the Rt. Rev. George Craig Stewart, Bishop-Coadjutor of Chicago, preaching the sermon. The procession of member delegates in white dresses and blue veils, carrying their diocesan banners, made an impressive close to the convention, as they carried forward the gifts of the branches for the work of the society for presentation at the altar.

The officers elected to serve for the next triennium are: President, Miss Margaret M. Lukens, Philadelphia; Vice-President-at-Large, Mrs. Alfred L. Aiken, New York; Vice-President Province I, Miss Cornelia Whittier, Boston; Vice-President Province II, Miss Prescott Lunt, Rochester, N. Y.; Vice-President Province III, Mrs. Norman Slack, Norfolk, Va.; Vice-President Province IV, Mrs. H. C. Salmond, South Pittsburg, Tenn.; Vice-President Province V, Mrs. R. H. Austen, Cincinnati; Vice-President Province VI, Miss Mary E. Hoyt, Golden, Col.; Vice-President Province VII, Mrs. Charles E. Roberts, Kansas City, Mo.; Vice-President Province VIII, Mrs. W. Bertrand Stevens, Los Angeles. Mrs. Julius W. Pfau, of New York, was elected Secretary and Mrs. Alfred J. Weaver, of Hartford, Conn., Treasurer.

MEMBERS OF NATIONAL COUNCIL AT MEETING OCTOBER 8-9.

Those we can identify are left to right: Seated—Bishop Burleson, Bishop Perry (President), Mr. Lewis B. Franklin. First Row—1, Governor Manning; 2, Bishop Rogers; 3, Mr. Kiddy; 4, ...; 5, Bishop Tucker; 6, ...; 7. Dr. Chalmers; 8, Mr. W. G. Peterkin; 9, Mr. S. F. Houston. Back Row—1, Mr. L. F. Monteagle; 2, Mr. Z. C. Pattern, Jr.; 3, Rev. A. E. Knickerbocker; 4, ...; 5, Bishop Francis; 6, Bishop Reese; 7, Rev. W. H. Milton. D. D.

Bishop Rowe.

Bishop Rowe sailed for a visitation of Southeast Alaska on October 9. He will visit Ketchikan, Wrangell, Juneau, Douglas, Skagway and probably Sitka. Unless some emergency arises he does not expect to go into the interior on this visitation.

WASHINGTON.

Rt. Rev. James E. Freeman, D. D., Bishop

The Diocesan Semi-annual Presentation of the United Thank Offering of the Woman's Auxiliary was made at Christ Church, Georgetown, Sunday, October 26 at 8 P. M. Representatives of all the churches in the Diocese, a number of members of St. John's Church, Georgetown, where the evening service was omitted. Many outside friends and a large number of Christ Church people all combined to make a large and enthusiastic congregation The sermon was preached by Rev. John Temple, new rector of Christ Church, who came to Washington June 1 and who is rapidly taking his place as one of the foremost preachers of the Diocese. The music of the service rendered by the regular choir of Christ Church, included stirring missionary hymns, the music Dimittis, an offertory anthem, "Great is the Lord and Worthy to be Praised," by Russell and a benediction anthem, "O Lord, Most Holy," by Flaxington-Harker.

The Thirtieth Anniversary of St. Monica's Chapel was observed and celebrated during the week of October 26, beginning with a celebration of the Holy Communion and continuing through the week with services and entertainments Visiting clergymen who were heard at special services were Rev. George Fiske Dudley, D. D., Rev. D. Wellington Curran, Rev. Edward Douse, all of the Diocese of Washington, and Rev. W. L. Washington, pastor of Zion Baptist Church. St. Monica's Chapel has ministered well to the colored people in its community and indeed in other parts of the Diocese. Its vicar now is Rev. S. Henry White.

Rev. Claude L. Pickens, formerly vicar of the Chapel of the Holy Comforter and assistant at Rock Creek Parish, has returned home on furlough from China where he has been for the last four years and was the preacher at St. Paul's Church, Rock Creek, on Sunday morning, October 20. Rev. Mr. Pickens is a native of Washington, his father, C. L. Pickens, Sr., being a vestryman in the parish, and was educated at the Virginia Seminary, Alexandria, graduating in 1926.

Preparation for the Diocesan Wide Preaching Mission is taking shape in many ways. Regular services on Sunday, intercession services on week days, preparation services in churches other than the mission centers, appointments of committees for the large opening service in Constitution Hall, November 16, and assignments of preachers for the 11 o'clock service November 16 at churches other than the mission centers are some phases of the great activity in Washington around one of the greatest undertakings of the Diocese of Washington. Rev. Samuel Shoemaker, of

New York, who attracts so many hundreds to him in New York, because of his genuine and appealing interpretation of 'personal evangelism", was scheduled to be one of the missioners but has been obliged to withdraw because of the pressure of work in New York. He addressed the most recent meeting of the Washington Clericus on the subject of Personal Evangelism by way of preparation for the Mission.

The name of the Bishop of Washington holds an important place in accounts of an anniversary celebration in St. Marks' Church, Minneapolis, on Sunday, October 19, when Stanley Avery was honored by the parish upon the occasion of his twenty years' service as organist and choir master at St. Marks. Bishop Freeman was rector of St. Marks Church immediately prior to his coming to Washington. Quoting from a Minneapolis paper, "Mr. Avery came here in 1910 at the invitation of Bishop James E. Freeman, with whom he had been associated since his high school days. Bishop Freeman had been called to take charge of the new church that was to replace the old St. Marks." Again we read the words of Mr. Avery, "I was fortunate in working for two remarkable men in Minneapolis, Bishop Freeman and Dr. Philips E. Osgood.

M. M. W.

PENNSYLVANIA.

Rt. Rev. Thomas J. Garland, D. D., Bishop
Rt. Rev. Francis M. Taitt, S. T. D., Coadjutor.

Married.

Mrs. Richard S. Kirk announced the marriage of her daughter Marian Mitchell to the Rev. Herbert Alcorn Donovan, of Philadelphia, on Wednesday, September 17, 1930, at the Church of the Epiphany, Eutawsville, South Carolina.

Rev. Mr. Donovan, a native of Philadelphia and canonically a resident of this Diocese, has accepted the call to Fairfax, Virginia, with charge also of the church in Vienna. He graduated from the Virginia Seminary in June of 1923 and after his ordination to the priesthood St. Bartholomew's day the same year went as a missionary to Cape Mount, Liberia. Mrs. Donovan also served in Liberia as a missionary nurse at St. Timothy's Hospital, Cape Mount.

The Rt. Rev. Philip Ludel Tsen, assistant Bishop of the Diocese Honan and a leader of the Church in China, was honored Thursday, October 23 when a special convocation of the Philadelphia Divinty School will confer upon him the degree of Doctor of Sacred Theology.

Bishop Tsen, who was the only Chinese bishop to attend the Lambeth Conference, is an alumnus of the Divinty School.

R. R. W.

WEST VIRGINIA.

Rt. Rev. W. L. Gravatt, D. D., Bishop
Rt. Rev. R. E. L. Strider, D. D., Coadjutor

The Fall Session of the Northwestern Convocation was held in Trinity Church, Morgantown, the Rev. W. G. Gehri rector, October 14-15.

At the opening session Bishop Strider delivered a magnificent sermon dealing with "Personal Evangelism", which formed the keynote of the Convocation.

Mr. Lawrence Choate, of the Brotherhood of St. Andrew, added considerably to the value of the gathering, leading a round table discussion on "Parish Problems", which proved very stimulating, and is likely to lead to the organization of new chapters of the brotherhood in this part of the Diocese, and delivering the closing address of the Convocation, his theme being "A Layman's Religion".

The Convocation requested that a resolution be presented to the next Diocesan Council, relative to a Pre-Lenten retreat for the clergy of the Diocese, and taking the place, if deemed advisable, of the spring sessions of the various convocations.

A retreat will be had by this Convocation next January 24-27, the Dean, the Rev. R. S. Lambert being charged with the responsibility of securing a capable and spiritual leader, Buchannon being the place of meeting.

Fraternal greetings, and a further token of good will were sent to a priest of the Orthodox Church, who is undertaking a difficult local task.

To the regret of all Bishop Gravatt was unavoidably absent. G. W.

Personal Notes

The Rev. Benj. Harrison Smith has resigned as rector of All Saints' Church. Nevada, Missouri, to accept election as rector of Trinity Church, Atchison, Kansas. Mr. Smith began his new work in Atchison on Sunday, October 19.

The Rev. Charles G. Fox has resigned as rector of Christ Church, Springfield, Diocese of West Missouri, to take effect November first, and the resignation has been accepted.

NOTICE OF DEPOSITION.

I hereby give notice that, acting under the provisions of Canon 36, Sec. 1 and with the advice and consent of the Council of Advice of the District in the presence of the Very Reverend David W. Thornberry and Reverend Frank F. Kraft, in St. Matthew's Cathedral, Laramie, Wyoming,

I deposed

Reverend Frederick G. Harkness, Presbyter,

from the Sacred Ministry, having received from him in writing his renunciation of the same.

Elmer N. Schmuck.
Laramie, Wyoming, October 8, 1930.

LINCOLN IDOLATRY.

Continued from page 24.)

May I say that they seem to me to be of quite unequal merit? The essay on the "Causes of Secession", by J. J. McSwain is an able and interesting exposition of the Southern point of view—unusually able when one considers the youth of the writer. I think that it fails to be consistent, because it does not take into account the fact that, although the thirteen colonies began as a confederation, they grew into a nation and constituted a true nation long before the outbreak of the Civil War. That, however, is a debatable point upon which we can scarcely expect to find ourselves in agreement.

As for the address on Abraham Lincoln, by the Hon. George L. Christian, I must frankly say that I find it neither scholarly nor interesting. It is a crude attempt to besmirch the character of one whom practically the whole civilized world now recognizes as one of the heroic figures of human history. I cannot conceive of a meeting of G. A. R. veterans at which an attempt to besmirch the name of your leader, the high-minded and noble Robert E. Lee, would be received with consent and approval; and I earnestly hope that the action of the R. E. L. Camp, No. 1, in approving and publishing this address, is not characteristic of Southern feeling in general; for I like to think, and shall think, until the contrary is proved, that the South is more chivalrous than that.

Mine is by no means a partisan verdict. England, as you know, was favorable to the Confederate, rather than the Union, cause. Please consult such books as Lord Charnwood's "Abraham Lincoln" or John Drinkwater's "Abraham Lincoln", for a present-day English estimate of his character. The following excerpt from the "Recollections" of Viscount Morley may be of interest:

"There is no harm in seeking a concrete illustration to mark the difference between statesman and seer; I would turn for a moment from Mazzini as leader in the agitations of Italian resurrection, to three or four letters of that date written on the other shore of the Atlantic by Abraham Lincoln to impatient Abolitionists. How happy for Mazzini if he could have imitated the noble patience and plain reasoning of the President's reply (1862) to Greeley or the religious bodies, harrying him for the immediate issue of a proclamation of Emancipation. A few lines are not without bearing in all times of war, and even peace:

'I am approached with the most opposite opinions and advice, and that by religious men, who are equally certain that they represent the divine will. I hope it will be irreverent for me to say that if it is probable that God would reveal His will to others on a point so connected with my duty, it might be supposed He would reveal it directly to me, for it is my earnest desire to know the will of Providence in this matter. And if I can learn what it is, I will do it. These are not, however, the days of miracles, and it will be granted that I am not to expect a direct revelation. The subject is difficult, and good men do not agree. The rebel troops also are praying with a great deal more earnestness, I fear, than our own troops, and expecting God to favor their side. One of our soldiers who had been taken prisoner said that he met with nothing so discouraging as the evident sincerity of those he was among in their prayers. But we will talk over the merits of the case.' Page 77.

You question the propriety of our inclusion of Abraham Lincoln in the list of historical characters in our parapet at the Cathedral. I do not think that any one free from partisan feeling in the matter could possibly question it. The greatest progress made in Christian civilization during the nineteenth century was the abolishment of slavery throughout the civilized world, and the character who best represents the revolt of the awakened Christian conscience against this age—long evil, is our own Lincoln. His patience, his vision and his magnanimity have few parallels.

(His patience and magnanimity are best illustrated by his savage hanging of innocent noble Southerners and violating every rule of civilized warfare by compelling his soldiers to stay in prison in the South when offered freedom by President Davis, and dying prisoners President Davis, and denying medicines to the sick and dying prisoners and making medicine and anaesthetics contraband of war so that the wounded had to be operated on without anaesthetics. Then Lincoln reveled in the hope that Richmond would be burned by his savage troops and President Davis be hung. If this be patience and magnanimity please excuse from this degenerate Lincoln brand.—L. M. W.)

Continued on page 22.)

Family Department

NOVEMBER.

1. Saturday, All Saints.
2. Twentieth Sunday after Trinity.
9. Twenty-first Sunday after Trinity.
16. Twenty-second Sunday after Trinity.
23. Sunday next before Advent.
27. Thursday. Thanksgiving Day.
30. First Sunday in Advent.

COLLECT FOR THE TWENTIETH SUNDAY AFTER TRINITY.

O Almighty and most merciful God, of Thy bountiful goodness keep us, we beseech Thee, from all things that may hurt us; that we, being ready both in body and soul may cheerfully accomplish those things which Thou commandest; through Jesus Christ, Our Lord.

For The Southern Churchman.

GOD'S SAINTS.

Rev. Percy T. Fenn, D. D.

God's saints are legion!
Not only in the storied days of old,
Have men and women climbed to heights sublime,
Scorning life's softness, and earth's luring; bold
To acclaim good, and heal the wrongs of time.

Today their splendid lives are vocal still,
Midst roar, and flash of spindle, shaft, and loom—
Unhaloed manhood, speeding on God's will,
By earth despised from cradle to the tomb.

Where'er the broken find a friend to aid,
Victims of Mammon's greed new strength obtain,
There are God's saints, fearless and unafraid,
Leading a sordid world through strife and pain.

Such saints, uncanonized, from age to age,
Seek no applause; but shame the lesser breed;
Their guerdon human good; a way they blaze
With love, new life, for men of every creed

For The Southern Churchman.

There Is a God.

Kathleen Starcevich.

There is a God! The herbs of the valley, the cedars of the mountain, bless Him; the insect sports in his beam; the bird sings him in the foliage; the thunder proclaims him in the heavens; the ocean declares His immensity; man alone has said, "There is no God!" Unite in thought at the same instant the most beautiful objects in nature.

Suppose that you see at once all the hours of the day, and all the seasons of the year; a morning of spring, and a morning of autumn; a night bespangled with stars, and a night darkened by clouds; meadows enameled with flowers; forests hoary with snow; fields gilded by the tints of autumn; then alone you will have a just conception of the universe!

While you are gazing on that sun which is plunging into the vault of the west, another observer admires him emerging from the gilded gates of the east. By what inconceivable power does that aged star, which is sinking, fatigued and burning, in the shades of the evening, reappear at the same instant fresh and humid with the rosy dew of the morning? At every hour of the day the glorious orb is at once rising, resplendent as noon-day, and setting in the west; or rather, our senses deceive us, and there is, properly speaking, no east or west, no north or south, in the world.

Go out beneath the arched heavens, at night, and say, if you can, "There is no God!"

Pronounce that dreadful blasphemy, and each star above you will reproach the unbroken darknes of your intellect; every voice that floats upon the night winds will bewail your utter hopelessness and folly.

Is there no God. Who, then, unrolled the blue scroll, and threw upon its high frontispiece the legible gleamings of immortality? Who fashioned this green earth, with its perpetual rolling waters, and its wide expanse of islands and of main? Who settled the foundations of the mountains?

Who paved the heavens with clouds, and attuned, amid the clamor of storms, the voice of thunders, and unchained the lightnings that flash in their gloom?

Who gave to the eagle a safe eyrie where the tempests dwell, and beat the strongest, and to the dove a tranquil abode amid the forests that echo to the music of her moan? Who made thee, O man! with they perfected elegance of intellect and form? Who made the light pleasant to thee, and the darkness a covering, and a herald to the first gorgeous flashes of the morning?

There is a God. All nature declares it in a language too plain to be misapprehended. The great truth is too legibly written over the face of the whole creation to be easily mistaken. It can be seen in the tender blade just starting from the earth in the early spring, or in the sturdy oak that has withstood the blasts of fourscore winters. The winding rivulet, meandering through downy meads and verdant glens, and Niagara's tremendous torrent, leaping over its awful chasm, and rolling in majesty its broad sheet of waters onward to the ocean, unite in proclaiming—"There is a God!"

It is heard in the whispering breeze and in the howling storm; in the deep-toned thunder, and in the earthquake's shock; it is declared to us when the tempest lowers; when the hurricane sweeps over the land; when the winds moan around our dwellings, and die in sullen murmurs on the plain, when the heavens, overcast with blackness, ever and anon are illuminated by the lightning's glare.

Nor is the truth less solemnly impressed on our minds in the universal hush and calm repose of nature, when all is still as the soft breathings of an infant's slumber. The vast ocean, when its broad expanse is whitened with foam, and when its heaving waves roll mountain on mountain high, or when the dark blue or heaven's vault is reflected with beauty on its smooth and tranquil bosom, confirms the declaration. The twinkling star, shedding its pickering rays so far above the reach of human ken, and the glorious sun in the heavens—all—all declare there is a universal first cause.

And man, the proud lord of creation, so fearfully and wonderfully made—each joint in its corresponding socket—each muscle, tendon, and artery, performing their allotted functions with all the precision of the most perfect mechanism—and, surpassing all, possessed of a soul capable of enjoying the most exquisite pleasure, or of enduring the most excrutiating pain, which is endowed with immortal capacities, and is destined to live onward through the endless ages of eternity—these all unite in one general proclamation of the eternal truth—there is a Being, infinite in wisdom, who reigns over all, undivided and supreme—the fountain of all life, source of all light—from whom all blessings flow, and in whom all happiness centers.

Love Casteth Out Fear.

"Fear has always been the curse of human life. It is so still. It is fear that causes us to be miserable and gives bitterness to every human bliss."

So writes the Rev. John Bevan, M. A., in The Christian World, on the subject of "Deliverance from Fear."

"It would be a great help," maintains the writer, "if we could regard history as simply the story of man's deliverance from his fears. The real advances have been made not in the domain of physical achievement, but in the sphere of his spirit. History is a tale that is told by the liberations that, one after another, have been achieved over the terrors that have shackled the spirit of man. Some truth he discovered, and with it slew some fear. Every fear defeated marked an accession of freedom. How inspiring it is to think that man's spirit is the one thing that has persisted."

"In medicine, in astronomy, as well as in the many other departments of scientific inquiry and moral reflection, fears have been vanquished and the history of religion shows the age-long struggle man has had to free his spirit from fear. For the more men have learnt the truth of their noblest and best experiences the more exalted has their conception of God become. So gradually and painfully the malignant deities have given place to the God of Love."

Since we know, as our Lord has taught us, that God is our loving Father, we shall no longer worship Him as One of Whom we are afraid.

"We should not have a relationship to God based on Love," continues Mr. Bevans, "and any human relationship based on anything other than Love. If Love casts out fear concerning God, it must surely be the one glorious thing that will cast it out of every human relationship.

"War, suspicion, mistrust, and pretty well all the evils that poison the wells of our intercourse as individuals, as communities and nations, are based on fear. Then according to our God, and our obedience of Him, the Spirit of Loving Kindness for us can be the only real man-to-man relationship. As far as we are concerned the truth is this, that the life that is best for the good of our fellow-men, and the best for us is the life that has Love as its regulative ideal and controlling impulse. We are living right when we are living such a life, and we are living wrong when we are not."

"While the mechanical arts have brought all men into one room in the house of life: we have yet to learn the far harder spiritual art of living together in fellowship and understanding. That is the urgent and practical problem, not for armchair thinkers, but for plain and practical men. Unless it is

solved, all that our mechanical conquests have won for us will be in jeopardy. Industry cannot survive in this post-war world unless there is complete cooperation between management and labor: unless some new basis of reconciliation between classes can be found, the sense of community will perish, whilst the peril of our ugly color and racial aversions is too apparent to need stressing."—Selected.

For The Southern Churchman.

YOU TAUGHT ME.

Davis Jackson.

You taught me how to smile
When sorrow bowed my head,
You taught me how to laugh
When hope had seemed quite dead.

You taught me how to sing
When grief had stopped my song
And called me back to life and love,
To hope and carry on.

You taught me how to live
When shadows dimmed my sight,
And taught me how to see again
One clear and shining light.

When light shall fade forever
From out my living sky
And I have reached my journey's end
Lord, teach me how to die!

Timidity: Its Cause and Cure.

Many shy and over-sensitive people keep their eyes turned inward so long, examining themselves, lashing themselves with harsh criticisms, that they become practically unable to turn their eyes outward. They cannot see the outside world and its people as they really are. Their self-absorption, having their minds fixed continually on themselves, their real or imaginary defects, their humiliating experiences, their failures to measure up to their social standards, is the very thing that makes them awkward, constrained, miserable when others all around them are enjoying themselves and having a good time. Emerson says, "Give me a thought and my hands and legs and voice and face will go right. We are awkward for want of thought. The inspiration is scanty and does not arrive at extremities."

An earnest, all absorbing thought, which will take your attention off yourself, is the best remedy for the awkwardness of self-consciousness. A knowledge of, and interest in the great questions of the day, and a real interest in the people you meet, will help to drive yourself out of your mind, and will relieve you of the hundred and one embarrassments and mortifications which self-consciousness would draw upon you.

Shy, timid people are sometimes amazed at their feeling of perfect ease when they become absorbed in conversation which has turned upon a subject on which they are especially well posted. When they can hold their own in the conversation, talk and think without restraint, they lose their awkwardness.

When one is thinking about what kind of an impression he is making he is probably making a very poor one. This is what makes the self-conscious cut such a poor figure in society. You can't be natural while thinking of yourself, and naturalness is the secret of ease and grace. The secret of that poise which makes some people at home wherever they go is a sense of proportion. The root of all the troubles that spring from self-consciousness is a lack of this poise. One of the ends of education is to become unconscious of self.

The important thing for you who are self-conscious is to try to realize the fact that the world is too busy, that everybody else is too much interested in his or her own affairs to bother himself very much about you. People are not making an inventory of you as you seem to think. Get that idea out of your head by putting a bigger one in its place, and your shyness and timidity will die for lack of food.—The Speakers' Library Magazine.

Making An Exception.

"Yes, she has a remarkable memory for such a tot. Lucy! Lucy! Come here darling—no—the rest of you can go back. Well, stay then, if you want to, but Lucy's the one we want—to hear her say her little poem about the bird in the tree-top. Now, stand right there like a little lady, and say it."

Lucy, a rather chubby little girl whose innocent prettiness was hidden beneath a spoiled, smug expression, needed no urging. She lisped about the birdie in the tree-top with the presence of a prima donna, and sure enough, her reward was a chorus of "Isn't she darling?" "Perfectly precious" laughter and other forms of appreciation. While she performed, the other children, grinning with generous approval, climbed to different points of vantage.

And looking up to see one little boy just beaming with a missing-tooth smile of shy delight, one motherly visitor swung an army around the slender little fellow and dragged him to her lap. Overcome with shyness he smiled into her face and dropped his head. "How about you? You don't know any pieces, do you?" she said good-naturedly. He shook his head. She laughed, and released him.

It was Lucy this and Lucy that. Lucy's golden hair was curled in careful ringlets. Lucy's feet were shod in delicate slippers.

"Charles, stop troubling that child this minute! Come, Mother's darling, did that bad boy make my baby cry?"

"Mama, Lucy was throwing sand at Charles first." The loyal friends of Charles stood by him.

"Well, Charles is a big boy, and Lucy's just a little girl—just a sweet little girl—who didn't know any better."

And the mother went on, sublimely unconscious of her mistake in putting Lucy on a pedestal—a little queen who could do no wrong—and expecting the other children to accept her as such.

When Lucy would come in slyly whimpering that the other children had been "mean" to her, her mother would go out and tell them that they must play nicely with the little girl, or she would punish them. And Lucy was not very popular.

Then Uncle Charles came home—their idol. He romped, played, and laughed with the children. He teased them and loved them for a whole month, and then it was time for him to go. His sister looked at him fondly, and asked complacently, "Well, Charles, what do you think of my little family?"

He looked away, uneasily, and then, honestly into her eyes. "Let me ask you a question first," he said. "You remember Enid Smith?"

His sister's mouth straightened. "Yes! I despise her very memory—spoiled, selfish, conceited, smug—and a 'tattle tale' besides. I don't care ever to see her again as long as I live!" Charles understood; they had all been young together. He squared his shoulders and plunged in.

"Well, Sis, I will answer your question now. I'm wild about Janey, think Charles a vast improvement on myself, and Jim and Ellen are such darlings I can't bear the thought of staying away from them, but I wouldn't care if I never saw Lucy again."

His sister sat up, incredulous, choking, blinking, gasping.

He nodded, "Just that. She probably has good qualities at bottom, being your child and Jim's, but you have catered to her, adored her, sacrificed the other children to her, until you've made her a selfish little simpleton. All the children despise her without realizing it."

His sister looked as if she would choke.

"Hard, I know, hard for me to tell you. But if you keep it up you're going to make just the sort of woman out of Lucy that Enid's mother made out of her 'darling, precious littlums' Enid. Quit it, Sis, like a good sport. Give the kid a chance with the rest. I'll be back in a month," as he leaned over and kissed his still speechless sister gently, "to see how you undo it!" —National Kindergarten Association Release.

Who Will Pay the Laborer?

It is plain that something needs to be done beyond what is now being done; some new clue must be found to the mazes of this missionary question; some new factor found for the solution of the greatest practical problem ever before the Churches. What we are to do must be done quickly. The generation is passing away, and we with it. These millions of unsaved souls we must confront at the bar of God. What can we do for their salvation—nay, for our own salvation from blood-guiltiness —before the sun of life shall set?

These thousand millions of unevangelized souls are dying at the rate of thirty million a year, and as many more are coming on the stage of life. It is plain that what we are to do for own generation we must do while that generation lasts; and this is utterly impracticable, if not impossible, unless the Lord of the harvest, in answer to prayer, sends forth more laborers into His harvest.—A. T. Pierson, D. D.

ST. FRANCIS IN SAN FRANCISCO—1906.

I met old, lean St. Francis in a dream
Wading knee-deep through the ashes of his town.
The souls that he was helping up to Heaven
Were burnt or wrung out of the writhing flesh.
Said I, "When near a thousand are engulfed
In sudden indiscriminate destruction,
And half a million homeless are, I know
This rotten world most blackly is accurst."

"When heroes are as countless as the flames;
When sympathy," said he, "has opened wide
A hundred million generous human hearts,
I know the world is infinitely blessed."

—Rodman Gilder.

"I think," wrote Elizabeth Fry once to her niece, "we are all tempted to take up a half-way house in the religious life, to say, 'Thus far will I go and no farther'; but I believe that it is by making no restrictions that we may be brought at last into the glorious liberty, rest and peace of the children of God."

For the Young People

PLANT ME AND SEE.

"O little bulb, uncouth,
Ragged and rusty brown,
Have you some dew of youth?
Have you a crimson gown?"

"Plant me and see
What I shall be—
God's fine surprise
Before your eyes!"

"A body wearing out
A crumbling house of clay,
O agony of doubt
And darkness and dismay!"

"Trust God and see
What I shall be—
His best surprise,
Before your eyes!"

—Selected.

The Sword of Kabu.

Founded on fact.

It was Kabu's twelfth birthday and he was going to have a very wonderful gift from his father, whose ancestors had all been among the most famous fighting men in old Japan. Kabu had known for a long time that the day on which he "had eaten rice for a dozen years" the fine old silver-handled sword that hung over the tokono mai ("sacred alcove") in his father's room would be solemnly entrusted to him.

He loved hearing the story, how in the great war with Russia his grandfather, the oldest admiral in the Japanese fleet, was commissioned to perform a seemingly impossible feat in the face of terrible odds; how just at the most critical moment a falcon had suddenly appeared and perched on top of a gun-turret and the old admiral had shouted:

"The bird of victory, come to inspire us. Forward and we conquer!"

So it proved to be, for the men took fresh courage and the tide of war was turned in the favor of Japan. At the end when victory was proclaimed a beautiful sword with a falcon's head most wonderfully wrought was presented to Kabu's grandfather by the Emperor himself, with other honors.

When Kabu awoke on his birthday morning he was so excited he could hardly wait to put on his school uniform before he ran to his father's room, hoping he would be given the sword at once to examine, and finally place above his bed over the picture of his grandfather.

But no notice was taken of his impatience, for his father would not permit anything to interrupt his thoughts before school.

Of course it was difficult to glue all his mind to his work that day, but Japanese teachers do not tolerate inattention or carelessness, and Kabu, being a Christian boy, honestly tried to do his best.

That evening when "the sunset rice" was eaten, and his mother had gotten out her sewing, and Kabu and his little sister Hana were having a game together before he started his nightly studies (which all Japanese pupils diligently perform to a very late hour), his father called him into his room.

Very gravely his father bade him take the falcon-head sword in both hands and carry it into the living room. Hana dropped her doll in surprise, and stood with her mother while her father spoke in quiet, solemn tones:

"Kabu, I now deliver to thee the sword of a brave and good man, your illustrious grandfather. Thou knowest what he expected of every one of his men, and how nobly they carried out his commands. By the blessing of Almighty God we in this family have come to see that Love, not war, is the greatest power in life, but we must all be good soldiers of Jesus Christ and fight against evil. I am bound to pass on this sword to thee on this thy twelfth birthday, and always remember it is there to remind thee of the holy warfare thou must make against all sin in thyself and surroundings."

So Kabu received his sword. He made up his mind to remember that God's Word is called "a sword" and as no rust must be allowed to come on the shining metal, so no dust must ever be seen on the cover of his Bible. He would read it every morning and evening.

This plan helped him a lot, for, looking first at the sword, he would open his precious Book and find there what his Captain commanded him to do. Of course things at school were not always easy for a boy who tried to live as Christ desires, and Kabu came in for plenty of ridicule.

His special enemy was a big boy called Taru, who for some reason or other hated the religion of Iesa Soma ("Jesus Christ"), and persecuted Kabu.

One day he managed to get Kabu's coat when he was on the playground, and with a can of scarlet paint he daubed an enormous cross on the back of the coat. Later Kabu ran to the cloak room and could hardly believe it was his own coat. The thought of wearing such through the streets sent a hot flush over his face.

"I am sure Taru has done this. Of course he will deny it, but nobody else would dare to do it, I know," Kabu said to the other boys.

That morning it happened that he had been reading one of his favorite Bible stories, the story about Gideon.

"The sword of the Lord and of Kabu," he had said to himself, and he felt it was indeed a righteous cause to avenge himself on Taru, and he had much to pay back in other ways!

But suddenly some words he had overheard his father saying to his mother the night before came back to his mind: "Truly the man has wronged me, and deserves to be punished, but what says the Holy Book? 'They that take the sword shall perish by the sword.' No, I cannot fight the case save by the Christian weapon of love."

And the boy who tried to copy his father's Christian example decided then and there that he would say nothing, but bravely wear the extraordinary looking coat. He reasoned, "Our coolies are not ashamed of wearing all sorts of trade devices on their backs, and we all proudly display our family crest on our clothes. Well, really I am greatly honored, and Taru has done me a favor."

When his father offered to buy him a new coat, without delay Kabu replied:

"Not so, till this one becomes too shabby to wear. Why should I be ashamed of displaying the badge of my Captain in public? Fortunately, it has been painted on straight."

So Kabu bore and wore his cross, which was no easy task, for it exposed him to much mockery and scorn. But his example, in time, led his enemy to confess and ask his forgiveness.

"I never was so surprised in my life as at the way thou has taken it. There is not a boy in this school who has the strength that thou hast, and I would crave to know the secret of such a brave, patient spirit."

Then Kabu, with a happy smile, grasped the hand of his former adversary as he said:

"By the sword of the Lord and of Kabu, the weapen of Love."—Sunday School Times.

Thad and the Turkeys.

It was early in the spring when Thad's father gave him the turkeys. There were four brown turkey hens and a big gobbler that strutted importantly around the yard.

"If you earn enough with these turkeys to buy your winter suit," Thad's father said, "you can spend the rest of the money they bring for whatever you want to get."

"Oh!" gasped Thad, beginning to think of a catcher's mitt and all the other things he wanted to have.

"It takes some much watching to raise turkeys here," the boy's father continued, "that I think you will earn whatever you get for them. Last year, you know, half of the young ones died during a big rainstorm. And some animal caught most of those that were left."

"Oh, I'll watch," promised Thad. "I'll take the best care of them."

The first thing Thad did was to fix some nests in an unused shed. If the eggs were laid there, the boy thought, an animal wouldn't be so apt to find them as in the outside nests that the turkey hens were accustomed to choose for themselves.

Those hens, however, couldn't have understood the danger there was in laying their eggs in outdoor nests. Each one stole off shyly and selected a nest that even Thad with all his watching couldn't find for a long time.

One day when they boy had walked down the road to meet his father he caught a glimpse of one of the hens coming out of the bush by the roadside. He couldn't find the nest then, but later, after the hen had begun to sit on the speckled eggs, Thad discovered her one day.

Another nest was found in some coarse grass very close to the road, and another far out in the field. Where the fourth turkey nested Thad never knew. Evidently some wild animals found her nest before the boy did. For that turkey disappeared and never returned.

The first few weeks Thad kept the turkeys in a large pen to prevent their wandering into deep, wet grass. And after that he corralled them whenever a thunder-storm threatened.

One warm afternoon Thad went over to John Werner's to play ball. The boy didn't think about the dark clouds that had begun to race over the sky until he heard a rumbling sound of thunder.

Although he ran as fast as he could Thad didn't reach home until the rain was pouring down. He met his mother in the yard with an apronful of young turkeys. "The rest are in the shed," Thad's mother said. 'We may be able to save these if we dry them by the kitchen stove."

Only two turkeys died that time. Another storm took three more. That hap-

pened while Thad's father was in the hospital, and the boy had gone with his mother to visit him.

When fall came there were twenty-nine young turkeys wandering over the fields in the daytime and roosting in the shed at night. Every time Thad threw out grain for the young birds he counted them to be sure none were missing. And almost every time the turkeys were fed, Thad thought how he would hate to sell them when the time came. For they followed him around at feeding time, making queer little noises that made the boy think they were talking to him.

One night late in October there was a great commotion at the barnyard. The noise woke up Thad's father, who rushed out to see what had caused the disturbance. "It may be a fox or a coyote," he called to his wife as he left the house. Thad woke up and followed his father sleepily.

No animal was found at the chicken-house nor in the shed where the turkeys roosted, but the dog was barking behind the grove. And in the morning when they could be counted, Thad discovered that three of the young turkeys were missing.

"It was probably a fox," Thad's father said. "And if it was, he is apt to return for more turkeys."

"Let's sell them," suggested Thad, quickly. "I don't like to do that, either. Still, I'd rather sell them than have them caught by a fox."

Two days later Thad and his father took the turkeys to town. A new winter suit was selected for the boy and then there was twenty-seven dollars left. "Oh, I'm rich!" exclaimed Thad. "Can I do just what I want to with the money?"

"Of course," answered his father. "That was the agreement, wasn't it?"

"I'll get catcher's mit," planned Thad. "Oh, and ever so many other things, I've wanted.'

While Thad waited to decide how to spend it, the money was kept in a small drawer in his mother's room. Several times every day it was counted. It was fun to think how very much money there was.

Thad was in the kitchen one morning, mending a kite, when the postman brought a special delivery letter for his mother. "It was from grandmother," she said after she had read a minute. "She wants—"

"Wants what?" asked Thad.

"She isn't well and—and she wanted me to know it," finished his mother soberly.

Mrs. Werner came just then to ask Thad's mother to help her with some sewing. While they talked the boy sat on the stairs to finish mending the kite. He didn't notice what his mother was saying until he heard, "Oh, I mustn't think of going. With the hospital bill to pay, there isn't money enough to pay the expense of a trip. Why, the the railway fare is twenty-five dollars."

"It's too bad," sympathized Mrs. Werner. "Since your mother isn't well, it would mean a good deal to her to have you there for Thanksgiving."

"That's what grandmother wrote for, and mother wouldn't tell," concluded Thad.

The kite was mended and Thad had time to try it before dinner was ready. But he came running in as fast as he could when he heard his mother call dinner. He watched closely while the food was being put onto the table, while his mother took her place, and while—

"What's this?" asked his mother in surprise as she picked up an envelope which must have been slipped onto her plate just then. "For a turkey trip," she read before she counted the five five-dollar bills that were inside the envelope and, that had been counted by Thad so many times.

"Oh, I couldn't take the money you've worked so hard to earn," began the mother slowly.

"Father said I could spend it for just what I wanted," broke in Thad, emphatically. "And I'd rather spend it to have you go to grandmother's than anything."

"But you want a catcher's mitt and —and so many things," objected mother.

"There'll be enough left for the mitt and—well, I haven't really decided on anything else," grinned Thad.

Thad's mother looked very happy while she got ready for the trip. That made the boy very sure there was nothing else he wanted to spend that turkey money for so much as to have his mother go to grandmother's.—Junior World.

For The Southern Churchman.

OUR PRESENT HELP.

F. B. Stone.

Thou art a very present help
In time of need,
For Thou art always present, Lord,
A help, indeed.

Could we but see Thy gentle form
Above us bend,
Thy words, "be of good cheer", a thrill
Through us would send.

In every grief, in sickness, pain,
Thou art close by;
We cannot see, but we can know
That Thou art nigh;

In every conflict with the foe,
Help us to hear,
"Resist the devil and he'll flee"
For Thou art near.

Thou art a very present help
In time of need,
The multitudes learned this of Thee
Whom Thou didst feed:

And may we always look to Thee,
On Thee rely,
And know when greatest is our need,
That Thou art nigh.

The Pilot's Face.

R. L. Stevenson's father was once on a ship, which was drifting on to a rock-bound coast, on a stormy night. Those on board could hear the waves pounding on the rocks.

Death seemed imminent. Restless and anxious, Mr. Stevenson went on deck. Alone, and lashed to the helm, the pilot stood. Inch by inch he was turning the vessel away from destruction. As Mr. Stevenson crept towards him, the pilot looked up and smiled. Then Mr. Stevenson turned and went below. "It's all right," he told the trembling passengers, "I have seen the pilot's face, and he smiled."

Our lives are being guided by a Pilot Who understands the hour and knows the way, and Who is doing His work, in spite of us when He cannot do it through us. It will be all right if we attend to and learn of Him, and follow the course He sets.—From "The Sunday Companion".

Peter, Peter, Pumpkin Eater.

"The pumpkin field looks pretty bare," said Farmer Barrow. "I've just sold Warner the last load."

"Oh, aren't there any pumpkins left?" asked Peter, dismayed.

Peter, a city boy, was visiting the country for the first time. He did not know much about farm products, but he did know that pumpkins had two great uses—they made delicious pies, and they were fine Hallowe'en playthings. For weeks he had been planning to make his first jack-o-lantern.

"There are two left," the farmer answered, laughing. "I guess," he added, "you'll have to choose between jack-o'-lanterns and pies."

"That's so," said the farmer's wife. "I was going to make pumpkin pies for dinner tomorrow. But I can make apples pies instead."

Peter considered the matter. He did not like apple pies nearly so well as he liked pumpkin pies. Still, he was very reluctant to give up those pumpkins. Before the last load was taken away he had gone out into the field and cut his initials on several of the big, round fellows. That would not hurt the pumpkins, he knew, and "P. P." stood so plainly for Peter Phelps that the sight of them made his jack-o'-lantern seem secure.

He stood very still in the kitchen thinking about it. Then his longing for his favorite kind of pie got the better of him.

"Woudn't one pumpkin be enough for the pie?" he asked.

"Suppose something happened to the other one," the farmer said.

"I'll see that my mark is on it," Peter replied. "It will be safe."

So Mrs. Barrow made pies of one of the pumpkins, and the other was left in the field to grow as large as it would.

But, alas! for Peter's plans. When he ran down to the field on the thirty-first of October a sad sight met his eyes. Old Polly, one of the cows, had broken down the fence and was eating the Hallowe'en pumpkin. She switched her tail with keen pleasure as she finished the last juicy mouthful.

Peter stopped short and stamped his foot angrily. "Aren't you ashamed of yourself?" he cried. But that did not help matters. The Hallowe'en pumpkin was gone. Peter walked sadly back to the house. "My jack-o'-lantern's inside Polly," he said.

Good Mrs. Barrow was sorry for him. She found a tin box and punched eyes and a nose and a mouth in the top.

"There," she said, "that is the best I can do for you."

Peter thanked her politely and walked off with the makeshift jack-o'-lantern under his arm. He did not feel very cheerful. It was almost sundown now, and soon all the other boys in the neighborhood would be out with jack-o'-lanterns, and none of the lanterns would have square faces.

He wondered why he had been so foolish as to think that merely putting his initials on a pumpkin would keep it safe.

"Those letters stood for pumpkin pies and for Polly's pumpkin," he said to himself ruefully, "just as much as for Peter Pehlps."

In front of Warner's store he stopped short. There on the porch right before him he saw a sight that made him feel worse than ever—a great pile of golden pumpkins.

Peter gazed at the pile. "If I only had some money," he thought.

The storekeeper came and stood in the door. "My boy, you seem to have plenty of time on your hands," he said. "Suppose you run down to the post-office and get my mail for me."

Peter willingly trudged away to the office, which was at the other end of the village.

"Well," said Mr. Warner, as he took the mail a little later, "I suppose you might fill your overcoat with apples by way of pay."

Peter looked at him.

"There isn't any charge," he said gravely. Then, as he saw the storekeeper make a move toward the apples he said: "Would you just as soon let me have a pumpkin instead?"

"A pumpkin. Why, yes," was the good-natured reply.

Two minutes later Peter was racing back to the farmhouse with a big yellow pumpkin under his arm. It was nearly dark by that time; he would have to hurry, he knew.

In the light of the kitchen window he stopped and looked at his prize. "Whoop-pie!" he cried. For there he saw, big and crooked, but plain as daylight on the yellow pumpkin, his own initials.—Roger Wingfield, in Youth's Companion.

TO WHAT PURPOSE IS THIS WASTE?

What purpose? None, to all the shrewd and cold.
But love's abandon eases love's wild heart.
The squandering of that scented liquid gold
Shines like a work of art.

Yet all the poor may take their share by stealth;
None is too destitute for love's unthrift:
A broken alabaster box, their wealth;
And tears, their richest gift.

—Theodore Maynard,
In Commonwealth.

Odd Glimpses of Young Birds.

Young birds when first out of the nest are exposed to many dangers. Where the little fellows are large enough to fly well the danger is not great, but some of them leave the nest before they are able to fly at all. I often find them hopping over the ground in exposed places, where there is not a bush or a blade of grass to hide them from their enemies. No doubt, many such young birds meet tragic ends.

The young of some birds like the bob-white, ruffed grouse, spotted sandpiper and killdeer, leave the nest almost as soon as they out of the shell. But these birds are not as likely to meet tragic ends as young robbins, brown thrashers, blue birds and catbirds, because they are able to run rather rapidly from the start. They do not hop, stagger and blunder along, and they are able to hide to splendid advantage.

Last summer, I was picking cucumbers in the garden, when I heard the alarm notes of a bob-white near me. "Um-chip-chip-chip," the alarmed mother seemed to say as she hurried this way and that, now in plain sight, now hidden by the weeds and grass. I stood still and soon heard a number of low peeps coming from some grass at my feet, where one or more young birds were hidden. I did not dare move for fear of stepping on them. Finally, I moved a step and then noticed that a young bird peeped louder, as if caught in some way. Only after looking long and carefully did I discover him, held fast by a long grass stem on whose top I was standing. I released the bird and held it a moment. As I held it, it squirmed from my grasp and disappeared as if swallowed by the earth. Meanwhile, the others had been making good use of their time. Though I looked and looked, not another glimpse of a young bird did I get, though I was sure some of them were either hiding or scampering off near me.

A few years earlier, while making my way through a patch of weeds in an old field, I ran across a bevy of young bob-whites. The young birds were but a week or two old and looked like tiny brown leg-horn chicks. The thing that surprised me most was the speed with which they ran—about all I could see was a number of brown streaks. One made the mistake of dashing for some weeds near me and hiding beneath them, and I caught and held him for a moment.

However, most young birds stay in the nests until they are able to fly. And most of them are fed and guarded by their parents until they are full grown. It is a common occurrence to see parent birds feeding young birds fully as large as themselves. Such sights always prove amusing. Late in the season, one can hear the squeaky chirps of young robins as they urge their elders to hunt worms and berries for them.

Occasionally, one runs across nearly grown young birds that are quite tame. Usually they at once take to their wings when human beings, animals and vehicles get near them. But some are not so wise. I once found a young robin perched on a fence near a shed. By advancing slowly I was able to get within two feet of it and to stroke it a few times before it flew off.

At another time I found a young rose-breasted grosbeak perched on the wire of a fence. This bird no doubt could fly quite well, but though I stopped and took several pictures of it, it did not attemp to fly off. Some young birds, it seems to me, are more curious than afraid and let their curiosity get the better of them.

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phisticated young bird I ever met was a young cedar waxwing that visited our raspberry patch two years ago. I discovered the bird after hearing its shrill lisping call note. It was perched near the top of a thickly laden shoot, eating berries. Apparently it had wandered off by itself, for we saw nothing of its parents or brothers and sisters, and cedar waxwings have never nested near the yard. At any rate, it had found a good place for a young cedarbird to spend part of its youth. We watched it for some time and then advanced until we stood within a foot or two of it. It cocked its little head and looked sharply a us, uttered a lisping note or two, then resumed its search for berries.

I secured the camera to get some pictures of it. When I had the machine nearly ready, the bird flew off a few feet, alighting on another berry vine, and thus kept me from getting an exposure. Finally, by offering it berries, which it took from our fingers, and by snapping our fingers near it to attract its attention and keep it from discovering other berries and berry bushes, we managed to keep it perched in one place long enough to enable me to secure several pictures.—Alvin M. Peterson in Our Dumb Animals.

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Deaths

SMITH: Entered into rest, September 15, 1930, at The Plains, Va., MRS. K. V. SMITH, aged ninety-one years. She is survived by a daughter, son, step-son and nine grandchildren.

"Father, in Thy gracious keeping,
Leave we now Thy servant sleeping."

LORING-CLARK: Entered into life perpetual, on October 17, 1930, at Asheville, N. C., MARGARET LEE LOARING-CLARK (nee Austin), aged twenty-six, beloved wife of the Rev. Alfred Loaring-Clark, rector of St. John's, Memphis, Tenn. She is survived by her husband, two young daughters, her parents and a brother.

"The Victory of life is won!"

CHARLES ALFRED JOUBERT.

Entered into life eternal, suddenly from an automobile accident, on September 29, 1930, CHARLES ALFRED JOUBERT, of Lynchburg and Amherst, Va.

Mr. Joubert was born in New Orleans, La., on July 15, 1876, and was the son of the late Leon Joubert and Claire Peschiner Joubert, who were both of distinguished French lineage. He married Miss Louise Montague Scott, of Amherst, who survives him. Several years ago he became a faithful and valued member of Ascension Church, Amherst and served as a vestryman for the parish until his death. Mr. Joubert was greatly beloved in both communities in which he lived, spending his winters in Lynchburg his business being in that city, and the summers in Amherst. His many acts of kindness and charity which few knew of, proved his high type of Christian character, and as a friend expressed in speaking of him, "If he had any enemies they were not of his own making. Such a man makes the world better for having lived in it."

He was ever true and loyal to every responsibility and duty of life and has left a beautiful and priceless memory and wholesome precept to his loved ones and a host of friends.

He was laid to rest in the family plot in the cemetery at Amherst.

LINCOLN IDOLATRY.

(Continued from page 14.)

It is not an American, it is an Englishman, Mr. H. G. Wells, who has recently spoken of him as one of the five or six greatest men whom the world has known. (Wells is notorious for cross-eyed thinking and writing.—Editor.)

With appreciation of your interest, and kind regards,

Yours faithfully,
(Signed)
HOWARD C. ROBBINS,
HCR/P Dean.

Greenville, S. C., March 28, 1923.
The Very Rev. Howard C. Robbins,
New York, N. Y.
My Dear Dean:

Absence from home prevented my replying earlier to your letter of November 6 last. My record is as follows: Born March 27, 1849, christened in infancy, confirmed September, 1876, a vestryman or warden for over forty years, and am firm on the Apostles' Creed. St. John's the Divine is as much my church as it is yours, and I respect you as dean. The four pamphlets presented to you October 29 last, together with what I know of my own knowledge, and other information, form bases for my opinion, and I believe they are irrefutable. This letter will not be more lengthy than many sermons, and will not consume more time than you have given to the study of ex-parte evidence concerning the character of Mr. Lincoln. Your remark "unequal merit" is not clearly understood. Mr. McSwain's writing gave constitutional and historical facts, logically stated.

"They grew into a nation and constituted a true nation long before the outbreak of the Civil War."

This is an assertion without authorities stated. My opinion, contrary to that assertion, is formed by the position of Washington, Madison, Jefferson, secession taught at West Point, Mr. Lincoln in his remarks in Congress in 1848, his remarks, "I have no inclination or intention of freeing slaves because I have no lawful (constitutional) right to do so"; his asking Congress in July, 1861, to legalize his unconstitutional acts since March 4, 1861, all indicating compact. With such endorsements I cannot be considered "partisan". Furthermore, Mr. Davis was charged with treason. The Supreme Court declined to hear the case and Chief Justice Chase said, "if that case comes to trial the South will be exonerated and the North will be convicted". And again, the "high-minded and noble" General Lee, after having been taught compact at West Point, left the United States Army and came to Virginia to defend his State against aggression. The Constitution provided for change by amendment, and any change otherwise was "open opposition to lawful authority", rebellion! such as from March 4, 1861, until March 15, 1865.

Mr. Lincoln, contrary to his constitutional oath, invaded States, and coerced the people, and in January, 1863, issued his emancipation proclamation. Is such conduct surprising when it is remembered that many of his associates state that he was an "infidel"? Are not "warfare of barbarous outrages" and oath violations indicative of infidelity? Sometime ago, The Literary Digest remarked that, he was a man without a "creed" but that when taking oath repeated the words "so help gian reading "Herndon said, tocmfwyp me God". A northern Baptist theologian reading "Herndon" said, to repeat the words "so help me God" was a slight technicality for an infidel to dispose of to become President. Oath violations, thereby autocratic defiance of God, result in barbarites unknown to civilized warfare and contrary to Christianity. Christ associated with the illiterate as well as with the scholarly, and any truth was interesting to Him. You may not consider Mr. Christian scholarly, or his logical comments interesting, but your uncomplimentary remark does not refute facts presented to you. Under the circumstances, he does not have to condescend to besmirch. When General Grant occupied his place, every building except a negro house was burned, all property destroyed or confiscated, women and children turned out in the weather without food and scarcity of clothing, from the effects of which one woman died. That treatment was very usual by Mr. Lincoln's soldiers in the South. However, such acts are concealed and Mr. Lincoln, Commander-in-Chief, eulogized. It was not Christianity. Because of God, Christ, the Episcopal Church and other religious associations General Lee is on a pinnacle whose foundation is truth. According to undisputed evidence, Mr. Lincoln was opposite. Can you locate Mr. Lincoln as a Christian? Yet he is considered by some a leader during the nineteenth century. General Lee never withdrew his letter of June 27, 1863, to his soldiers; his letters of September, 1862, to Marylanders (copies enclosed), nor did he ever compliment or pay homage to Mr. Lincoln. Such statements by the high-minded and noble General Lee should have serious consideration before eulogizing Mr. Lincoln, thereby naturally condemning the South.

I admire the influences that produced a man like General Lee, and do not think that any one free from partisan feeling in the matter could possibly eulogize Mr. Lincoln. I hope I am chivalrous in the direction of such truth as will cause General Lee to be famous throughout all ages, and after having weighed both sides, can defend the Episcopal Church against aggressions by Mr. Lincoln's admirers. Yes, England sympathized with the South, hoping that free trade would be established, but Mr. Lincoln willed otherwise, and when asked to allow the States to secede in peace and how he could invade and coerce States, replied, "What will become of my revenue in New York, if there is a 10 per cent tariff in Charleston"? If the protective tariff did not cause the war, what did? Having lived during the war, and knowing the conduct of Mr. Lincoln's soldiers to some extent, together with truths presented to you, I can form an opinion for myself without having the scholarly parties (especially Drinkwater's play) to whom you refer form an opinion for me. In fact, these parties should consult facts presented by the South as well as those by the North for just publications. See Charnwood, "Truth of History", pages 30, 31, 32, 33. Absence of truths from the South have undoubtedly aided in Mr. Lincoln's commercialization. It is not Christianity to form an opinion on ex-parte evidence. I have often read Mr. Lincoln's letter to Mr. Greeley, and could never understand how he could have allowed the many to influence him to violate his oath, and issue his emancipation proclamation contrary, to the Constitution that he took oath in the presence of God to support. Observation has taught me that when lawless characters desire a law defeated, they never mistake the man selected for that purpose. Those who influenced Mr. Lincoln to violate his oath and issue an unconstitutional proclamation were lawless characters. Yes, Mr. Lincoln is reported to have a praying man. If an infidel, to whom did he pray? Surely not to God. Can you show where he ever acknowledged God? "By their works ye shall know

them." Can you refute the evidence that I presented to you? I have known conscientious officials to resign when their earnest opinions were contrary to law, rather than violate oath or usurp authority. Britishers first separated children from parents in Africa, brought them to America and sold them to whites in all the colonies. After 1776 New Englanders solely did that traffic in like manner, selling the children to whites in all the States. Framers of the Constitution sanctioned slavery and provided for rendition of fugitive slaves between the States, also collected tax money on slaves as property. New Englanders continued the traffic, and when Northerners owning slaves lost money by the operation they sold their slaves to Southerners, and then nullified a constitutional law, declined to return fugitives to Southern owners to whom they had sold slaves, and even declined to abide by a decision of the Supreme Court, ordering such slaves returned to owners, claiming that by State law such slaves were free. At one time a Southern State offered a resolution to curtail the slave trade. Every New England State, some Northern States and South Carolina, the only Southern State, defeated the resolution by one vote. All other Southern and the other Northern States voted "aye". Andy Johnson, a slave owner, "accepted the institution of slavery guaranteed by the Constitution". Is it Christianity to conceal and exonerate all parties mentioned and advertise to the world that Southerners only, were "inhuman" slave owners? Did Northerners try to rob Southerners of money, of slaves or of both? It appears to me that all or none were guilty. Is it honest to tell only a part of such a truth? I have not heard of a Northerner offering to return any part of slave purchase money, but they influenced Mr. Lincoln to issue his emancipation proclamation. The South is responsible for the intelligent negro here today, and asks these negroes if they would prefer to be in Africa. Northerners persuaded Mr. Lincoln to "scrap" a paper, and William Hohenzollern did likewise later. However, the protective tariff was preserved at great loss of life, also devastation of the South.

The Army and Navy Messages and Letters of Presidents, page 3898, quotes Mr. Lincoln as follows:

"The people of the South are not more responsible for the original introduction of this property than are the people of the North; and when it is remembered how unhesitatingly we all use cotton and sugar and share in the profits in dealing in them, it may not be quite safe to say that the South has been more responsible than the North for its continuance. If, then, for a common object this property is to be sacrificed, is it not just that it be done at a common charge."

That remark, coupled with Mr. Lincoln's constitutional oath, indicates clearly the heavy pressure that influenced the proclamation. The proclamation was issued January 1, 1863. Mr. Lincoln died April 15, 1865. The amendment to the Constitution was the only constitutional manner by which slavery could be abolished (being a compact) became effective December 18, 1865. Not a slave had been emancipated in the meantime, because it is not a "nation". By referring to the records you will learn that abolition was earnestly advocated long before the birth of Mr. Lincoln, so he did not suggest the idea as many nowadays have been erroneously taught to believe. South Carolina was the first Southern State to abolish slavery, and other Southern States followed. If three-fourths of the States had not voted for the amendment, slavery would not have been abolished. That amendment proves conclusively that Mr. Lincoln violated his constitutional oath, and that he did not abolish slavery. The people of the States emancipated the slaves, and should justly be credited therewith. During the latter part of 1865 South Carolina elected white Democrats officers for civil government. Other States followed later.) That did not suit Northern Republicans, so in June, 1866, Congress adopted the "congressional plan", by which negroes were enfranchised, and many whites were disfranchised, resulting in the damnable government fostered on the white people by Congress. Garrisons (some composed of negroes) were in all important towns, and Northern thieving carpet-baggers were sent to advise the further devastation of the South, and I am mailing you a photograph of the "reconstructed" Legislature in 1868, which you can retain if you are interested in past historical facts, also some clippings which partly describe conditions; please return the clippings.

These conditions continued until 1876, when whites regained control of affairs. That was the most oppressive government ever perpetrated on a people, and hatred was the cause. Note what General Ladendorff says:

"We had to put up with the fact the entente turned our exceedingly thorough demolition of the territory and dispersal of the population to account, in order once more to call us Huns, and to play the organ of their propaganda with all stops pulled. One cannot blame them. Nevertheless, we had acted in accordance with laws of warfare, and had not even gone as far as the belligerents in the American war."

Ludendorff may have thought General B. F. (Beast) Butler's order suggestive. Northern soldiers did not mutilate men, women and children, but copy of Butler's order follows:

He directed that if any lady in New Orleans, "by word, gesture or movement, insult or show contempt for any officer or soldier of the United States, she shall be regarded and treated as a woman of the town plying her avocation".

It appears that General Ludendorff, of the German Army, knew of some disgraceful acts, that some of Mr. Lincoln's admirers are ignorant of. I am enclosing copies of Lee's Order No. 73. His letter to Marylanders. Also a publication by the London Times.

Notwithstanding the barbarous outrages, Mr. Lincoln never said "halt". Mine is not a partisan verdict. I believe you are absolutely honest in that remark. However, am inclined to believe that you have not had the opportunity of knowing facts from the South, some of which I have presented to you, and for that reason have trespassed on your patience to the extent that I have. Under that remark, I am led to believe that you desire to be impartial, and am giving you an opportunity to some extent at least. If you are interested, I can put you in position for further information. Slavery commenced with Adam, is with us today, and will continue until the end of time, unless the Golden Rule has a miraculous effect. In New York today illiteracy and pauperized people are slaves to wealth to a greater extent than any negro was ever subjected to in the South. Every African that ever entered the South was sold by a Britisher or a Northerner; that was slavery too. With the exception of negro slavery, a desire to make people tributary is as great today as it ever was. Information presented to you proves that the South acted on the defensive, yet it continues even until today paying tribute to Northern aggression. What about over $68,000,000 worth of cotton taken from private citizens by United States officials by an unconstitutional tax, and not a dollar ever returned, although claims have been made. At first hatred was with Congressmen, and in recent years the claim is ignored. I am not convinced that "Christian civilization", as it is exemplified by leading nations, the United States included, is related to Christianity. For instance: Bismarck's treatment of France in 1870. Lord Roberts, in handling Boers, sent for Sherman's memoirs for information concerning Sherman handling the South. Weyler's treatment of the Cubans; and can cite other instances. Mr. Lincoln had over 100,000 negroes, former slaves in the South, sold to Southerners by Northerners, in his army to kill Southerners and to be killed in return, the object being to devastate the South, and probably to cause insurrections, thereby murdering women and children. Yet Germans and many Americans object to French having placed negro troops on the Rhine. It may be that you know of Mr. Lincoln having influenced "Christian civilization" in some parts of the world, but the Central Allies occupy much space, and if that war was not to enslave the balance of the world, why was that war? If he did influence such Christian civilization abroad, from the foregoing it appears to me that it was at the expense of Christianity with his admirers at home. Should you exhibit this letter, it is hoped that you will allow the four pamphlets that I presented you with accompany it. Please understand that I have no ill will against you or any one else, and have plainly stated to you the cause for my opinion, realizing that you have a right to your opinion also. Refutation of facts presented to you will be accepted gracefully. It is unfortunate that Mr. Lincoln left no word or act to influence his admirers to handle the reconstruction period with leniency, and it is supposition only that he would be "lenient". With high regard and best wishes, I am,

(Signed) ALEX McBEE.

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NO EXCUSE FOR LINCOLN IDOLATRY ESPECIALLY IN THE CHRISTIAN CHURCHES WHICH HE ATTACKED OPENLY

The Very Rev. Howard C. Robbins,
New York, N. Y.
My dear Sir:

The readers of the New York *Times* Book Review of the 6th of August were treated to a picture taken from the "Spiritual Hall of Fame" in the Episcopal Cathedral of St. John the Divine. Among those nineteen pictures, each one chosen as the greatest man of his century, are found such characters as Charles Martel, Christopher Columbus, George Washington, and Abraham Lincoln. The writer of the *Times*, explaining the pictures, represents one of the clerics as holding the opinion that the very broad-minded men who did the choosing of those nineteen men who lived in the nineteenth century made mistakes. But upon your authority we learn that "the basis for selection has not been service to the Church, or even to humanity, but solely the representative character of the nineteen men selected, taken in conjunction with their contribution to development of Christian civilization." The inclusion of Mr. Lincoln in the number who contributed most to Christian civilization in the period 1800-1900 so that he is honored in a place in the Episcopal Cathedral induces me, an Episcopalian of forty-six years' standing, to ask you what is Christian civilization? It is said that sixteen out of seventeen ministers in his home town voted against Mr. Lincoln in 1860. The war of that period begun and led by him dislocated the equilibrium between the sections, opened an era of exploitation within and without which led to or helped to lead to six wars, all imperialistic in their nature. In my bewilderment will you not tell me what Christian civilization is, and some specific thing that Mr. Lincoln did as President which contributed to Christianity?

Yours truly,
(Signed) ALEX. McBEE.

Greenville, South Carolina,
October 20, 1922.

The Very Rev. Howard C. Robbins,
New York, N. Y.
My dear Sir:

On the 14th of last August I wrote you and enclosed the letter in a "return envelope." The letter not having been returned to me through mail, causes me to believe you received it, and if so, am surprised that you did not reply. On receipt of this letter I hope you will reply, giving information asked in previous letter; also in this, because there must be good reason for prominence given to Mr. Lincoln's memory. In what direction did he exert influence beneficial to Christian education? Occupying the high official position that you do inclines me to have great respect for you, and in comparison with you I do not depreciate myself in earnestness for what is right; so in desiring information on so important a matter as that of Mr. Lincoln's true character, you should inform me without hesitation. We being brothers in the Episcopal Church, and knowing its teachings on the "Fatherhood of God," "Brotherhood of Man," and the "Golden Rule," we should succeed in locating on one platform, and I am desiring information in that direction. The Congressional Record states that in 1848 Mr. Lincoln advocated right of States to secede. Our Constitution sanctioned slavery; also provided for its protection to slave owners; taxes were paid on slaves as property. At one time the thirteen States owned slaves, but climatic conditions unfavorable to the African in the North caused financial loss, and those slave owners to recuperate losses sold their slaves to the South and commenced trading for emancipation of slaves. President Washington owned slaves, it being constitutional. Mr. Lincoln, on numerous occasions, said: "I have no inclination or intention of emancipating slaves, because I have not lawful right to do so." Authorities persuade me that he was a man of many contraditcions and ambiguities. That you may know causes of my opinion concerning Mr. Lincoln, I am sending you several pamphlets, and will upon authentic refutation by you make acknowledgment. No doubt you saw recent criticisms by many Northern papers concerning a resolution passed by Confederate Veterans in Richmond, Va., in June last; also criticisms by Mrs. M. L. Rutherford. A reply was made to those criticisms, and all critics refused to publish the letter, but advocated that the letter be "suppressed." Do those parties desire to continue condemning the South on ex-parte evidence? Under our Constitution is not the accused allowed a hearing? I believe those critics in doubt of their positions object to evidence favorable to the South. I hope you will be sufficiently magnanimous to read the pamphlets I am sending you, I being satisfied that you will learn from them many historical facts unknown to you heretofore. Because Mr. Lincoln, by an unconstitutional war, caused the death of many Southerners, burned many cities, towns and dwellings, devastated and confiscated much property is not a commendable cause for his glorification. Many of those conditions came under my personal observation. It may be glorious that the Union was saved, but please refer me to his constitutional right to wage a war that the Constitution was framed to prevent. In justice to God and the people, also to Mr. Lincoln, "the truth, the whole truth, and nothing but the truth" should be known, and for that purpose both sides should be considered. Your high official position carries responsibility to God.

With high regard, I am,

Yours sincerely,
(Signed) ALEX. McBEE.

October 20, 1922.

Rev. Mr. H. C. Robbins.
Historical facts mailed under separate cover.
Causes of Secession, by J. J. McSwain (Congressman).
Abraham Lincoln, by Geo. L. Christian, Richmond, Va.
Truths of History, by Miss M. L. Rutherford, Athens, Ga.
Truth of War Conspiracy, by H. W. Johnstone, Curryville, Ga.
Miss Rutherford's Reply to Critics, published by the *Journal* and Carolina *Spartan*, Spartanburg, S. C.

ALEX. McBEE.

THE DEAN'S OFFICE
CATHEDRAL OF ST. JOHN THE DIVINE
New York City

November 6, 1922.

Mr. Alex. McBee,
P. O. Box 997,
Greenville, S. C.
My dear Mr. McBee:

I am late in answering your letter of October 20th, but I did not have time until yesterday to examine the pamphlets which you kindly sent me.

(Continued on page 14)

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Southern Churchman

Vol. 95. RICHMOND, VA., NOVEMBER 8, 1930. No. 45.

Rev. E. T. Minor
326 Brandon Ave
Jun 31

"IN THE CROSS OF CHRIST I GLORY"

THE ETERNAL CROSS AND ITS GLORY

A certain popular writer, who claims to believe the Gospel, in one of his books makes the statement that the Cross was an afterthought with God. A thousand times, No! The Cross is God's forethought. Peter's inspired words tell us of this. "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers, but with the precious blood of Christ, who verily was foreordained before the foundation of the world, but was manifest in these last days for you" (1 Peter 1:18, 19).

With God there is no future. All future was in eternity with Him an eternal present. The eternal purpose He purposed in view of man's sin and death in time was purposed in Him, whom we know as our Lord Jesus Christ, the Son of God. And the eternal purpose in redemption centers in His Cross. Apart from that Cross there is no redemption. Apart from that Cross there is no hope and no glory. Apart from the Cross the knowledge of God as love is an eternal impossibility.

The Word of God, God's holy and infallible revelation, magnifies the Cross. We meet it in the first prophetic promise. It is seen in type in the cradle history of the race. Abel died for his brother's sin, clearly pointing to "the blood that speaketh better things than Abel's" (Hebrews 12:24). Centuries, four millennia come and go and louder and louder is heard the voice of the Spirit of God speaking of Him "whose goings forth have been from of old, from everlasting." The sufferings of Christ minutely predicted were all literally and completely fulfilled, when He appeared on earth as the Virgin-born Son of God, when the hour was reached, determined from before the foundation of the world, when He died on that Cross as the holy Lamb of God.

And since His precious blood was shed and peace made in the blood of His Cross, the floodgates of God's love have been opened wide, and grace more fathomless than the sea has poured forth, and countless millions have found in the Cross of Christ righteousness and peace, power to live, power to suffer and power to die. Thousands upon thousands have testified with Paul, "But God forbid that I should glory, save in the Cross of our Lord Jesus Christ, by whom the world is crucified unto Me, and I unto the world." Thousands upon thousands have revealed in their earthly lives this separating power of His Cross, and all saints of God tarry still beneath the Cross and read there, as nowhere else the story of God's love and grace, gazing into the deep things of God.

How plain it is to us all why the Cross is hated and despised, not only by the unsaved worldling, but by the unsaved theologians, the liberals of every description. They magnify His life, His teaching, His character, but they refuse to believe that His highest glory is written in that Cross.

Yet still souls gather around the Cross and find there all need supplied, and find there God as the loving Father and their title to the glory above.

His Cross is the eternal Cross of Glory. Known before the foundation of the world, it can never be forgotten in all eternity to come, when time is no more. Longingly God's waiting children are looking forward to the enactment of that great scene the beloved disciple saw in holy vision in the lonely isle of Patmos. We all shall be there to witness it. In the midst He will appear in a glorious vision. The four living creatures, the Cherubim are there, and next to them the twenty-four Elders representing the redeemed, gathered home. And then He is seen in the midst. But how? Is He beheld as the perfect teacher He was? Is He glorified as a religious leader? Is His glory written in His perfect human life and character?

"In the midst stood a Lamb as it had been slain." Then heaven begins to sing and to worship. Heaven celebrates not the perfect life He lived, not His words of life, but the death He died, the Cross. Heaven hears the new song, the endless song, "Thou art worthy to take the book, and to open the seals thereof; for Thou wast slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests, and we shall reign over the earth." Then again, "Worthy is the Lamb that was slain to receive power and riches, and wisdom, and strength, and honour, and glory, and blessing" (Rev. 5:8-12). Such will be the beginning of eternity's worship; such will be the never ceasing adoration. The glory of the Cross is eternal. Eternity will reveal new glories of redemption, the infinitude of it, and the universes will resound with Him and His praises, for His Cross is the source of eternity's glory.

If these modernistic enemies of the Cross, who belittle it and reject the blood, were in heaven, how miserable they would be, in such worship which they despised on earth! But none will be in that glory who has not washed his robes in the blood of the Lamb.

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"All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all." (Isa. 53:6.)

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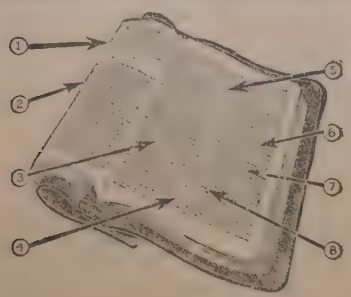

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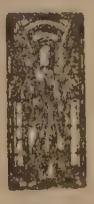

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Thoughts For the Thoughtful

"When a man is too busy to worship God, he is too busy."

Marshal Foch had this motto: "I fear God and have no other fear."

Have love; not love alone for one
But man as man thy brother call,
And scatter like the circling sun
Thy charities on all.
—Schiller.

I do not know much about the present state of the departed, of those who have died in faith, but I know all that I want to know, and that is, that they are with Christ." That is heaven!

Hunger, thirst of body or spirit, stranger-hood, nakedness, sickness, some kind of bondage or danger or distress—these are our opportunities to minister to our brother.

These are days of financial depression. God is trying to talk to people in a language they understand. The history of a century shows that in America and Great Britain in times like this much more money is given to the work of the Church than in times of prosperity.—From a letter from Dr. Sweets.

The graves of ten millions of men, and the maimed bodies of ten million more, and the destruction of values beyond computation, all speak their grim message to us today, and lead us to think anew upon ways and means of peace with justice for all the world.—Bishop Dobbs.

Does religion make good citizens? When religion means the establishment of a sound personal character, when it means a life of service, when it means a larger outlook and the assuming of obligations for the sake of others, when it means being true to principles no matter whether the result means popularity or persecution; then religion will make good citizens.—Kinlay McMillan.

By the red deaths we have suffered,
By the fiery paths we trod,
By the lives we gave all lives to save.
We call you back to God.
We call you from your trifling
With the petty things of life;
We call aloud for a new world owned
To world redeeming strife.
—John Oxenham

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EDITORIALS

Vol. 95. RICHMOND, VA., NOVEMBER 8, 1930. No. 45.

THE TRANSLATION OF BISHOPS: A REFERENDUM

The Commission on this subject appointed by the last General Convention, or some of its members, are anxious to have this matter discussed in the Church papers, with the idea of ascertaining the mind of the Church on the subject. Both clergy and laity are, therefore, invited to express their views on the subject in this paper, or in one of the other Church papers.

Bishop Hall, who seems to be an authority on Canon law, states that there is nothing in the Constitution or Canons of the Church, forbidding the translation of a bishop from one diocese to another. So that the tradition which has hitherto been regarded as binding is not based upon law, but upon custom, like that of regarding a third term for the Presidency with disfavor.

If the Church, as a whole, has changed its mind with regard to this tradition, it would seem that it would be necessary to pass a canon authorizing the change; or, it might only be necessary for the General Convention to pass a resolution stating that the custom or tradition which has hitherto prevailed is not a binding one and that in future it may be disregarded.

Some Reasons for the Change.

It seems that the Episcopal Church in America, so far as we are aware, is the only branch of the Anglican Communion, which has this tradition. In England, the translation of bishops is quite customary. In fact, the Sees of Canterbury and York, London, Durham and Winchester are practically always filled by the promotion of some bishop from a less important diocese, though in two notable instances, that of the present Bishop of London and Archbishop Lang, they were merely suffragan to begin with.

Archbishop Lang has been translated twice, while Archbishop Temple, a predecessor of his, was translated from the Diocese of Exeter to that of London, and later on was translated to Canterbury. So that the custom or tradition prevailing in this country is the exception, rather than the rule, so far as the Anglican Communion is concerned. In fact there have been cases where Colonial bishops have been translated to English dioceses.

The Origin of the Tradition.

It may be asked: If there is no law on the subject, and the custom is an exception to the general rule, why should the tradition have come into existence and be regarded as binding upon the Church?

The tradition seems to be based upon expediency. One may suppose that it came to be regarded as a wise provision to prevent the possibility of a bishop being promoted to some larger or more attractive diocese, which might serve to stimulate ambition, and thus prevent him, after his election and consecration, from settling down to the work of his diocese, with the feeling that his whole life would be devoted to its welfare. In this case he could plan for years ahead and not be distracted in his mind and rendered unsettled by visions of promotion to some larger diocese.

The relation of a bishop to his diocese has been compared to that of marriage as representing a life long union; though in these days marriage cannot be said to be as true to this ideal as formerly.

Another Viewpoint.

There is, however, another point of view which cannot be lost sight of, and it is this: that a bishop may find himself placed in circumstances where he cannot do really effective work, and it would be to the best interests of the diocese and himself that he should be able to move to some other field of labor. This state of things might not be due to his own fault, but to some unfortunate combination of circumstances, over which he had no control.

Under the present rule there is no way by which a bishop can be translated to another diocese, though there might be one which would be glad to have him as their bishop. His only way to escape from what might grow to an almost intolerable position, would be for the bishop to resign, which the House of Bishops might refuse to allow him to do. If his resignation, however, was accepted he would be reduced to the necessity of seeking for a parish, or being dependent upon his friends to seek one for him.

The Case of Missionary Bishops.

It is a strange anomaly that while a diocesan bishop cannot be translated, a missionary bishop can. If it is a good thing to remove the possibility of promotion from the mind of a diocesan bishop and thus necessitate his putting away ambition, save that of making his diocese an example of efficiency to the Church, why should not the same treatment be applied to the missionary bishop as well, so that he may be safeguarded in the same way? Except in cases where on account of climate, a long term of service would entail too great a sacrifice upon any servant of the Church, it would seem to be just as expedient to let the missionary bishop feel that he was entrusted with work, to which he was expected to give his whole life, as in the case of a diocesan bishop.

But this article is intended simply to bring the matter before the Church for the purpose of arousing discussion. There may be other points of view, besides those put forward here, and it is well that these other points should be brought forward and made known to the Church so that the matter may be well ventilated and a wise decision be arrived at by the next General Convention.

Frederick W. Neve.

Note: Owing to the objection of one of the members of the Commission on Translation of Bishops, the invitation to clergymen and laymen to take part in a discussion on the subject in the Church papers is withdrawn, at any rate until after the next meeting of the House of Bishops. —Editors.

ARMISTICE DAY

(Note: The Department of Christian Social Service of The National Council has issued the following suggestions for the observance of the Sunday preceding Armistice Day, November 9, 1930.)

Resolutions from The Lambeth Conference of 1930.

Peace and War.

25. The Conference affirms that war as a method of settling international disputes is incompatible with the teaching and example of Our Lord Jesus Christ.

The Conference believes that peace will never be achieved till international relations are controlled by religious and ethical standards, and that the moral judgment of humanity needs to be enlisted on the side of peace. It therefore appeals to the religious leaders of all nations to give their support to the effort to promote those ideals of peace, brotherhood and justice for which the League of Nations stands.

26. The Conference welcomes the agreement made by leading statesmen of the world in the names of their respective peoples, in which they condemn recourse to war for the solution of international controversies, renounce it as an instrument of national policy in their relations with one another and agree that the settlement of all disputes which may arise among them shall never be sought except by pacific means; and appeals to all Christian people to support this agreement to the utmost of their power and to help actively, by prayer and effort, agencies (such as the League of Nations union and the World Alliance for Promoting International Friendship through the Churches) which are working to promote goodwill among the nations.

27. When nations have solemnly bound themselves by Treaty, Covenant or Pact for the pacific settlement of international disputes, the Conference holds that the Christian Church in every nation should refuse to countenance any war in regard to which the government of its own country has not declared its willingness to submit the matter in dispute to arbitration or conciliation.

Encyclical Letter to the Faithful in Christ Jesus.

"We, Archbishops and Bishops of the Holy Catholic Church in full communion with the Church of England, three hundred and seven in number, assembled from divers parts of the earth at Lambeth, under the presidency of the Archbishop of Canterbury, in the year of Our Lord 1930, give you greeting in the Name of Our Lord and Saviour, Jesus Christ.

"We who write are bearers of the sacred commission of the Ministry given by Our Lord through His Apostles to the Church. In His Name we desire to set forth before you the outcome of the grave deliberations to which, after solemn prayer and Eucharist, we have for five weeks devoted ourselves day by day."

Peace and War.

"As we witness to the truth that 'God has made of one blood all nations of men,' so also we must witness to God's will for peace among the nations. We thank Him for the achievements of the League of Nations and the Kellogg-Briand Pact which condemns war as a means for settling international disputes. If these movements towards peace are to be effective and permanent, there is need of a new strength of convictions, clearness of purpose, and courage in action among the peoples of the world. Here the Church should take the lead. For the Christian must condemn war not merely because it is wasteful and ruinous, a cause of untold misery, but far more because it is contrary to the will of God.

"Peace is indeed something greater than a mere refusal to fight. Peace within the nation and among the nations depends on truth and justice. There cannot be peace unless we are trying to obey Our Lord's command, 'Seek ye first the kingdom of God and His righteousness.' As citizens of that kingdom we are summoned to make war on injustice, falsehood and covetousness within ourselves and in the world around us. Evil social conditions—such as slums or unemployment—are causes of unrest because they are outward and visible signs of inward and spiritual wrong. We dare not acquiesce in them, for the remedy lies not only in the best means that economic science can devise, but also in the active witness and willing self-sacrifice of Christian people. Indeed, we cannot be true witnesses to God's kingdom of peace, if we allow self-interest to be the ruling principle of any sphere of life. Neither industry nor commerce nor finance lie outside of the borders of the kingdom of God, for at every point they touch human values and depend on human motives, and nothing human is alien to Him who came that men might have life and have it abundantly. Only when we witness always and everywhere to His principles and rely upon His power, can we obtain from Him those gifts of truth and righteousness and love, of which peace is the perfect fruit."

The Presiding Bishop Suggests the Following Prayer for Use on This Day.

For Peace.

O Blessed Jesus, Saviour of mankind, at whose birth the night was filled with heavenly radiance: Lighten the thick darkness of the world, and the gloom of our miseries and fears; have compassion upon the peoples of the earth stumbling in confusion, and guide their feet into the way of peace: Who art with the Father and the Holy Ghost one God, world without end. Amen.

Suggestions.

What can be done concretely and definitely on this Day by the Church?

On the Sunday before Armistice Day, November 9, each parish may well remember the subject of world peace: reading the Encyclical Letter and Resolutions of the Archbishops and Bishops assembled at Lambeth with a sermon; a Eucharist offered as intercession for peace; the use of the special prayers for peace, and the individual intercessions of the members of the parish may well be urged.

And further, the faithful of our Church may well take their place in their community in promoting and carrying into success an Armistice Day Celebration on the day itself, or, if more convenient, on the Sunday preceding, that will express the earnest support on the part of the community of all movements to gain world peace.

Suggested Collect, Epistle and Gospel for Independence Day, p. 263, including Collect for Memorial Days, p. 42, and for the Twenty-first Sunday after Trinity, p. 218.

Suggested Lessons: Isaiah 65, St. Matthew 5, or Revelation 5.

Suggested Psalms: 90, 118, 145.

Suggested Hymns: 463, 511, 519, 544 (New Hymnal).

ANGLO-AMERICAN HYMN.

(Sung at St. Paul's Cathedral, London, England, on the entry of the United States into the war, in April, 1917, the service being attended by His Majesty, the King, the United States Ambassador, etc.)

Two Empires by the sea,
Two Nations great and free
One Anthem raise.
One race of ancient fame
One tongue, one faith we claim
One God, whose glorious name
We love and praise.

What deeds our fathers wrought
What battles we have fought
Let Fame record.
Now vengeful passion cease
Come victories of Peace
Nor Hate nor Pride's caprice
Unsheath the sword.

Though deep the sea and wide
'Twixt realm and realm its tide
Binds strand to strand.
So be the gulf between
Gray coasts and islands green
With bonds of Peace serene
And friendship spanned

Now may the God above
Guard the dear lands we love
Both East and West.
Let love more fervent glow
As peaceful ages go
And strength yet stronger grow
Blessing the blest.

NEWS FROM THE FRONT

(The Southern Churchman, believing that missions constitute the life of the Church, hereby invites the missionareis of our Church to write letters to this paper, describing the work they are doing, in an interesting way, so that our people may know more of what is going on, in the mission field.
During the Great War news from the front formed the chief news of the day, and it would seem as if this ought to be so in a Church paper. At any rate, this forms an important part of the policy of The Southern Churchman.—Editor.

"NOT IN BUILDINGS."

WHEN the cables came from China last August telling of the looting and burning of Changsha and the whereabouts of the Foreign Mission staff, there was no word about the Chinese priest, the Rev. Cary Fang, nor, as it happened, was there any news about him in recent issues of The Hankow News Letter. A story which concerns him has just arrived, in a letter from Miss Mary Dawson, of Hankow, dated September 26. Miss Dawson writes:

"Last week three English ladies came to call on us. They are members of the Church Missionary Society and their stations are in Southern Hunen. Because of the unsettled conditions in that province the British Consul ordered them to leave their work and come out to places safer from bandits and communist raids. They passed through the City of Changsha, so recently ravaged by the Reds, and the day they happened to be there was a Sunday. They started off to our Church compound, hardly knowing what they might find. They found plenty of evidences of the raid, the girls' and boys' school in ruins, and refuse and debris scattered about. The church building had been used by soldiers and was showing it had been ill used. It was bare and empty of all its appointments and straw left by the soldiers lay scattered about the nave. But in the choir they were surprised to find preparation going on for a service. A lot of small chairs were placed there in rows. (They may have been saved from the classrooms.) A congregation of about fifty gathered, mostly men. Some one had collected the remains of the Hymnals and Prayer Books in a little basket and they were used to the best advantage. It was not very comfortable kneeling on the cement floor or sitting in the little chairs, but no one seemed to mind. The Chinese rector, the Rev. Cary Fang, was in his place and preached what they say was a stirring sermon. They spoke to me repeatedly of the deep spiritual atmosphere pervading the whole service and especially marvelled that it should be so in a city tense with fear of a second attack. Rumors were about the town that the Reds might appear again any day or any hour to add to the destruction they had already wrought, but these missionary ladies said, in spite of that and in spite of the general suffering from their recent catastrophe, they were having one of the most beautiful services they had ever attended.

"After the service they went through the battered vestry door and found the wooden floor there for the most part torn up. They noticed the cross from the top of one of the buildings had been thrown down and was lying in the yard, another cross was partially broken, but they added, 'The Church is not in buildings, but in the hearts of the people.' These missionaries felt so encouraged by what they witnessed in our church in Changsha that they made it a point to come to us and tell us with all enthusiasm. Their party was brought from Siangtan to Changsha and remained there only one day, for it is not a safe place for foreigners now, or for Chinese either. The destruction in that one city amounted to many millions of dollars."

A MEDICAL MISSIONARY IN CHINA.

China Inland Mission.
Chefoo, N. China, September 28, 1930.

Dear Friend:

The hour is late, the night dark, the room bare, save for two large roped trunks and the flickering light of a lantern. The last visitor has just left and the missionary looks upon the scene of desolation thinking of the year's service that is passed, of the farewells to be said on the morrow, and all the details which simply must be seen to. Suddenly the voice of Mrs. Liu, Shansi's dearly loved and honored Bible woman, breaks the silence, "Is the teacher free?" Then comes the serving woman's impatient retort, "The teacher is tired, she has been up early and late and now has to finish packing to leave at daybreak tomorrow, will people never give her any rest?" The expostulation was brought to an offensive standstill when the missionary's voice sang out, "O Mrs. Liu, I have been wanting to see you!"

The uncertain light of the lantern now falls on the motherly face of Mrs. Liu, perched on one trunk, and now upon the missionary's serious countenance as they go over the past year together, praising God for all the way He has led. Mrs. Liu mentions the names of those who have, to her certain knowledge, come out intelligently for Christ, during the missionary's period of service in the hospital, and tells about her visits to the homes of many of them, and of their progress in the Gospel.

With a bright smile she said, "The ground for the Gospel has been particularly good this year and some of the seed is bearing a hundred fold; yes, the Lord has crowned your service here." The kind eyes filled as she took the young missionary's hand and said, "You were born amongst us, why you just belong here, and God brought you back, to your old home, after we had been asking for you for years; now He is taking you away, but we are going to pray on, until you return to stay. When you come back you will find that the seed sown this year has multiplied greatly, and that many who have not dared to come out for the Lord while in hospital have returned home carrying the seed in their hearts, and I know it will yet bear fruit."

"Do you know of the young woman named "Chang," who was in the hospital for a brief period under observation, and went home with the sad verdict that her disease was hopeless? You know that she took no stand for the Lord while here; yet, when she got home she could talk of little else. She was the only daughter of a comparatively wealthy family, so she had no persecution to bear. I heard, not long ago, that her radiant life impressed every one greatly and her death was so peaceful that her parents asked the villagers to come and see the wonderful expression on her lifeless face. Then came the awful blank in the mother's heart, tears were of no avail, but at last in desperation she remembered Him, of whom the loved one had told her and in simple faith she cried: "If there be an only true God show me, Oh, show me if my girl has really entered the heaven of which she told us!" That night the mother saw her daughter, in a dream, clad in great glory and the sweet voice sounded as of yore in gentle insistence that Christ was "The Way, the Truth and the Life." From that hour the mother's fountain of tears was dried up at its very source, and now not only that family but many another has heard the Gospel through that former patient's testimony."

The evening closed for the missionary in one of the most beautiful prayers ever offered, and in that strange, mystic language—Chinese—too. The fragrance of that prayer still lingers and is a constant inspiration.

Miss Jennings has taken over her appointed field of service in the Pingyang Hospital, thus setting me free once more. As I had had little time at my disposal for language study, it was suggested that I return to Chefoo for a year, in the hope that the medical work apportioned to me here would permit of several hours definite daily study.

The journey to the coast was remarkable only for the roughness of the motor road, the total lack of springs in one of the busses patronized, the spending of a night in an old Chinese inn, and another night, a good portion of which was passed sitting upright in a crowded stationary railway carriage, waiting for the train which runs at irregular hours so as to avoid being bombed, and finally an attack of ptomaine poisoning as a result of something eaten on the train.

It was good to see my folks again, as also many old friends, and especially to receive a very hearty welcome from the Chinese. Amongst the latter was a young boy who was one of our first patients on reopening the Chinese hospital here in the spring of last year. At that time he was a lad of nineteen with an exceptionally hopeless face; there was certainly nothing to draw one to him, except for a certain stamp of honesty on the heavily pitted face and the woe-begone expression; yet, we all liked the youngster. We learned that he was a mule driver from the South, and that while over five hundred miles away from home one of his animals kicked him, thereby dislocating his right elbow. Finding the boy no longer able to lift the packs, the head muleteer, with thoughtless cruelty, dismissed the boy; for sixty days the strippling eked out an existence amongst strangers, in a land devastated by war and finally walked in twenty-five miles to us, hoping that we could fix up his arm so that he might earn money enough to go home.

After examination the doctor shook his head dismally, a dislocation of sixty days' standing was no easy proposition. Telling the boy frankly that complete recovery was impossible, the doctor offered to operate and do his best, on condition that the boy brought a guarantor for the opera-

tion, and four dollars for the other. The boy's face twitched at this information, and, without a word, he turned and left the room. A week later the same lad reappeared and placed upon the desk one precious dollar carefully wrapped up in newspaper. It was all and more than the poor lad owned, for it had been borrowed from grudging neighbors. We didn't have the heart to say more but felt that the Lord would have us take full responsibility for the friendless lad, so returning the dollar to him with which to live after the operation, we prepared to give our first general anesthetic in the reopened Chinese hospital. Having no home, the boy brought all his worldly possessions with him, but fortunately, there was no need for extra storage space, for he owned the clothes in which he stood and one enormous handkerchief with four hard, stale loaves of corn bread, each being twice the size of an orange, as his hospital fare, so that the precious dollar might be left untouched for the operation.

The lad came through the operation beautifully and, as soon as he was convalescent, light work was given to him in repay for his keep. But instead of doing only the light work the boy spent his entire time in doing anything he saw needed attention, stopping at absoutely nothing. The garden blossomed under his care, and the dirtiest and lowliest work was cheerfully and voluntarily done; moreover, he soon set himself to the task of learning to read.

Almost a year has flown and now we meet once more. What changes have taken place, the thin peaked face is round and fat, the woe-begone countenance is radiant; the stupid expression has given place to an intelligent one, and beaming with joy and pleasure he confides the fact that the Church had accepted him. This lad is now in the regular employ of the hospital and is certainly a living witness to Christ's power in changing lives, his one sorrow is that the day is too short to accomplish the work he longs to get through. This boy and our first male nurse were together received into the Church during July.

Do pray for our little Chinese hospital here. It is so needy in every respect. We have a fine Christian doctor for whom we thank God. But we need more earnest nurses who will joyfully break through the tradition of centuries and serve their fellow countrymen, even as Christ unhesitatingly washed His erring disciples' feet. Men and women who are called to follow in our Lord's footsteps to minister and not be ministered unto.

The hospital presents many problems. Do pray that we may be guided aright in each one. Just now we are seeking to enlarge and better our equipment. We have just scrapped the old Chinese wooden beds, which must have been there for nearly thirty years, but which were very dirty and unsanitary, and are replacing them, gradually, with iron ones. Each room is being fumigated and we hope to do this every month, in an endeavor to clean them up; there are so many things that need renewing or cleaning that the work appears like a mountain before one.

Do pray that patients with prepared hearts may be sent in to us and that this little hospital, in all its departments, may be a bright and shining light in this dark vicinity.

Pray for me, too, as I seek to divide my time between the hospitals (out-patient and general anesthetic department in the foreign and general supervision of the Chinese), and try my best to get my studies in also. The Chinese language is not easy and I find that I have been going steadily backwards in my book work during the past year.

Things in China are very discouraging; but, pray on, for "We wrestle not against flesh and blood, but against principalities, against powers—against wicked spirits in high places" (Eph. 6:12, mar.), "Fear not Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words. But the prince of the kingdom of Persia (the devil) withstood me one and twenty days."

Daniel fasted and prayed twenty-one days, the messenger started with the answer the very first day, but was hindered by an evil angel. This was not because Daniel was not good, nor because his prayer was not worthy. Dear friend, help us in this wrestling match by continued, believing prayer in Christ's all powerful name.

Thank you ever so much for your letters. I deeply appreciate each one—there can never be too many. I only wish I might acknowledge every one personally, so that you might know how much they mean to us in these lonely realms, assuring us of love, friendship and prayer.

With every good wish,

Yours in the service of the King of kings,

Edith G. Dreyer.

New Address: Care China Inland Mission, Chefoo, No. 1 San Lane, Shantung, N. China.

ETERNITY IN THE HEART OF MAN.

By Bishop Strider.

God has set eternity in the heart of man, says the Scripture. There are times when one can with difficulty believe it. Man is a puny creature, weaker physically than many of the brutes. A breeze blows upon him, a microbe too small to be seen with the most powerful miscroscope enters his system, a deadly insect stings him, and he dies. One of his own machines crushes him as a man's foot crushes an insect. A single word is able to make him cringe in terror. A flash of lightning blinds him. A loud explosion cracks his ear drum. Nature baffles him. Life cheats him. He has been likened to a captive bird, beating his wings against the inexorable bars of circumstances which shut him in. So it seems when we view him from the biological standpoint, when we regard him as an animal and nothing more: a view of man quite commonly held by modern people.

But the Bible conceives him in far sublimer terms, when it affirms that although God has set man in a world which often overshadows him, He has nevertheless put eternity in man's heart. He has placed man within a world, but another world He has placed within man: the world of spiritual reality, the world of love and hope and faith, that unseen infinitely real world where God Himself has His being. This view of man bids us think of the upreach of his faith, the limitless scope of his thought, the power of his love, and the endless quality of his life. It is the truer because the deeper view. Regard man as nothing but another animal and he becomes involved in endless contradiction too complicated to be understood. Regard him as at heart divine, akin to the angels, and the enigma of his being grows less dark. Only so can we explain genius, or that sublimity, of which man at his best is capable, or that promise of nobility and worth which dwell deep within the souls of men and women. God has set man in the midst of a marvellous world. But more marvellous still is that other nobler, more enduring world which He has rooted in the depths of every human heart.—The Church News, Diocese of West Virginia.

MY WORDS.

A Verse to Memorize for Every Day of the Year.

Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth. Deut. 32:1.

Forty-fourth Week.

Promises.—(Continued.)

Strength and Security.

Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee: yea, I will help thee; yea, I will uphold thee with the right hand of My righteousness. Isa. 41:10.

Supply.

My God shall supply all your need according to His riches in glory by Christ Jesus. Phil. 4:19.

Guidance.

The meek will He guide in judgment: and the meek will He teach His way. Ps. 25:9.

Wisdom.

If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. Jas. 1:5.

Service.

If any man serve Me, let him follow Me; and where I arm, there shall also My servants be; if any man serve Me him will My Father honor. John 12:26.

Immortality.

But is now made manifest by the appearing of our Saviour Jesus Christ, Who hath abolished death, and hath brought life and immortality to light through the gospel. 2 Tim. 1:10.

Glory.

If children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with Him, that we may be also glorified together. Rom. 8:17.

WE BELIEVE THAT THOU SHALT COME

By Kenneth Mackenzie

XXVIII.

A SINGULAR character of revelation is that it perpetually contradicts our estimate of processes and conclusions. If all we have discerned concerning the golden age, of which philosophers and poets have dreamed, in which the benign reign of our Lord Jesus is completely materialized is true, how can there possibly be any cessation of the millennial order which He has instituted? In the face of all our reasonings, we find

Man a Dead Failure

in the last analysis. He failed in the garden of Eden; he failed ere the flood washed the earth of wickedness; he failed under Moses at Kedesh-Barnea; he failed to receive the Son of God and further demonstrated his blindness by crucifying the Lord of glory; he is failing now by substituting intellectual formularies for child-like faith, by putting self-sufficiency against the sovereignty of the Holy Spirit. He will be a wretched failure when our Lord is "revealed in flaming fire" (2 Thess. 1:7-10). And after judgment has been established and justice rules in the world, he will once more raise his arrogant hand to heaven and curse the God who has blessed him. For the clear outline of Rev. 20, coupled with the vision of the Apostle in 1 Cor. 15:24-28, leaves no question of the certainty of this unfolding of the baseness of humanity.

Let us renew our contemplation of the ground of the blessedness of the millennial age. There could be no millennial until the foe of the millennium is incarcerated. And the King of the millennium could not come until this arch-enemy of God and humanity is put out of the way. When this is done, the hearts and minds of men are free to do the will of God on earth as in heaven. But (Rev. 20:3, 7) he is to be loosed for a season. Will we behold

A Penitent Diabolos

when he comes forth once more? Will he not have had time to turn things over in his mind, to resolve on a better way? Will he not have become sick of his iniquity? Specialists in penology tell us that almost inevitably the confined criminal, instead of being converted to better things, pores over the crime in which he was caught, to work out the problem to succeed the next time. All this is true of the deceiver of souls (Rev. 12:9). Once he is free, he will try once more for a final rebellion. But will a happy world, seeing the manifestation of the glory of God, the peace, the prosperity, the universal righteousness, health and gladness of the millennial age, be so duped as to obey the behest of this impenitent to resist the Prince of Peace? Yes, it will. The very recipients of the blessings of the Lord will turn to another when the appeal is made by that seductive personality under whom the whole world now lies in bondage (2 Cor. 4:4; 1 John 5:19 Gk. "lieth in the wicked one").

And this situation affords us ground for considering the oft-repeated assertion of unbelievers that eternal happiness would be unendurable. With many, doubtless, the thousand years of our Lord's reign will pall. For let us be appraised that only as we are born into the family of God can we comprehend and embrace the true life which He gives. These deluded souls who will comprise an army as great as the sand of the seashore, are they who have enjoyed the gifts of the King without taking the life of the King. Herein lies the irrefutable claim of the Scriptures that unless one is born again, he cannot see the kingdom in its eternality. Heaven to all such as lack this new birth would be hell. And the revolt of the nations at this crisis is proof of the disposition of humanity to accept what God may confer, but refuse to surrender to Him as Sovereign. Hence the dispensation of

The Final Judgment.

becomes a logical necessity. To compel humanity to endure what it does not prize is to afflict mankind with a curse. Men must choose their way, they must determine their destiny; else the very best good would be intolerable. There seems to be, humanly speaking, an undesigned anticipation of this apostasy in the inference discerned in Deut. 32:20, 'They are a very forward generation, children in whom is no faith." This implies that unless faith in God, and faith founded by God inspires men, they will become perverse. The Psalmist in three passages mentions "feigned obedience" as characteristic of those, who in the golden age (assumedly) acknowledge the Lord and King. See margin for Ps. 18:44; 66:3; 81:15.

Let us be appraised that in all this dire necessity, instigated by Satan, accepted by humanity, God holds a passive attitude. We who know Him by intimate fellowship may reverently witness that He is ever disposed to rescue and sustain those who will surrender to His gracious ways. If in any way, He manifests severity it is essentially a compulsion which He Himself deplores. Therefore

The Destruction of the Deceived Nations

is as necessary as the burning of rubbish, the putting away of vermin and invading rats. This may seem harsh and uncharitable; it is, but it discloses actual fact. God poured out His heart of mercy on Calvary's Cross. There was nothing more He could do when His best Beloved was slain by sinful men; and Deity turned a tragedy into a glorious resurrection unto life and power. So far as He is concerned, nothing was lacking in this wonderful redemption. And we may devoutly aver that every lost soul is a scar upon His heart.

Historically, we are warranted in assuming that the cleansing of the face of the earth of these rebels against the King will be followed by the final elimination of Satan from the planet. See Rev. 20:9, 10. And if we read these words we are brought into line with our Lord's pathetic sentence (Matt. 25:44) "everlasting fire prepared for the devil and his angels." It was not designed for mankind; but where the autocrat of men's destinies go, they who are embraced in his domination will necessarily gravitate to the poles of his estate. They could not be adaptable to any other condition. This is the significance of our Lord's protest in John 3:19, "Men love darkness rather than light." The intensity of this awful situation may fall lightly upon our minds, but it was to Him the plaint of a loving heart, dramatically expressed as He wept over Jerusalem, "How often would I, but ye would not?" Herein lies the incentive to the only true missionary motive. In the measure with which we catch His vision of the horror of darkness, do we rise to the altitude of His hunger for the salvation of the lost.

The erring nations and Satan and his hosts having been disposed of, the chrononological order next presents to us (Rev. 20:11-13)

The Great White Throne.

In ghastly outline and ominous retribution, it stands before our wondering eyes as the concluding act in the tragedy of sin.

We renew at this juncture our previous studies regarding judgment. With thrilling hearts. We recall that the judgment for sin, was to the believer, forever passed on Calvary's Cross. "There is no judgment to them which are in Christ Jesus" (Rom. 8:1; 2 Cor. 5:21; 1 Peter 2:24; 1 John 1:7).

Yet, sin being put away from the archives of our destiny by the Cross; through which the "bond that was against us" was satisfied (Col. 2:14, 15), we do enter a judgment for our service when we appear at the Bema of our King (2 Cor. 5:10). It is then that we receive rewards for our dedication to His will and service, or suffering loss, are still saved (1 Cor. 3:11-15). Be sure that sin has no part in this tribunal. Service only is in the perspective.

Again, there is a judgment of the nations on the earth when he comes to reign (Matt. 25:31-46). We refresh our minds as to the nature of this judgment. It is not of dead people resurrected; but of the living races in the flesh. This is entirely an earthly tribunal. The rewards are of an earthly character; the banishment of the unworthy is from the earth of all who are unfit for its coming glories. This is the judgment of Jer. 23:5, 6, when the Righteous Branch of the seed of David will execute justice in the earth.

Finally, the great white throne, rises in cold and awful majesty as the ultimate tribunal of the earth's history. It too has its historical schedule and its peculiar characteristics.

The Dead Small and Great Stand Before God.

These are they who were not worthy to rise from the graves at our Lord's coming, "the rest of the dead who live not again until the thousand years are finished" (Rev. 20: 5, 6).

We note that this judgment embraces those whose works are the basis of condemnation. But we know that our Lord defined the work of God as belief in Himself. See John 6:29. Hence, when works are here classified as the standard of judgment, we cannot evade the one sole claim

of the Son of God that faith in Himself was to be for all time the challenge of Deity to a lost world. We may make bold to say that all "works" flow from the acceptance or rejection of Himself. As to those who have never heard of Him, we can only rely upon the principle enunciated by the Apostle in Rom. 1:18-22; 2:14-16.

The mention of the other book "the book of life" (Rev. 20:12) inspires us to hope for the salvation of many who almost saved, yet missed their high estate. It may be that the "unprofitable servant" of Matt. 25:30; Luke 19: 20-26 and the man without the wedding garment in Matt. 22:11-14 belong to this category. And they may represent myriads of good people who have something of faith, but not a living vibrant response to the will of the Lord.

But let us who are of the day (1 Thess. 5:8) enlist for the "abundant entrance" which the Apostle enjoins (2 Peter 1:11). So shall we rejoice in our purchased redemption; stand gloriously in His presence; reign with Him in glory and witness the judgment of the great white throne with His sympathy for the lost, who willed not to be completely saved.

(To be concluded.)

THE RUSSIAN THEOLOGICAL ACADEMY IN PARIS

By the Reverend Frank S. B. Gavin, Ph. D.

WHAT is the Russian Church doing, during these troublous times, to maintain and propagate her Faith? In Russia conditions are appalling. Many thousands of Russians are therefore living in exile. One of the centres of this Diaspora is Paris. Here near the Buttes Chaumont Park has been established a centre of Russian Christian life. The needs of Russian Christians are being looked after: physical (for there are medical clinics and relief stations), intellectual (publication of all sorts of literature—from tracts to theological magazines and solid works of scholarship), spiritual (the Church, its worship and life) and social (for there has been organized, with the cordial cooperation and able assistance of the Y. M. C. A., work for Young People, children and adult activities of all sorts).

But of great interest to us all is the Theological Academy. In this Seminary are being trained for the priesthood some fifty or more students. In several respects the venture is unique. Most of the faculty and students are converts, having either come in young adult life for the first time to a realization of the claims of Orthodox Christianity or recovered it after varying periods of lapse into agnosticism or indifference. Further, the Academy has no political affiliations or interests, for every effort is bent to make religion the paramount and sole consideration. The ideal of the priesthood departs somewhat from the pre-war standard: the training of men in touch with the needs, difficulties and problems of a new age, equipped in modern learning, to defend and propagate the old Faith under appallingly hard conditions.

The brilliant leadership of the Dean—a distinguished sociologist and economist, by the way—the Very Reverend Serge Bulgekoff, is in large measure the inspiration of the movement. The curriculum allows generously for new subject matter; for example, there are two lecturers on Christian Sociology. The quality and calibre of the clergy there trained demonstrate the statesmanship of the aim and methods used. One priest in an industrial community works six days each week in a factory with his group amid a preponderantly larger number of workers hostile to Christianity.

With a liberal allowance for the differences in the cost of living in Paris from that which prevails here, the finances of the Academy are still lamentable: Professors (ten in all) are paid an average of $720 per year; the students are fed by contract at about thirty cents a day. The physical conditions are such that many theological students would deem them intolerable: twenty-five men sleep together in a room, to be awakened during the night as the turn of each may come for the two-hour use of the rare text-book that is available. The Library is woefully inadequate—a little over one thousand volumes of really useful material, with often one book only as text for fifteen men, who divide up the hours of the day and night in shifts, so as to be able to use it.

The Academy is vibrant with life, vigor, humanity, and zeal. It is an extraordinarily cheerful place. The worship in the Chapel (a former Lutheran edifice converted by loving hands into a sparkling jewel of ecclesiastical art) is supremely glorious. Some of the faculty have profited by American opportunities—at Yale and Harvard; most of them are young, enthusiastic and keen. There is no rigid uniformity of outlook in the general temper of the Academy. Variety in emphasis and understanding has always characterized Eastern Christianity at its finest. A stimulating intellectual life, utterly consecrated leadership, and a whole, homely and profound piety, all combine to generate for its grave needs a new type of martyr-priest, gay and devout, prepared for any emergency, alive to conditions unprecedented in Eastern Church history, but loyal to the core of his being to the Faith and practice of immemorial centuries.

The physical needs of the establishment are clamorous. The poverty stricken Russians of Paris contributed this past year $4,000, most of it in pathetically small sums. What can we do?

Note: Committees have been formed in New York, Boston and Philadelphia to raise immediately the sum of $16,200 to complete the budget of The Russian Orthodox Theoolgical Academy in Paris and its allied interests, to carry on until July next. The committee treasurers are: Mr. Stephen Baker, 320 Park Avenue, New York City; Mr. Harold Peabody, 10 State Street, Boston, Mass.; Mr. John S. Newbold, care W. H. Newbold's Son & Co., 1517 Locust Street, Philadelphia, Penn.

Bishop Perry visited the institution and is displaying a keen interest in its welfare. It is hoped that this appeal may bring prompt and generous response.—Editors.

BIBLE QUESTIONS AND ANSWERS.

Conducted by E. V. S.

(Our readers are invited to send in their questions from time to time concerning Scriptural subjects in which they are perplexed or desire light. Our limited space necessitates brevity in questions, as well as in the answers which we will endeavor to maintain in strict accordance with the Word of the Lord, which, after all, settles all argument. This column is therefore not for controversy, but for a testimony.)

Question 84—I have been taught from childhood that there is but one great Judgment at the end of time. Is that the correct view?

Answer 84—The Scriptures indicate to us, we believe, that there are four judgments:

First—The Judgment of our sins. The time: when Christ was crucified. The place: Calvary.

Second—The Judgment of our service. The time: After the Rapture of believers. The place: in Heaven.

Third—The Judgment of the living nations. The time: when the "Son of Man shall come in His glory" (Joel 3:12).

Fourth—The Judgment of all unbelievers. The time: at the close of the Millennium. The place: the great White Throne.

It is impossible to over-estimate the importance of a clear conception of these, their subjects, and their order, in helping to an intelligent study of the Word. Many confuse the Judgment Seat of Christ with the Great White Throne. Only those who have died "in the faith" are to appear at the Judgment Seat of Christ, while the unredeemed of the earth will appear before their Judge at the Great White Throne, which is a thousand years later.

TWENTY-FIRST SUNDAY AFTER TRINITY.

The Collect or short prayer for the week is one of great beauty and is a request for a "Trinity of blessings"; this Trinity is found in the petition for pardon, then for peace, then for a quiet mind; in other words, pardon, peace and quietness, for with pardon comes peace and with peace, quietness. Here again, as in so many of our prayers, the petition is offered in order that our service of Almighty God may not only be offered in sincerity, but recognizing that with a quiet mind the service that we render will be far more efficacious.

The Epistle shows us where disquiet and unrest, also the bonds of sin have their origin. We fight not against visible powers, but against those of supernatural origin. To overcome these attacks the Epistle sets before us the weapons both of defense and of offense. It is noteworthy to notice the eloquence of St. Paul's expression: "An ambassador in bonds." An ambassador's person is sacred amongst the nations of the world, but an ambassador from the Court of Heaven is in chains under Caesar's government.

The Gospel shows us the value of importunity in prayer as instanced in the case of the healing of the nobleman's son. There is a great consolation in this story of the "Nobleman's Son," as it shows us that God does not reject a sincere faith, however weak, however imperfect, however unformed. By His providential dealings, and by His word, He seeks to elicit such faith, to make it alive and to enable it to give evidence of vitality.

William E. Callender.

CHURCH HISTORY

By the Reverend J. J. Clopton

LECTURE NO. 4.

The American Colonial Episcopal Church: The Organization of the Protestant Episcopal Church, and History to Present Times.

THE genesis of Anglo-Saxon civilization in North America and of the Protestant Episcopal Church dates from 1607, when three shiploads of Englishmen, of divers social grades, landed at Jamestown in the Colony of Virginia. They brought with them a godly spiritual leader, the Rev. Robert Hunt, who left an attractive parish in England to adventure for God in the New World. The first communion service was held on Whitsunday, June 21, 1607.

Many prominent supporters of the London Company were deeply imbued with the missionary spirit. In 1606 James I issued a Royal Ordinance, which directed the London Company to provide for "The Word and Services of God, according to the rites and doctrines of the Church of England." Another evidence of the missionary spirit prevailing among the Company's supporters, is the beginning of a college for Indian youth, started at Henricopolis, a few miles below the present site of Richmond, Virginia. Money, books and plate were given by friends in England. The London Company voted 15,000 acres of land and a head had been chosen. This was the first college in North America, founded by Englishmen, started and supported by English Churchmen. It was twenty years before Harvard was founded. We are historically correct in emphasizing the fact that the Protestant religion—and the seats of learning, in America—and the American civil life—started at Jamestown and not with the Mayflower Pilgrims.

The Church grew with the advent of new Colonists until, at the breaking out of the Revolutionary War it extended from New England to Georgia. It was especially strong in Connecticut, Maryland and Virginia.

It existed for one hundred and eighty-seven years practically without Bishops. By virtue of being a member of the London Company, but by no action of the Church of England by Canon, the Bishop of London had oversight of the Colonial Church. His authority was exercised by an appointee known as "Bishop's Commissary." Because the Church was established in some colonies, because of local laws applying both to Governors and Vestrymen, there was continual conflict within the Church. Many were the ills that afflicted the Church.

(1) Because no Bishop was on the ground, discipline was lax. Much carelessness grew up in administering the Services of the Church, i. e., omitting the surplice, etc.

(2) Few native clergymen were ordained, because ordination meant a 6,000 mile trip to England, which was both expensive and dangerous. Most of the clergymen were imported and quite a number of them were unworthy.

(3) Confirmation was practically suspended.

(4) And the strongest tie that bound the Church together was the English Prayer Book.

But in spite of all these handicaps, the influence of the Churchmen was profound, and while the piety was not mystic, it was virile, and no one will ever know the profound impression made upon the Fathers of our Republic by the godly homes of Churchmen, by the Prayer Book, and by the English Bible and the godly clergy. From such homes came George Washington, Patrick Henry, George Mason, John Jay, General Thomas Nelson, Governor John Page, Richard Henry Lee, Edward Pinckney, Bishop Meade, John Marshall, and countless other master builders in the nation's religious and civil life.

In the intervening years from 1692 until the Revolution, the Church of England in the Colonies was very active in Education, and William and Mary College, founded in 1692, had an unbroken chain of distinguished civil and clerical graduates until about 1880, when it passed from Church control. The now great Columbia University was founded by the Church in 1754, as King's College, and its first President was a Colonial Episcopal clergyman.

At the end of the American Revolution, the Church entered on an era of depression and of spoilation by its enemies. Particularly in Virginia did the unreasonable hatred of dissent manifest itself. By act of Legislature the Church was deprived of her Glebes or Rectories; in many cases of her communion plate, and in some cases of her venerable houses of worship. The one tie that bound her scattered members was the English Prayer Book.

The first step taken toward restoration as an Episcopal Church was taken by the local Churchmen of Connecticut. The clergy assembled in 1784 and elected Dr. Samuel Seabury its first Bishop. He immediately went to England, but because of unsettled civil relations between the newborn Republic and the English Government, was refused consecration. He went to Scotland, and in Aberdeen in 1784, was consecrated by the Archbishop and Bishops of the non-juror Scottish Episcopal Church. He returned to his diocese and anticipated the consecration of American Bishops by the Church of England Bishops by three years.

The moving spirit in securing the Episcopal succession for the rest of the Church was Dr. William White, rector of Christ and St. Peter's Church, Philadelphia.

Preliminary conferences were held by the clergy and laity of the Church in the various states, beginning with one held in Philadelphia in 1785.

After several years' correspondence between representatives, clerical and lay, of the Church in the various states, and the Archbishop and Bishops of the Church of England, a Concordat was made between them and the Archbishop of Canterbury and the English Bishops. This Concordat expressed:

(1) Deep love for the Mother Church of England in her care of the Colonial Church for over one hundred and fifty years.

(2) It affirmed there would be no departure from the Order and Discipline and no change in the Doctrine of the Church of England, and no change in the Prayer Book, save what changed civil relations caused. When the elected Bishops, William White of Pennsylvania, and Samuel Provoost of New York, went over for consecration, they assured the English Bishops they would not consecrate American Bishops, until the Nicene Canonical number of three Bishops, all consecrated by English Bishops, should be present at a consecration. This caused tension for some time, as casting doubts on the validity of Dr. Seabury's consecration, but this tension passed entirely away when the first American Bishop consecrated by American Bishops, was consecrated by Bishop Seabury, representing the Scottish Line, and Bishops Provoost, White and Madison, representing the English Line. The first American Bishop so consecrated was the Rev. Thomas Jones Claggett, consecrated first Bishop of the Church in Maryland.

After the preliminaries of union were settled, Virginia, Pennsylvania and New York elected their Bishops. Because of failure to send him, and his inability to personally incur the expenses of the consecration, the Rev. David Griffith, elected by Virginia, finally resigned and Virginia had no Bishop until 1792, when the Rev. James Madison, President of William and Mary College, was consecrated the first Bishop of Virginia by the English Bishops.

Bishops White and Provoost sailed to England early in 1787, and in February, 1787, were consecrated by the Archbishop of Canterbury and consecrating English Bishops.

Prior to the consecration of the Bishops, it was agreed in Convention or Conference by the Episcopalians in the various states that:

(1) The law-making powers of the diocese should be lodged in an annual convention presided over by its Bishop, and composed of clerical and lay members with equal powers.

(2) The law-making powers of the collective Church should be lodged in a two-chamber house composed of all the Bishops, and equal representation of clerical and lay deputies from each diocese. At that time diocese and state bounds were one. The memorable General Convention of the Church, its real first General Convention, met in 1789. It adopted the Constitution, Canons, and Prayer Book of the Church. Let us note some interesting facts connected with this first General Convention:

(a) It declared the Episcopal Church in the United States, a truly National Church, not a dependent on the Mother Church of England.

(b) It declared itself Protestant, as opposed to the doctrinal errors of Rome and all other organizations which did not reprsent the "faith once delivered to the saints" and as contained in the Holy Scriptures and in the uncorrupted Creeds of the Primitive Catholic Church.

(c) It gave the laity equal powers with the clergy. This was a wide departure from the Church of England, and a return to the earliest model, which in Acts 6 is "the Apostles (Bishops), Presbyters, Deacons, and Brethren (Laity)."

A comparison of our National Legislature, with the General Convention shows striking parallels. Each is a two-chamber body. As each state, irrespective of its size

and population, is entitled to two members in the United States Senate, so each diocese is entitled to Episcopal representation in the House of Bishops, all representatives in the General Convention are elective, for all Bishops sit as elected delegates, as they are primarily elected by the diocese to Episcopal office. The Missionary Bishops are no exception as they are elected by the House of Bishops. Thus the Government of the Church is strictly representative, inasmuch as the Diocesan Conventions are elected by the parishes; and the clerical and lay deputies to the General Convention are elected by the Diocesan Conventions. When we consider that twenty-six men who sat in the General Convention of 1789 also were members of the Constitutional Convention of 1787, which adopted our civil constitution, we may readily see how lay representation became a coordinate constituent in our National Church Assembly.

The period of expansion may be said to start in the Church in the United States in 1811 with the election of John Henry Hobart as Bishop of New York; A. V. G. Griswold as Bishop of a large part of New England; Richard Channing Moore as Bishop of Virginia; and later in 1819, when Philander Chase was elected the first Bishop of Ohio. All these men were scholars and ardent missionaries. Hobart and Chase were men of great vision and equally great educators. Hobart, by his leadership, founded the General Seminary in 1821, and Hobart College. Chase founded Gambier and Jubilee College. Meade, elected assistant Bishop of Virginia, is really the Father of the Great Virginia Seminary, which is six years older than the General Seminary and was founded in 1815 at William and Mary College, and later moved to Alexandria, where it was first housed over a store, and later removed to its present site near Alexandria. All these Bishops were Apostolic in their zeal for the spread of Christ's Kingdom as "this Church hath received it." A writer thus characterizes them: "They stood for a new type of Bishop—energetic—progressive and alert; and they were merely the leaders among others, bent on the extension of the Church."

A new vision of the Church's work was seen in the organization in 1821 of the Domestic and Foreign Missionary Society, and its constitution declared "Every baptized person is a member." Had this been lived up to the deadly effects of parochialism would never have marred the Church's program of Evangelism.

The first domestic missionary bishop, elected in 1835, was the Apostolic Jackson Kemper, and his diocese was the greater part of what had been the Northwest Territory.

In 1844 William Boone was elected the first foreign missionary bishop, and he was consecrated for China.

In the late '30's a movement started in the Church of England known as the "Oxford Movement," because it originated in Oxford University with a number of earnest and scholarly men, most prominent of whom were Richard Henry Froude, Edward B. Pusey, John Keble and John Henry Newman. This movement was also known as the "Tractarian Movement," because one of the main agencies to disseminate the views of the authors was tracts.

Had the movement stopped with reminding the Church that reverent services and the full use, where possible, of our grand Liturgy were powerful spiritual agencies, no harm would have been done. But in seeking to bring back some of the rejected superstitions of the Roman Catholic Church, a controversial note was introduced into the Church which lives today in the unscriptural propaganda of the Anglo-Catholic Party. The period of "Tractarianism" is from 1840 to 1860. Later it was revived and lives on as a disturbing element of our peace and missionary activities

The period of the War Between the States marked a severance of the Southern and Northern and Western Dioceses, and the Church in the Southern States was known as the "Protestant Episcopal Church in the Southern Confederacy."

Immediately after this war the breach was healed, after bitter dispute in the General Convention, and the solidarity of the Church restored.

In recent years a reorganization of the Church has been adopted in the creation of the "National Council," the adoption of the Provincial System, the election for a period of six years of a presiding bishop, and the stressing of the social and educational work of the Church. The unity of Christ's divided body is being seriously stressed. Today the Church is reaching out to peoples of every tongue and color in her complex domestic work among Negroes, Indians and Latin Peoples; in her continental and colonial populations—beyond the seas she is carrying the Gospel to far away China, Japan, Africa and Brazil. Her great mission as an Evangel to the World, and as the "Church of the Reconciliation," is only held back by a deadly Parochialism, and a necessary struggle within, against her own children, who mar her spiritual power and beauty, by their efforts to graft on her Protestant, truly Catholic, life, the unscriptural, uncatholic, medieval and modern denials of the verities of the Catholic Faith of her Apostolic Heritage.

Book Reviews

REUBEN ARCHER TORREY: By Robert Harkness. Cloth. Pp. 127. Published by The Bible Institute Colportage Association, Chicago, Illinois. Price, $1 net.

That Robert Harkness, Dr. Torrey's associate in his many evangelistic campaigns and author of that matchless hymn, "He Will Hold Me Fast," should be the man to write this biography is both happy and praiseworthy. For the two men were as father and son in their delightful fellowship.

Not only have we the life of this devoted man of God, but the message to which he was committed. Dr. Torrey was a messenger of the Lord Jesus who knew the truth and as well the sovereign God whose servant he was. Like St. Paul, he embraced virile conviction coupled with a close and endearing attachment to his Saviour. His student days at Yale were punctuated by periods of doubt, as indeed is the estate of many young men. But Torrey fought his way through as have others conspicuous for valiant service. The fact arrests us for the moment. Were it not better, though perilous at times, to meet the trying problems of faith and with a firm decision and stand irrevocable, than to find oneself drifting along on a current that is made comfortable to us by the strength of our leaders.

That he was brought into the life of D. L. Moody, who suggested him for the pastorate of the Moody Church in Chicago, was a divinely ordered feature of his growing life as a preacher and leader of men. Possibly, it was God's use of Moody that inspired him to pray that he might be called to other lands to declare the message of salvation. And happily he was situate in an age which tolerated, even cherished evangelistic methods. That, after filling the deanship at the Los Angeles Bible Institute, he should find evangelism so different from what it had been in his victorious days, may have contributed to hasten his end, so unexpected to us who had seen him but a short while previously at the Montross Conference, of which he was the very soul. Was it as with Moody, the heart-sickness of a world that no longer would receive the Lord he so loved and served? Local causes of the demise of great men may hide subtle influences of inward pain, of which even the most intimate are not cognizant. Be that as it may, Dr. Torrey served his day and generation with fidelity and marked adaptability. To him will be given that cherished "Well done, thou good and faithful servant."

Mr. Harkness' intimacy with Dr. Torrey enables him to give numerous instances of his skill in dealing with souls as well as the masterly manner of his presenting his message. He leads us into the very presence of his hero with sympathetic hand and heartfelt affection.

Kenneth Mackenzie.

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold hmiself responsbile for such opinions.

No "Letters to the Editor" will apepar in our columns except those coming to us signed by the writer.

VANDERBILT UNIVERSITY, NASHVILLE, TENNESSEE.

Mr. Editor:

On August 14 Dean Brown had a stroke of paralysis, and a few days later Dr. Tillett, who had formerly served as dean for forty-five years, was reappointed on his seventy-sixth birthday as acting dean. On the sixth of this month he too was stricken with a serious illness. It is a thrilling experience to visit these great religious leaders now; for they do not seem to be thinking at all of what lies beyond the dark gate. With all that they are satisfied. But almost every breath is to express some desire for the Institution that they have served so long and to give instructions regarding its Expansion Program.

What is it about this Vanderbilt School of Religion that makes such a compelling demand on one's life? Four years ago I was called back from Washington to give one

month to aid in the Expansion Program. The call was so imperative that I have been there ever since. Likewise, after twenty-five years of service for China, Fletcher S. Brockman has returned and is eagerly working at this same task. Something here almost pulls one out of the grave to serve this School of Religion. It is the opportunity to train a new type of Christian minister for human service.

I do not know of another spot in all the world today where an equal investment of men and money can accomplish so much good. Think of it! In the Vanderbilt Rural Church School here last April, three hundred and seventy fine young ministers attended from twenty-four denominations. Yes, this happened in the conservative South. In our Graduate School of Religion last year we had one hundred and thirty-four students from sixteen denominations. What a challenge to the churches for greater cooperation in service! This is really a new kind of school training ministers with a fresh moral message to serve in this new day.

J. E. McCulloch,
Executive Secretary.

ONE BY ONE.

Mr. Editor:

Yes, one by one the Romanizers continue the journey that ends at Rome, Vernon in England, Dr. Delany and the two Stauntons in America, while there are many others who are casting longing glances towards the Seven Hills.

Dr. Delany is right when he says that there is peace and substantial accord in our own Church except when and where the Anglo-Catholics stir up trouble.

Dr. Delany and others who have followed the same road are perfectly honest and logical in going out from among us, but there are a number of other discontented people to whom the majority of Episcopalians would bid an enthusiastic farewell and wish them all happiness and contentment under the papal rule.

John T. Rose.

Cazenovia, New York.

FAVORITE SCRIPTURE VERSE.

(In this space each week will apepar a favorite passage of Scripture as sent in by a different reader. Every one is, therefore, invited to send us their favorite verse. It is suggested all who can, join wtih the rest of us in committing to memory the verse which appears here each week, including its location in the Holy Book; and in due time your memory chest will be laden with choice, eternal treasures, indeed. "Thy word have I hid in my heart, that I might not sin against thee," Ps.1 19:11.)

This week the following verse was submitted by

The Rev. J. W. Ware, of Orange, Virginia:

> "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee."—Isaiah 26:3.

Who will send one from the far away places as well as very near

Church Intelligence

Synod to Meet.

The Synod of the Province of New York and New Jersey will meet at Atlantic City, N. J., Tuesday, Wednesday and Thursday, November 11-13, with headquarters at Hotel Chelsea. The Rev. G. Lansing Putman, 10 South Chelsea Avenue, Atlantic City, rector of All Saints' Church, is in charge of the matter of local entertainment.

Conference of Workers Among Colored People.

The Provincial Conference of Church Workers Among Colored People in the Fourth Province, was held in St. Andrew's Church, Lexington, Kentucky, October 14-16, the Rev. J. W. Beyler, minister-in-charge.

Addresses of welcome were extended by Bishop Abbott for the diocese; the Honorable James J. O'Brien, Mayor, for Lexington; and the Rev. Judson W. King and the Rev. Komer Nutter for the churches of the City of Lexington. The response was made by the Rev. Charles A. Harrison, President of the Conference.

The annual sermon was preached by the Rev. J. Clyde Perry, rector of St. Athanasius' Church, Brunswick, Ga. The annual sermon to the Woman's Auxiliary was delivered by the Rt. Rev. E. Thomas Demby.

The Rev. Dr. W. E. Crittenden, representing the Field Department of the National Council, delivered an address on the Program of the Church.

Interesting papers: "Christian Social Service in the Program of the Church," "The Educational Task of the Church," "Placement of the Clergy," were read by the Rev. M. P. Newman, the Rev. H. Randolph Moore and the Rev. J. Clyde Perry.

The round table discussion on the American Church Institute Schools proved helpful. At the closing session. Dr. H. A. Hunt addressed the conference on "Twenty-five Years in Retrospect." and gave a vivid description of the founding and the growth of the Fort Valley High and Industrial School at Fort Valley, Georgia.

Officers elected: The Rev. C. A. Harrison, President; the Rev. J. C. Perry, Vice-President; the Rev. George A. Stands, Secretary; Dr. H. L. Bell, Treasurer; the Rev. James K. Satterwhite, Necrologist.

The conference accepted invitation to hold its next session at the Fort Valley High and Industrial School, Fort Valley, Georgia, in 1932.

Bishop Demby gave a parting message to the conference, asking their prayers for his work and on behalf of himself.

J. K. S.

Huguenot Evangelical Society.

The general meeting of the Huguenot Evangelical Society will be held in St. Paul's Church, Richmond, Virginia, at 8 P. M., November 16.

Fellow Christians of every denomination, we earnestly desire to inform you what this society does and has done, so that you may come and help us in the good work. Having in view the great and painful struggle by which the Protestant Churches of France have maintained their existence since the beginning of the Reformation, and also the debt which this country owes to the great number of its early settlers who were Hugenots (driven from France by the Revocation of the Edict of Nantes), we have taken pleasure for twenty-eight years in paying the full salary (now $520) of a pastor at Mauberge, France, where the need of a mission work is very great, owing to conditions in the mining region. The present pastor in charge, the Rev. Paul Peret, has no less than forty villages, in which he preaches.

As our dues are only $1 yearly, we find it difficult to raise the needful sum for this work, and indeed, so far could not have done so without the aid of those "Supporting Members" who give $15, $25, or more.

As the Society is interdenominational, and by no means confined to descendants of Huguenots, we are hoping for many new members to join us at our November meeting, which will be addressed this year by the Rev. B. R. Lacy, President of Union Theological Seminary, Richmond, Virginia. Dr. Lacy was a Rhodes Scholar at Oxford, England, and has been much in France, partly as a Chaplain of a regiment during the World War.

The Society (formed in 1900) has only two meetings a year, but it is not necessary to attend them in order to be a member. The treasurer, Mrs. J. B. Halyburton, 1628 Park Avenue, Richmond, Virginia, will be glad to enroll any one who sends name and address, with the $1 yearly dues.

Ellen C. Blair.

Nationwide Corporate Communion of Men and Boys of the Church.

The thirteenth annual Nationwide Corporate Communion of the Men and Boys of the Church will be observed on the First Sunday in Advent, November 30, and because of the "Faith and Youth" Program during the preceding week, leading up to this, it is expected that an even larger number than usual will take part this year.

While this observance is promoted by the Brotherhood of St. Andrew, it is for all men and confirmed boys of the Church. The number of parishes participating has increased each year, until it has now come to be one of the outstanding annual events in the life of the Church. Coming, as it does this year, immediately preceding the Every Member Canvass, it will have especial value as a spiritual preparation for that endeavor.

Supplies for the Corporate Communion, including posters, invitation cards, and preparation leaflets, may be secured from The Brotherhood of St. Andrew in the United States, Church House, 202 South Nineteenth Street, Philadelphia, Pennsylvania.

Discoveries at Ur Confirming the Scriptures.

To a deeply-interested audience that completely filled Caxton Hall, Westminster, recently, Mr. Leonard C. Woolley lectured with the aid of lantern slides on his discoveries at Ur of the Chaldees. He was careful to explain at the outset that his investigations were purely of a scientific character, and that he did not set out primarily to search for confirmations of Old Testament history. His object was simply and honestly to find what lay under the surface of the ground. Nevertheless, the

results of many points, as he proceeded to show, corroborated, or at least illustrated, the historicity of the sacred record to a remarkable degree. Ur, from the beginning to the close of its long history, was an extraordinarily up-to-date and progressive city.

Beginning with remains found nearest the surface, dating from the reigns of Belshazzar and Nebuchadnezzar, the lecturer narrated how he dug down through successive strata, bringing to light evidence of the topography at various periods, and of the beliefs and customs of the inhabitants. A temple site, for example, provided a clue pointing to the truth of the story concerning Shadrach, Meshach and Abednego. At a lower level, the outline of the city in Abraham's time was laid bare, revealing that the Euphrates at that time flowed round one side of it, and that seagoing vessels discharged cargoes there. Two-storied brick houses, equal, and even superior, to dwellings of well-to-do inhabitants of Bagdad at the present time, were plentiful, indicating that the Patriarch was "a citizen of no mean city."

The larger part of a great tower, with triple, converging staircases, leading up to a topmost sanctuary, actually called "heaven" in contemporary documents, had been uncovered. It was practically a duplicate of the Tower of Babel. The main interest, however, lay in the distinct and convincing traces of the Flood. Mesopotamia of old had been subject to frequent inundations, but Sumerian legend, as well as Genesis, testified to a deluge so vast that it was referred to as the flood. Eleven feet of sand deposit had been discovered by Mr. Woolley, which could only have been caused by such an inundation, and it marked a distinct epoch in the history.

Altogether, Mr. Woolley's lecture, which was organized by the World's Evangelical Alliance, was of absorbing interest, and many will follow the course of his further investigations during the coming winter with keen expectation.—The Christian.

The Young People's Program of Province Five.

For two years, in a very quiet way, Province Five has been experimenting with a Young People's Movement. It has been called a Spiritual Crusade of Young People. The center of the movement is a purpose—

"A. Identifying one's self with Christ as a great spiritual adventure.

"B. The daily following of Christ as a challenge to the world.

"C. The offering of one's self as a channel through which Christ may reach others"

and a prayer

"O God, who through Thy Beloved Son, hast taught me the only way for youth in the world; grant that I may be inspired anew to identify myself with Him in a great spiritual adventure; so following daily His example that my life may become a channel for Thy purpose, to the glory of Thy Holy Name. Amen."

For the practical carrying through of this purpose there is a mimeographed collection of program suggestions following the fourfold purpose, of our national young people's work, worship, study, service and fellowship.

Last year (1929-30) the program material consisted of a thirty-two page mimeographed pamphlet. This year (1930-31) the program suggestions take the form of two set-up programs for each Season, one for new and one for advanced groups, and a nineteen page collection of reference material from which programs may be built.

And what are the results of this experiment? Everywhere throughout the Province there is new interest in young people's work. Here is a purpose which guides and inspires. Here is some practical help for those Sunday night programs, which are so difficult to arrange and carry out. Here is definite and interesting material.

For some groups the program has meant the organization and existence of the group, for others a purpose to inspire and a plan to follow. To certain organizations there has been merely a suggestion of a technique for doing such things as building a year's program or holding a Service. Some have found the program a wealth of material to draw from and to those who are original it has offered a point of departure for their own further development. But every group finds something, whether an ideal, a prayer, a discussion question, a religious test, a program for a quiet day or a plan for a party.

The experiment is going on. It has already proven its worth-whileness in such results as increased numbers; a parish, a diocesan and provincial spirit of cooperation and unity, and a developing, common experience of finding truth, beauty and goodness, and therefore God.

Virginia C. Zimmerman.

The World's Week of Prayer for Young Men, November 9-15, 1930.

Here is something that is doing a great deal to strengthen the ties of friendship between the nations. But beyond this, it is helping to bring in the Kingdom of God. This year well over fifty thousand copies of the studies, "Our World Fellowship," and "Boys Pray—Jesus Prays," will be sold to the leaders of the Young Men's Christian Associations. These in turn will be used each one by considerable numbers. When young men all over the world unite in a week of prayer November 9-15, you can see the significance of this Week of Prayer, which is one of the very oldest institutions in the organized work of the Y. M. C. A. across the world. Every one may have a share in it in the churches, through the local Y. M. C. A.'s, or by personal observance.

The Synod of the Province of the Southwest.

The Thirteenth Synod of the Province of the Southwest, held in Christ Church, Little Rock, Arkansas, the Rev. W. Postell Witsell, D. D., rector, October 21-23, was the best of many years, and all arrangements for the entertainment and the effective work of the Synod were excellently planned and carried out by the rector and his people. The presence of the Presiding Bishop of the Church, who delivered the sermon at the opening service, added greatly to the interest of the occasion. All the Bishops of the Province, except two, were in attendance, and a much larger representation than ever before of both clerical and lay delegates.

The Provincial Organizations of the Woman's Auxiliary, the Daughters of the King and the Young People's Service League met simultaneously with the Synod and their meetings were largely attended.

The Rev. W. P. Witsell, D. D., rector of Christ Church, Little Rock, Arkansas, who has ably represented the Province in the National Council since 1922, felt obliged because of the many demands upon his time to decline reelection, and the Rev. Claude W. Sprouse, rector of Trinity Church, Houston, Texas, was elected to the National Council to succeed Dr. Witsell, when his term of office expires December 31, 1931.

The Rev. L. B. Richards, of San Antonio, Texas, was re-elected Secretary, and Mr. James C. Conway, of Little Rock, Arkansas, Treasurer. There was no election of a President, as the term of office of the Bishop of West Texas, elected in 1929, does not end until 1932.

Mrs. Benjamin F. Brown, of Kansas City, Missouri, was elected President of the Provincial Organization of the Woman's Auxiliary for the triennium beginning in October, 1931.

A forward step was taken in the provision of the necessary funds for a Provincial Director of Religious Education. For the next two years the Province will have to be content with the services of such a leader for part-time only, but it is confidently hoped, after 1932, to have an Educational Director giving all his time to the work.

A most interesting and able paper on "The Placement of the Clergy" was read by the Very Rev. John W. Day, of Topeka, Kansas, but the Synod declined, in view of the very brief time for discussion, to make any recommendations to the General Convention on this important subject.

Space does not permit of extended comment on the excellent papers and addresses given during the sessions of the Synod. The interest of the members of the Synod was sustained throughout the entire three days. Subjects, such as: "The Layman in Relation to the Church," "Lay Personal Evangelism," "The Laymen's Responsibility for the Finances of the Church," "Our Young People in the Parish and in the College," "Social Service," and "The Lambeth Conference," are but samples taken at random from the program, and were most ably presented, and intelligently discussed.

The gratitude of the Synod is due to the Presiding Bishop for his gracious presence and inspiring words; to the Governor of Arkansas, the Hon. Harvey Parnell; and the Mayor of Little Rock, the Hon. Pat. L. Robinson, who welcomed the Synod and Delegates to other Organizations in the name of the State of Arkansas and the City of Little Rock; and to all the Church people of the city, whose hospitality was boundless.

From outside the Province came, besides the Presiding Bishop, the Rev. Robert P. Frazier, the Rev. Dr. Ludlow and the Rev. W. Brooke Stabler, from the National Council; the Rt. Rev. Paul Jones, D. D., Mr. Leon C. Palmer, of the Brotherhood of St. Andrew; and Mr. W. W. Winne, of Denver, Colorado, all of whom added greatly to the interest and helpfulness of the Synod.

And the entire assemblage joined in fervent thanksgiving at the close of the opening service, for the restoration to health of the beloved Bishop of Arkansas, the Rt. Rev. James R. Winchester, D. D.

The closing night was given over to the Young People. The Y. P. S. L. provided a banquet, with toasts, speeches, songs, stunts, moving pictures of the Winslow Conference and a dance, the attendance being some three hundred and fifty or more, with Mr. Charles H. Rehkopf, Y. P. Provincial President, acting as toastmaster.

W. T. C.

Coadjutor Consecrated for Diocese of Duluth.

The Rev. Benjamin Tibbitts Kamerer was consecrated Bishop Coadjutor of the Diocese of Duluth Wednesday, November 5, at 10 A. M., in St. Paul's Church, Duluth, Minnesota.

Bishop Howden, of New Mexico and Southwest Texas, was consecrator, assisted by Bishop McElwain and Bishop McCormick. Bishop Bennett, of Duluth, preached the sermon.

Bishop Sturtevant and Bishop Schmuck presented the candidate. Attending Presbyters were the Rev. E. C. Biller and the Rev. E. B. Jewell, and Archdeacon Good served as master of ceremonies.

VIRGINIA.

Rt. Rev. H. St. George Tucker, Bishop.
Rt. Rev. F. D. Goodwin, D. D., Coadjutor.

Interracial Conference Held at St. Paul's Church, Richmond, Va.

A most interesting and helpful conference on race relations was held in St. Paul's Parish House, Richmond, October 28, with a large attendance of clergymen and leaders of various religious bodies and civic organizations, both white and colored. The Rev. Ben. R. Lacy, President of Union Theological Seminary of the Southern Presbyterian Church, was appointed chairman of the conference. The discussions in the various meetings throughout ehe day centered on the following subjects:

Richmond Negro Survey: "Health Problems," by Dr. W. T. Sanger, President Medical College of Virginia; 'Housing," by Mr. LeRoy Brown, President Virginia Real Estate Exchange; "Living Conditions," by Dr. Gordon B. Hancock, Virginia Union University; "Behavior," by Honorable J. Hoge Ricks, Judge of Juvenile and Domestic Relations Court of Richmond. The Work of Interracial Commission by Dr. Robert B. Eleazor, Educational Director of the Commission, Atlanta, Ga.

The afternoon sessions discussed Statewide information based upon State Chamber of Commerce report on health, education and agriculture and the rural life survey recently conducted by the Virginia Polytechnic Institute.

In the evening a mass meeting was held in St. Paul's Church with an attendance, especially in the half of the church set aside for white people, that taxed its capacity. The Governor of Virginia, Honorable John Garland Pollard, presided and introduced the speaker of the evening, Dr. Robert B. Moton, Principal of Tuskegee Institute, who held the unflagging interest of his audience as he spoke of relations between the two races.

The findings of the conference were embodied in the following resolutions:

First—That we urge our ministers and Church leaders to study the available literature on the subject of Race Relations, and that they send out this information to all their people.

Second—That we ask the State Commission on Interracial Cooperation to make available all the pertinent facts brought out at this conference by printing in convenient form.

Third—That the ministers be asked, where practical to do so, to preach to their congregations on how the Gospel of our Lord Jesus Christ can be applied at least in some measure to the solution of these and kindred problems.

Fourth—That practical plans be sought by pastors and Church leaders including the women leaders in our churches for closer cooperation with Negro ministers and teachers.

Fifth—That we ask the Interracial Commission to consider the matter of setting up a Department that can provide dependable legal service to Negroes.

Sixth—That we ask our Church papers to give emphasis by publicity to the subject of better race relations.

Seventh—That Courses on Race Relations be conducted in our colleges and seminaries.

Eighth—That the Committee on Race Relations appointed by the churches of Virginia most earnestly request those who contemplate producing "The Birth of a Nation" as a sound picture, to eliminate everything that would arouse racial prejudice, and in the event that this is not possible without destroying its artistic value, then that the picture be not made at all.

Ninth—We deplore the increasing number of lynchings all over the counery and that we go on record as urging our Church leadership to do all possible to uphold the law and prevent such acts of lawlessness.

The Rt. Rev. Frank W. Creighton, Missionary Bishop of Mexico, recently appointed Domestic Secretary at the Church Missions House.

MARYLAND.

Rt. Rev. E. T. Helfenstein, D. D., Bishop.

Convocations in Maryland.

Last week two of Maryland's Convocations met.

On Tuesday, October 28, the Convocation of Annapolis met at All Hallow's Chapel, Davidsonville. It was a lively day and nearly two hundred people attended. The opening service was held at eleven o'clock and the Rev. Roger A. Walke, rector of St. Mark's-on-the-Hill, Pikesville, was the preacher. "Religious Education" was the topic of the day, and, after luncheon, Miss Jane Millikin, Executive Secretary of the Diocesan Department of Religious Education, and the Rev. Robert S. Chalmers, rector of Grace and St. Peter's Church, Baltimore, made very interesting addresses on the subject. Mrs. Samuel M. Shoemaker talked on the work of the Woman's Auxiliary and Mrs. A. Murdock Norris explained "Branch B."

The Convocation of Towson met on Wednesday, October 29, in All Saints' Church, Reisterstown, Maryland. At the opening service, the Rev. William W. Shearer, rector of St. Timothy's Church, Catonsville, preached on "Priest's Ordination Vows." After luncheon, Mr. E. Allen Lycett addressed the meeting on "The Laymen's Vows."

St. Alban's Church, Glen Burnie, has a very active Men's Group. Tuesday night they held a supper. They planned and prepared everything themselves and would accept no help or suggestions from the ladies of the congregation. They donned their white coats and wore fake mustaches and goatees and the success of it all fully repaid them for all their efforts. The present rector, the Rev. F. M. Heil, has been at St. Alban's about four years and it is through his efforts that these men have become so interested. The congregation has tripled, but especially is the presence of so many men noticed.

N. E. P.

WASHINGTON.

Rt. Rev. James E. Freeman, D. D., Bishop

Mrs. Hoover to Serve as Honorary Chairman of Washington Cathedral Women's Committee.

Mrs. Herbert Hoover, wife of the President, has accepted an invitation to serve as honorary chairman of a committee of women who are about to initiate a nation-wide movement in behalf of Washington Cathedral, it has been announced by the Rt. Rev. James E. Freeman, Bishop of Washington.

The committee will be known as the Nation Woman's Committee for Washington Cathedral. Its general purpose will be the stimulation of interest in the plans for the completion of the North and South Transepts of the Cathedral by 1932 for use during the George Washington Bicentennial observance.

The specific objective will be the enlistment of 15,000 men and women as donors of small, annual amounts for the building and maintenance of the great edifice. Gifts received during the first year of the committee's effort are to be devoted to the construction of the North Transept. This is considered one of the architectural gems of the Cathedral fabric. When completed it will be suitably marked as the gift of American womanhood.

The new donors will be enrolled as members of the National Cathedral Association. This is a permanent organization of friends and benefactors of Washington Cathedral. It was founded in 1898 and already includes residents of every state among its membership. The National Women's Committee's effort aims at its further development.

Among the women of prominence who will serve under Mrs. Hoover as Honorary Vice-Chairmen are: Mrs. Gibson Fahnestock, of Washington, D. C.; Mrs. E. H. Harriman, of New York; Mrs. George Wharton Pepper, of Philadelphia; Mrs. James De Wolf Perry, of Providence, R. I.; Mrs. William Cooper Proctor, of Cincinnati; Mrs. John D. Sherman, of Estes Park, Colorado, and Mrs. Charles L. Slattery, of Boston, Massachusetts.

Details of the effort will be directed by Mrs. William Adams Brown, President of the Colonial Dames of the State of New York, as National Chairman. During the World War, Mrs. Brown was publicity chairman and later vice-chairman of the National War Work Council of the Y. W. C. A. Recently she was the leader of a successful campaign to raise funds for the restoration of Sulgrave Manor, the ancestral home of the Washington family in England.

(Continued on page 22.)

Family Department

NOVEMBER.

1. Saturday, All Saints.
2. Twentieth Sunday after Trinity.
9. Twenty-first Sunday after Trinity.
16. Twenty-second Sunday after Trinity.
23. Sunday next before Advent.
27. Thursday. Thanksgiving Day.
30. First Sunday in Advent.

COLLECT FOR TWENTY-FIRST SUNDAY AFTER TRINITY.

Grant, we beseech Thee, merciful Lord, to Thy faithful people pardon and peace, that they may be cleansed from all their sins, and serve Thee with a quiet mind; through Jesus Christ Our Lord. Amen.

For The Southern Churchman.

YOU DID NOT DIE IN VAIN.

Alex. C. D. Noe.

Brave hearts of other days than this,
In high endeavor slain;
Your lighted torch is still aglow,
And by its holy gleam we know,
You did not die in vain.

You gave the best you had, and we,
Take up the challenge now:
To carry on till strife is done,
Till peace shall kiss each blessed son,
And crown each brother's brow.

No more the blast of war shall sear,
The bravest and the best;
No more shall booming cannon-ade,
No more shall tramp through glen and glade,
Disturb your sacred rest.

We'll keep the faith with you who died,
That others might be free;
Hold up your torch, increase the flame,
Of Brotherhood in Freedom's name,
Of World Democracy.

Will Peace Be Permanent?

Once more the hour of Armistice is striking and poignant memories of pride and sorrow crowd the mind. Once more we pay our tribute to the gallant dead in reverent silence, a more effective witness than oratory and cheers. Once more we think of men wrecked in body, uncomplaining, cheerful most of them, some of them with disturbed minds and intellects forever darkened still paying daily the cost of war in shattered hopes and slowly, unending unaccomplished dying. Once more we think of war and all its valiant heroism and gruesome sordidness, its heights of vigorous virtue and its depths of lust and cruelty. Once more do we recall, unless time and ease have dulled our power of being greatly stirred, and once more do we renew, the voluntary, spontaneous pledge our hearts gave passionately, almost angrily eleven years ago. that we shall freely give whatever influence our lives may have to the creation of an international character of righteousness and brotherhood which would make war and murder between civilized nations a thing entirely of the past.

Our first enthusiasm has relaxed its heat, but with far-seeing men whose eyes report their vision accurately when looking back long distances upon the past or forward long distances into the future, enthusiasm for peace has been transfigured into plodding principle. Responsible statesmen of every nation have openly affirmed that there are no conceivable disputes between nations incapable of being dissolved by amicable methods. The League of Nations beset with many difficulties has nevertheless a record of achievement extraordinary in its diversity and effectiveness and is steadily enlarging its sphere of influence. The outlawry of war is now a principle of permanent policy with the strongest nations in the world. Truly we are moving towards wider horizons of democratic progress and our children and our children's children after us will behold horizons yet wider and more glorious.

If peace and goodwill are to prevail unceasingly in international relations it will be necessary for public opinion to be intelligently and positively exercised in their favor. For that reason it is encouraging to note the number of eminent publicists, soldiers, and students of international affairs who are speaking their minds without equivocation in the endeavor to create a conception of patriotism loftier, braver, and more intense than a blood and thunder patriotism of boastful self-esteem and dislike of foreign nationalities. In a strong utterance, John Drinkwater has charged the irresponsive speaker who talks of war being inevitable with creating the atmosphere which makes disarmament impossible. For disarmament must be a mutual affair, and no intelligent man dreams for an instance that any nation will venture upon a policy of independent disarmament. But it is these men who are betraying humanity by sowing the tares of distrust and suspinion among the wheat of goodwill. Mr. Drinkwater says, "When such a one stands up and proclaims war as being inevitable, I would say to him that in his heart he wants war. It is no use for him to tell me that he does not want it but that other people do. Who, may I ask, are the other people who do, if they are not those who, like himself, are speaking dangerously to the world? If you preach war, you will have war. If you preach peace you will have peace. Since it is not to be supposed that all men will preach the same thing at the same time, it follows that you will have war or peace as the greater number preach the one or the other. And every man who preaches war is preparing for war. To do this in the name of patriotism seems to me to be the most inexcusable kind of cowardice. There are, in fact, in the world a few people who are born fighters and who are never really happy unless there is a fight on. When they preach war I can respect them. But I can respect no others who preach it, for it is they and they alone who are making probable a calamity which they profess to deplore."

These are strong words, but they are justified. Other men are speaking equally strong. Sir Philip Gibbs has described in telling phrases the horrors of another war and he has declared that these evils need not be, that if we give a lead to the world in the quest of beauty and truth, we need not use poison gas, nor see great cities smashed by high explosives. If we would be done with war we must "love laughter and tolerance and good-fellowship" and "scorn the grossness that suffocates the soul."

It would be possible to continue indefinitely quoting distinguished and influential men to the effect that war must be abolished. We might quote G. B. Shaw and the Premier of Great Britain who have declared that war occurred in 1914 because for years the nations had prepared for war. We might quote from Sir Arthur Currie's appeal to the Canadian Legion in conference at St. Thomas to confidently set as their objeceive the establishment of peace as a reality. We might quote from two novels of the war, Remarque's "All Quiet on the Western Front" and Ludwig Renn's "War," both true to war conditions and therefore both hideous and nasty. It is interesting to learn that "All Quiet on the Western Front" has been banned from Austrian garrisons on the ground that it has "subversion tendencies." War will not be popular among men who know what it actually is like; if men are to have the stomach for fighting, it is best to keep them ignorant of the facts.

But in spite of all these weighty pronouncements it is doubtful if the realization of the horrors and abominations of war will itself prevent another catastrophe should passion be once more aroused. The abolition of war depends upon the cultivation of the religious motive, upon the recognition of the common humanity in which we all share, upon the conviction that God has made of one blood all nations to dwell upon the face of the earth. Only when we have arrived at a deeper apprehension of the universal aspect of the Gospel of Christ will we be prepared to give glory to God in the highest and to spread on earth peace among men of goodwill. The immediate challenge is to the churches. If they use all their tremendous resources and all their mighty influence to set forward quietness, love and peace among all men, if they teach in season and out of season that peace must rest on spiritual consideration above everything else, the victory will be with Him who gave men a new commandment, that we love one another: as He has loved us, that we also love one another.—Canadian Churchman.

For The Southern Churchman.

CORONATION.

M. G. B.

I have seen today the Glory of God flung wide,
In burning beauty on a mountainside.
There was a sudden flame of scarlet
Upon the deep serenity that greenness makes,
And there was gold—
Drinking the sunlight into its very heart,
And giving back the splendor royally.

All did not shout and sing,
For purple shadows darkening into mystery,
Remembered pain, even in the midst of gladness.

Oh, rhapsody of color, that climbed and climbed,
Until it touched the blue,
Until it touched the tender blue above
And showed my heart the Glory of God
Crowned with the light of His love.

Armistice, the Promise of Peace.

Eleven years ago today the world wakened to the sound of the most joyous music wafted to the ears of men since the herald angels sang of peace on earth.

Out on the sea a ship's siren blew long lusty blasts of joy. A deep-voiced liner bawled hoarsely to carry on the glad tidings. From ship to ship the

message sped until an ocean of sound flooded the shores.

Bells in the steeples pealed; factory whistles shrieked and all the little tin horns blew bravely. Happy people poured out into the highways shouting, laughing, crying. Everything and everybody that had a voice lifted it high in praise and thanksgiving. Barriers were down. Hand clasped in hand, men marched together, a nation in procession, praising peace. Sincere and deep was the bond of brotherhood underlying the mad commotion. We were at peace with the world and with each other. Alleluia.

The tumult died. The day faded into the shadows reserged by time for the measured spans of life. The daily duty pressed hard upon the heels of the paraders, and they must needs render an account. Life must go on—and life means toil and endurance and the sacrifice of today for the promise of tomorrow. The old struggle was on once more. Man strove against man, nation against nation, each for his heart's desire.

One brief instant, the bright flashing of a dove's wing, and peace had slipped away to dwell in the lonely places where men want little but love and a bite of bread graced with the inward delight of sharing. One brief instant peace dwelt among us.

Are we then so dull that we can merit peace only when she comes in the wake of soldiers marching with muffled tread, flags draped, arms reversed? So beset by littleness that we shut out the spirit we most crave to dwell among us?

It is idle to talk of a world at peace when we are not at peace with ourselves. It is useless to plan for peace within or without while we remain wholly selfish. Grasping and coveting breed envy and malice and war. It is without profit to praise peace when we scorn men because of color or creed or race. Scorn breeds hate; and while there is a seed of hate left on earth, we shall not know peace.

Our peace must be within ourselves. Peace will dwell among us when we offer her the temple of souls swept and garnished for her serene spirit. That time will come. The message of Armistice Day will live on in the hearts of men until it is fulfilled. It but waits the day when men shall know that giving is having, that sharing is possessing.

Armistice, the promise of peace. Alleluia.—Angelo Patri.

The Blessedness of Forgiveness.

"Blessed is he whose transgression is forgiven."—Psalm 32.

It is the blessedness of emancipation. The boat which has been tethered to the weird, baleful shore is set free, and sails toward the glories of the morning. The man, long cramped in the dark, imprisoning pit, is brought out, and stretches his limbs in the sweet light and air of God's free world. Black servitude is ended; glorious liberty begins.

It is the blessedness of education. For when we are freed we are by no means perfected. We are liberated babes; and our Emancipator does not desert us in our spiritual infancy. The foundling is not abandoned. "Having loved His own He loved them unto the end." He begins with us in the spiritual nursery, and He will train and lead and feed us until we are "perfect in Christ Jesus."

Therefore is it the blessedness of exultation. The babe is resting on the bosom of the Lord, and "the joy of the Lord, and "the joy of the Lord is his strength." It is not my emancipation that ensures my joy; it is the abiding Presence of the Emancipator.—J. H. Jowett.

For The Southern Churchman.

THE ARMISTICE.

Percy T. Fenn.

Four years of war; and then came peace
  Like that announced at Bethlehem,
When seraphs prophesied surcease
  Of bloody strife—goodwill to men.

The God of peace looked on in pain,
  As armies wasted in the strife;
And spread His wings o'er brethren slain
  In needless sacrifice of life.

Hate gripped with hate, and love had died
  Whilst war's revolting tools worked fast,
To satisfy ambition's pride,
  And build up empire rich and vast.

The world had weary grown of strife,
  And fearful holocaust of blood;
And nations spending wealth of life
  In filth, and stench of Flander's mud

The cross, or stone, that marks the graves
  Where lie the heroes who have died,
Draws flood of tears to think what slaves
  Those heroes were to rulers' pride.

But raging passions have an end,
  And Armistice at last was won.
Men sheathed their swords, no more to spend
  Their fury with each rising sun.

God of all armies, and of peace,
  Cast from our hearts the will to fight:
Bid war with all its horrors cease,
  And bring earth's morning out of night.

Hurl from their pinnacles of power
  The knaves who plot and scheme for war,
Give to our war-curst earth the dower
  Of peace, and love, for evermore.

John Wiclif.

This name is said to be spelled in twenty-eight different ways, so if you find it elsewhere spelled in some other way, do not be surprised, and do not think the writer did not spell it correctly. It is probable that it cannot be spelled incorrectly.

Wiclif lived from about 1320 to 1384. He was a great student of the Bible and delighted in preaching the Gospel to plain people. He found that the trouble in leading them into spiritual lives was their ignorance of the Scriptures. Bibles were very scarce in those days, and they were very costly. But, more than that, the Bible existed only in the Hebrew and Greek languages, and in a translation into the Latin language This translation was the one used in the churches, and it was not understood by the people.

Wiclif saw the need of a Bible in the language of the people, and set himself the task of making the first translation of the Bible into the English language, and giving it to the people. The Bible in English became very popular, and exerted a great influence upon the thought and life of England, and upon other nations of Europe.

However, the rulers in the Church did not want the people enlightened by spiritual truth. They wanted them kept in ignorance, so that they could more easily control them. To this end the Church opposed Wiclif in every way possible.

In 1384, Wiclif was stricken with paralysis in pulpit, while he was preaching, and he died a few days afterwards. So intense was the opposition to him and to his work, that lasted long after his death, on the part of the Roman Catholic Church that, by order of its authorities, forty-four years after his death, his bones were dug up from the grave and burned. The ashes were collected and scattered on the river Avon, with the idea that there would be left in England nothing connected with him. But the influence and the work of a good man abides. A poet of that day wrote:

"The Avon to the Severn runs,
  The Severn to the sea,
And Wiclif's dust shall spread abroad
  Wide as the waters be."

—Presbyterian of the South.

THE HOUSE NOT MADE WITH HANDS.

Mary W. Hamilton.

Eye hath not seen the like of that building so rare
  Where unfolds Love's banner for the hungry to feast;
Nor man's ear caught a strain of the morning song there
  Where the "prisoners of hope" praise Him that released.

Wonder builders of earth cannot plan or devise
  What Jesus prepares from His treasures of love;
That completeness of joy is Heaven's sweet surprise
  In the banqueting hall of the mansions above.

When hope lifts our hearts there is a promise that sings
  Of seeing lost faces enrapt, glorified;
But victory we will shout when death no more stings
  In that house of "Our Father" where all are satisfied.

When "the day breaks" when all tears are wiped away,
  When we hear again dear voices, greetings as of home,
With no gloom of tomorrow to shadow perfect day,
  Then we'll praise our Redeemer who died that we might come.

Of Heaven's life and joy saints cannot here conceive,
  The mighty one pleads for "this mortal" prone to roam;
May we know His voice here, Lord, help us to believe,
  "Follow on" through varying mists to our Eternal Home.

Still Our Refuge.

This is an age of disillusionment. Before the war world democracy seemed but a step across the threshold. Where is it today? During the war we fought for peace, enduring peace, a brotherhood of nations for ever. What has happened to our dream? After the war there came a vision of a world redeemed. A few millions properly invested would work the miracle. It did not come to pass. We are left in much the same condition as the poets after the disasters of the French revolution. Some took refuge in cynicism, others in fatalism and others again in romanticism. The best of them found refuge in faith and today there comes once more upon us a new sense of the sovereignty of God. It is His right to rule over the hearts of men. He is their deepest study and their highest attainment. God is still our refuge.—Presbyterian Banner.

For the Young People

A PRAYER.

"Oh, for the altar's glowing coal,
To touch my lips, to fire my soul,
To purge the sordid dross away,
And pure as crystal make my clay!
Then, if a messenger He ask,
A lab'rer for the hardest task,
Through all my weakness and my fear,
Love shall reply, 'Thy servant's here!'
Nor should my willing soul complain,
Though every effort seemed in vain;
Enough the recompense shall be,
To work and suffer, Lord, for Thee.'

—Selected.

Clah and the Chiddie.

(A Navajo Indian Story.)

Seven-year-old Clah was not an Indian brave. He was an Indian afraid-of-many-things.

He did not mind scrambling on a horse's back and riding down the steep mesa roads. He did not mind staying on the desert alone with his father's sheep. He did not mind being outdoors after dark with the coyotes yelping around him.

But he was afraid of white men's "chiddies" and white men's towns, and white men and white women, and white boys and girls. They looked so queer. They wore such crazy clothes. They jabbered in such a strange language. When mother went to town, Clah could not be pried loose from her skirts. Those skirts were as big as a tent, anyway, and Clah stood in their folds and peeked out. If any one smiled at him, he scowled. If any one spoke to him, he ducked. If any one patted his head —oh, dear!

The white chiddies were as bad as the white people. This was the way a chiddie looked to Clah: a great monster, with huge eyes that glared fiercely at night; not a horse, for it had wheels instead of legs; not a wagon, for it ran without anything to pull it. And it came ch-ch-ch-ing up the mesa trail, roaring whenever anything got in its way. It was the ch-ch-ch-ing that gave it its Navajo name.

Yes, of course, it was an automobile!

"Even your sister Ba'a isn't afraid of them!" reproved mother, who was taking baby Esche out to see some white missionary people who had come ch-ch-ch-ing up the trail, "and she is a girl, and only four years old."

"How can a boy grow into a real man if he's so scarey?" asked father.

Clah crept silently into the hogan and sat down against the wall. He did not sit in a corner, for there were no corners. The house was perfectly round. It had no windows, but there was a door at the side and one at the tip-top. The one at the side was for people, and the one at the top was for smoke.

Clah sat down on a sheepskin and watched grandmother weaving a blanket.

"Hark!" said mother. "Do you hear Ba'a calling?"

Clah darted out and looked. There, held fast by her full skirt, Ba'a dangled from a cedar-tree. Clah ran and tried to help her down, but he was too small. He dashed back to the road where his mother stood talking. She could say "no" and "yees", and two or three other English, words, and the missonaries could say several in Navajo, so they got along interestingly together.

"That child!" cried mother. "Suppose her dress tears and she falls!" And laying the baby on its papoose-board, down in the truck, she rushed to help Ba'a.

Clah started after her; but—the baby! Leave that nice baby with the white people? Never! Clah stood on one foot and wished mother would hurry.

Mother evidently was having trouble. She did not come, and she did not come. After a while the white folks shouted:

"We must go! Good-bye!" And the "chiddie" coughed and sputtered.

Clah looked about wildly. Didn't they know the baby was in their chiddie? Were they trying to steal her? The truck was moving. With a gulp of terror he swung himself over the tailboard beside Esche. The white people didn't look around, and the chidde went ch-ch-ch-ing down the trail.

That was a dreadful ride, but it was not a long one. As soon as the truck stopped before the missionary house he propped the papoose-board against the edge, dropped over himself, and dragged the baby out, bumpity-bump. Back toward the mesa he started, panting with haste and the weight of his load. He might have got safely away if Esche's nose hadn't bumpity-bumped, too. She cried. Clah didn't dare stop to comfort her. She cried harder. If she had been a white baby she would have kicked and punched. Being a Navajo baby, with arms and legs bound tight to the board, she had to do all her kicking and punching with her voice. And she did. Clah's heart almost stopped beating. Now the white people would come after them!

Yes, Clah and Esche were drawn back, gently but firmly, to the door of that white hogan. The white woman seemed to understand just what had happened. She looked sorry, but the frightened Clah only scowled and held on to Esche.

The white man led him into the hogan, talking his strange talk all the way. What was going to happen now?

The white woman disappeared. When she came back she carried a cup of water, and bread that was buttery and meaty. Clah ate doubtfully. It was different from regular, proper food, but it was not bad. When he was through the white man led him out to the chiddie again, the white woman following with stiff baby in her arms.

Clah hung back and dragged his feet, but there was no escaping. It had not been bad so far, but who could tell where they were to be taken now?

The man deposited him in the back, and he and the woman climbed into the seat with Esche. The chiddie snorted and coughed, and then, with a wide sweep, it turned around and started for the mesa trail!

The ride home was not long, and it was not dreadful at all. Clah held his head proudly high. Chiddies were harmless, it seemed, and white folks were only Indians with some of the colored washed off and a queer way of talking.

"Come—next Sunday—to the God-hogan!" said the white woman, as she left baby and boy with the anxious mother.

"Yees!" said Clah, puffing out his chest proudly.—Children's Leader.

Ellen's Memory-Book.

Ellen and Marjorie were at Grandmother Mason's again for a visit, and now on this first evening they were gathered about her in the cozy sitting-room, Marjorie on the arm of grandmother's big chair and Ellen seated at her feet on a cushion.

"Doesn't this seem like old times?" said Marjorie reminiscently. "Do you remember last summer when Cousin Ruth was here, too, and we all went on a picnic?"

"Yes," put in Ellen, "and the cream was sour, and you got a bad case of poison-ivy, Marjorie."

Marjorie laughed merrily. "So I did," she said, "but it was a jolly picnic!"

Thoughts were stirring in Grandmother's mind, too. I remember so well when you three were little girls, all visiting me at once," she said. "You did enjoy yourselves then."

But Ellen was staring moodily at grandmother's bear rug. "Whenever I think of Ruth when we were little girls I remember how she put mud in my doll's hair because I wouldn't play house with her one day," she said.

"Oh, Ellen!" cried Marjorie. "Why, I think what I remember oftenest is one time when I had a hurt ankle and had to lie all day in the swing, and Ruthie picked me a lot of strawberries. Her fingers were all stained red, and she was so sympathetic."

But Ellen went on, "And then I remember, too, when we were older and were going to a party, and Grandmother said we could each wear a pretty pin or some beads of hers. Ruth chose just the pin I wanted to wear, and she said it looked better with her dress than with mine."

"Ellen, you would remember that!" chided Marjorie. "Ellen always remembers the unpleasant things, Grandmother."

"But those things happened, too, just like the ones you think of!" defended Ellen.

Grandmother Mason was silent, a thoughtful look on her usually bright face. She was recalling now that she had at other times noticed this tendency of Ellen's to call to mind the less cheerful things. Now suddenly the grandmother's eyes sparkled, as a scheme popped into her head.

In the next two days brisk little Mrs. Mason was quite busy in assembling her materials, and then the completed project was ready. When the two sisters came into the sitting-room that evening, Ellen spied a new photograph-album lying on the small center-table. My Memory-Book, she read off the title. "O Grandma, another photograph-book? I do so enjoy looking through yours! Come, Marge."

Marjorie, with a twinkling glance at her grandmother, obeyed, and the two girls seated themselves on the sofa. Ellen opened the album eagerly, and then her look turned to dismay.

"Why, Grandmother, the first photograph is only a negative! And—and the second is so dull it can't be made out! Grandmother, they're all negatives or dull photographs, and I don't see that that makes a nice memory-book!" Ellen's face was comical in its puzzled bewilderment.

"Why doesn't it make a memory-book?" warmly asked grandmother. "Those negatives and poor pictures were really taken!"

For a moment Ellen's face looked still more astonished and bewildered, and then slowly a red flush suffused her face. "I see!" she said. "That's just what I said the other day about remembering things," and suddenly Ellen

sprang up and threw her arms around Mrs. Mason's neck.

"Thanks for showing me, grandmother," she said. "Hereafter I'm going to put only positive and happy pictures in the memory-book of my mind. I don't want a mind-album made up of negatives and gloomy things as this one is."—Junior World.

For Tse Southern Churchman.

TWILIGHT IN NOVEMBER.

Maude Forrest Mumma.

I look outside my window,
What wealth I there behold;
The trees adorned in amber,
The grape-vine turned to gold!

The purple skies of evening,
Hang heavy overhead;
And from the far horizon,
A radiant light is shed.

The hurrying sun has vanished,
Save now for one faint glow;
And leaves the earth to darkness,
November days—and snow.

Harriet's Turkeys.

"Oh, Harriet!" exclaimed Lora, entering the farm kitchen where her younger sister was putting away the noon dishes. "Father has sent word for me to drive over with some gasoline to the Bannock's farm where they are threshing. It will take at least two hours, and I intended to spend the whole afternoon finishing my new dress to wear to Dora's party. Won't you go for me, please?"

"It is too bad," replied Harriet. "I would go in a minute but there are my turkeys. I am keeping them close at home now for fear something will happen to them. The buyer comes for them at any time now."

"I will take care of them, Harriet. I can do that and sew too. Please go, like a dear," pleaded Lora. "You know how terribly disappointed I will be if I don't have the dress to wear tonight."

"Well," assented Harriet reluctantly, "the turkeys are in the rye stubble. Don't let them wander in the woods—they will be sure to get lost if you do."

After Harriet drove away Lora took her sewing into the sun porch where she could look out and watch the turkeys who were quietly feeding in plain sight from the window. At first she watched them closely, but as the dress came nearer and nearer to completion and there was still a great deal to be done, she became so absorbed in her work that it was not until she heard the clock strike four that she thought of the turkeys again.

"Where has the afternoon gone," she cried. "I must feed the turkeys. Dear me, it is almost dark already." She ran out to the rye field and searched and called but not a sight or sound from the turkeys. "I wonder if they have gone into the woods?" she thought in consternation.

"It is no use," she sighed at last, "they must have wandered into the woods and roosted in the trees. I will help Harriet look them up in the morning if they do not appear."

With this good resolution Lora hurried away to dress and drove away with her friends just as Harriet, tired from her long ride, came into the yard.

It was the middle of the next afternoon when Lora, who had unexpectedly decided to spend the night with her chum, Dora, came home eager to tell the family of the delightful time she had enjoyed.

"I will make up to Harriet for leaving her with so much to do," she thought as she hurried into the house. "I hope she found the turkeys all right. And ehat the dealer came for them. Harriet is so anxious to get the money for a radio for mother. I suppose the minutes he pays her she will be off to town to get it."

But no busy Harriet could Lora find in the kitchen, as she entered, nor was she upstairs in the room which they shared together. Running down to the living room, her mother, just recovering from a severe illness, smiled at her a little anxiously from the couch.

"Harriet is out hunting for her turkeys," she said. "She could not find them this morning. I am beginning to be anxious, for she has been gone since early this forennoon. She had nothing to eat with her, and the turkey man came an hour ago. She will be so disappointed."

"Don't worry, mother," said Lora, with a little pang, as she thought that her carelessness and selfishness were making so much extra work and anxiety for her unselfish sister, "I will go and help her find them."

Quickly she slipped on a dark woolen dress, for it was a cold, blustery day. Then she wrapped up some food, put on her warmest coat and took a thermos bottle filled with hot coffee, and hurried away to find her sister.

Behind the barn the north wind swept across the barren fields in bitter gusts. Lora turned up her coat collar and hastened over the frozen stubble, anxiety and remorse urging her on. "Harriet must have gone into the woods," she thought as she crossed the open fields and plunged into the deep woods that bordered them.

She plunged here and there, tripping every now and then over dead branches. It was dark and more than once she was glad she had brought her flashlight as she stumbled around calling Harriet over and over again.

She was far in the woods when she heard a faint answer to her call.

"That's Harriet," rejoiced Lora, as she called again and stumbled toward the answer.

In a few minutes Harriet, disheveled, red-eyed and blue with cold and hunger, came in sight.

Lora hastened to her. "Oh, Harriet, I am so sorry!" she cried. "It was all my fault. You trusted me to look after them and then I didn't." She made Harriet sit down on a fallen log while she hurriedly poured out some hot coffee and forced it between her chattering teeth. She opened the package of sandwiches and Harriet, a little strengthened by the hot coffee, managed to eat several of them and then, by leaning more or less on Lora, managed to make her way out of the forest, through the field home, only to collapse in the friendly shelter of their room.

Lora never forgot the days that followed when Harriet, suffering and delirious, fought for her life, nor the weeks after when her mother, too, had given way under the strain, and another life hung in the balance.

It was six weeks later when two pale, thin invalids came slowly down the stairs to the living room, where the first thing they saw was a beautiful new radio, standing in the bay window.

"It's ours," explained Lora in answer to their look of surprise. "And you don't need to worry about nurses and doctors' bills, either. I paid them all from the money Aunt Sylvia left me that I was saving for a trip to Europe.

"And, Harriet, next spring I shall see you have more turkeys to take the place of those I lost. I'll help you raise them, too, and next time I won't forget, for I have learned my lesson once and for all."—Junior Girl.

When Bunny Went Visiting.

"Oh, mamma, come here!" cried Billy; "look what has come."

Mrs. Williams came running, then stopped in astonishment in the doorway.

Billy sat on the back steps, and close beside him, with his tail curled gayly over his back, was a common gray squirrel, gnawing industriously away at a walnut. About his neck was tied a bit of red ribbon.

"It must be some one's pet, Billy," said mamma. "When did it come?"

"Just now," answered Billy. "I was sitting here and it came, hopping up the walk, carrying that nut in its teeth, and it stopped here, just as if it knew me."

"I know some little boy or girl is looking for the lost pet right now," said mamma. "We must try to find out to whom it belongs, Billy boy."

"Oh, how I wish I could keep it!" sighed Billy.

"But that wouldn't be right," exclaimed mamma. "You wouldn't want any one to keep a little pet of yours, if it should stray off, would you, dear?"

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"Oh, no, mother," said Billy, his face brightening, "I didn't think about it like that."

The little gray squirrel played about the house all day, and that night curled up in one of Billy's old stockings and went to sleep.

Billy and his mother had made inquiries and told about the little squirrel visitor that day, but no one had come to claim him, and Billy was almost hopeful that no one would come, when, at last, he, too, fell asleep.

The next morning, however, when he had eaten his own breakfast and was cracking nuts for Bunny, there came a little knock at the door, and when mamma opened it, the sweetest little girl came rushing in, clapping her hands in delight as she saw the squirrel.

"Oh, you bad Bunny!" she cried, "to run away."

"Is it yours?" asked Billy, politely.

"Yes," she smiled, "and its name is Bunny Bill, and it runned off, and I 'most cried my eyes out, 'til I heard it was here."

"How funny!" said Billy, "that's my name, not Bunny, but Billy."

And both children laughed.

"My name is Louise," said the little girl, picking up Bunny Bill and setting him on her shoulder. "I live over on Chestnut Street, and I have heaps and heaps of pets. If you'll let me, I'll give you one of my white rabbits."

"I guess I will!" cried Billy, "if mamma will let me have it."

Mamma Williams was quite willing; so Billy went to help carry Bunny home, and he brought back a white rabbit that even Mamma Williams wanted to play with.

"Aren't you glad, now, Billy," she asked that night, "that you did not try to keep the gray squirrel?"

"Yes, I am, Mamma," said Billy. "I have a nice little friend to play with, and, besides, I'd rather have my white rabbit than the gray squirrel any time. But wasn't it funny, Mamma," he finished, "how he came visiting?"—The Child's Gem.

Dorothy Jane's Needles.

The worst part about learning to sew for Dorothy Jane was threading the needle. If mother would only do that for her, she could sew right ahead with even stitches that made mother's eyes shine with pride. But she could not learn to thread a needle, or she thought she could not, and that is just as bad. When mother tried to teach her, she sat and cried till her eyes were so full of tears she could scarcely see.

One day Dorothy Jane went to visit her grandmother, who lived on the other side of the city. Grandmother sat by the window sewing, and at the same time telling stories to Dorothy Jane.

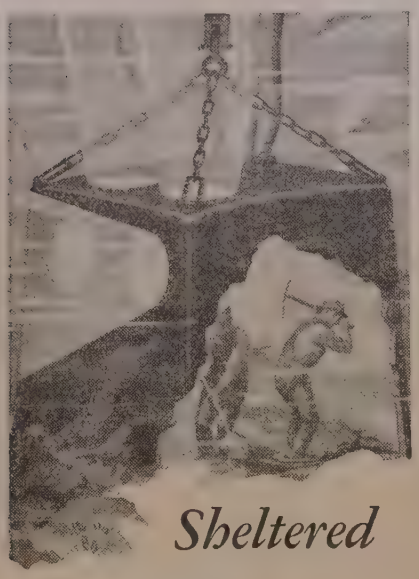
All at once grandmother stopped. "Oh, dear!" she cried, "now my thread is gone, and I shall have to thread another needle."

Dorothy Jane thought it very strange that grandmother should dread threading a needle. She was still more surprised to see how hard it was for her to do it. Grandmother did not cry, but sat there patiently trying to find the eye, while the thread just seemed to dodge it, exactly as it always did for Dorothy Jane. At last it slipped into place, and grandmother sighed with relief.

Dorothy could not keep still any longer. "Why, grandmother," she burst out, "haven't you learned to thread needles, either?"

Grandmother laughed a chuckling little laugh. "Why, yes, dear," she answered. "I used to be able to do it as quickly as anybody, but now my old eyes don't see so well, and can hardly find the eye of the needle. I just have to feel around till the thread happens to go in. I am waiting for my little granddaughter to grow big enough to thread my needles for me."

"I'm going to learn right away," answered Dorothy Jane. And sure enough she did.—Exchange.



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Less than Clark complete protection is no protection at all.

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For you Receive, as you Give.

"Not because I desire a gift, but I desire fruit that may abound to your account." (Phil. 4:17.)

Give sacramentally, making of your substance the outward sign, receiving thereby the inward grace that comes from sacrificial service.

Give freely, that you may receive freely.

Give intelligently, knowing the use to be made of what you give. (Read *Our Expanding Church*, 25c.)

Give of self as well as of substance.

Give, always, your Prayers for the Church's Mission. (See *The Prayer Leaflet*, of the Field Department.)

THE EVERY MEMBER CANVASS

NOVEMBER 30-DECEMBER 14

Make of this year's Canvass a time of refreshing, when consecration is renewed, service is enlarged, and giving is wholly as unto the Lord.

Helpful information may be had from your rector, your diocesan office, or

THE NATIONAL COUNCIL

Field Department

Church Missions House **281 Fourth Ave., New York**

Classified Advertising and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

CONTRIBUTIONS TO THE LEPER MISSION.

July, August, September, October.

Miss M. T. Bargamin, Richmond, Va.	$ 4.00
Mr. Moses Crighton, Richmond, Va.	10.00
Mrs. Charles Colhoun, Cumberstone, Md. (support of child) (annual)	15.00
Pete Bank, Woman's Aux. Christ Church, Winchester, Va.	3.05
Miss M. R. Chrisman, Halethorpe, Md.	2.00
Miss Fannei Sams, Norfolk, Va. (Pete Bank)	1.10
Miss Lou Jones, Richmond, Va.	2.00
Miss Margaret Mason, Woodville, Va.	3.00
Zion Church, Chapter A. W. Aux., Charles Town, W. Va.	5.00
Mrs. R. R. Harrison, Richmond, Va. (Church in India), Pete Banks	41.00
Through Sunday School Methodist Church, Urbanna, Va.	1.00
W. Aux. St. George's Church, Fredericksburg, Va. (W. Aux. Diocese of Va.)	10.00
Alexandria, St. Paul's Church	5.00
Millwood Christ Church (Dispensary Huts at Garkida, Africa)	20.00
Richmond, St. Stephen's Church	2.00
Richmond, Christ Church (Canal Zone)	2.00
Sections B of Richmond	25.00
For Pete Bank	.15
W. Aux. meeting, Urbanna, Va.	.05
St. Stephen's Church Yancey, Va.	1.29
Mr. T. A. Turner, Richmond, Va (through Seventh Street Christian Church support of Leper)	40.00
Miss Frances Summerville, Mitchell's, Va.	5.00
Mrs. Alice Wallace, Winston, Va.	4.00
Miss Urith Greene, Norfolk, Va.	10.00
Jr. Aux. Emmanuel Church, Brook Hill, Richmond, Va.	10.00
Mrs. W. T Meriwether and Miss Evelyn Meriwether, Madison Conn. (Pete Bank)	21.00
Emmanuel Chapel Bible Class, Boyce, Va (For Dr. Wilson, Korea)	10.00
Mrs. Wm. H. Stewart, Keswick, Va.	5.00
Good Will Circle of King's Daughters, Berryville, Va. Diocese of Va W. Aux.	5.00
Alexandria Christ Church (Miss C. Leigh, Kusatsu, Japan)	7.00
Barboursville, Barbour Memo. (Canal Zone)	5.00
Louisa, St. James	1.00
Millwood Christ Church, 3 Lepers (Purulia, India)	55.00
Warrenton, St. James (Canal Zone)	5.00
Juniors of Virginia	8.00
Total	$346.64

"Mrs. R. R. Harrison, of 1306 Grove Avenue, known as the 'Honorable First Pig Lady of America', because she was the first to start the city-wide distribution of Pig Banks in Richmond to aid in ridding the world of Leprosy went to New York to attend the annual meeting of the American Mission for Lepers at the Fifth Avenue Presbyterian Church House at Fifty-fifth Street, New York City on October 16th.

"At the Exposition of Women's Arts and Industries, held at the Hotel Astor, last week (October 6th to 11th), Mrs. Harrison assisted at one of the booths where maps, charts and pictures descriptive of the progress made by the Mission, which has its headquarters at 156 Fifth Avenue, were on display. Cooperating with the Mission, throughout the country, are about 50 local Auxiliary Societies, all but six of which are under the leadership of women.

"One of the most interesting features of the exhibit, which was also shown at the annual meeting, was carved wooden figures of a Japanese Empress Kwomyo Kwogog, one of the first women in the history to help the Lepers. She lived a thousand years ago and, pitying the common people, performed benevolent deeds and washed Lepers. This statue was sent to Mr. William M. Danner, General Secretary of the American Mission, by the local Leper committee in Tokyo, in appreciation of the aid given to the Lepers in Japan. Samples of the Chaulmoogra apple from which the oil for healing leprsoy is made, as well as some of the oil itself, were on display.

"The Mission aids in the care of lepers at 150 stations in forty-one countries.

"Also, through Out-Patient Clinics, medical care is made available to thousands of lepers for whom there is no room in the hospitals. In addition it maintains thirty homes for untainted children of leper parents as the disease it not hereditary."

The Christmas Season is fast approaching when the lepers look forward with so much pleasure to being remembered by their kind friends. Will you not help to make them happy at this blessed season? All contributions, however small, are most gratefully acknowledged by (Miss) Evelyn P. Meriwether, President-Treasurer Richmond Branch Leper Mission. Address 2346 West Grace Street, Richmond Va.

SPECIAL NOTICES

ANTIQUES

WE PAY THE HIGHEST CASH PRICES for old-time furniture and antiques of all kinds. H. C. Valentine, 209 East Franklin St., Richmond, Va.

OLD ENVELOPES STAMPS.

WANTED, OLD ENVELOPES FROM CORRESPONDENCE with Missionaries between the years 1845 to 1900. You keep letters. Confederate, United States stamps purchased. George Hakes, 290 Broadway, New York City.

YOUR MAGAZINES.

I AM A WHEEL-CHAIR INVALID, BUT have the use of my hands, and carry on from my chair a little subscription business, and can send through the publishers any magazine published at publishers rate, or less. Edward P. Broxton, R. F. D., Hepzibah, Ga.

MEETING OF TRUSTEES.

THE TRUSTEES OF THE PROTESTANT Episcopal Theological Seminary in Virginia will meet at the Seminary at 10 A. M., on Wednesday, November 12, 1930.—S. SCOLLAY MOORE, Secretary.

—CATHEDRAL STUDIOS—
Washington London

Church Embroideries and Vestments Silks, Fringes, Gold Thread, Stoles with crosses from $7.60, Burse and Veil from $15. Surplices and exquisite Altar Linens Church Vestments imported for the Churches free of duty.

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SITUATION WANTED.

ORGANSIST, RECITALIST, THIRTY Years' Experience; boy choirs, mixed, or male quartettes, and chorus choirs. Excellent references, English and American. Would not refuse a business connection with appointment. Address, "T-3." care of Southern Churchman.

REFINED, CHRISTIAN WIDOW, WITH or without son, will look after home, or apartment, in absence of family, in exchange for board and laundry. No salary required. Would consider coaching a little child, etc. References exchanged. Write at once to "B. H. L.", care of Southern Churchman.

CULTURED WOMAN, HAVING FRENCH and Italian education, acquired during long residence in Europe, with teaching experience in this country, seeks post as teacher, governess companion (home or traveling), or hostess. References given and required. Address "Mrs. C. H.", care of Southern Churchman.

WANTED, POSITION AS HOUSEKEEPER in private family, or institution. Address "Housekeeper", care of Southern Churchman

Deaths

REV. WALTER COE ROBERTS.

THE REV. WALTER COE ROBERTS, rector emeritus of St. Mark's Church, Mauch Chunk, died on Wednesday, October 29, 1930 and was buried from St. Mark's Church on Friday, October 31, at 2 P. M. The Bishop of the Diocese read the service. Mr. Roberts was suddenly taken sick on the first of October and taken to the hospital in Palmerton. He got better and came home, but was suddenly was taken sick again with paralysis of the bowels and died.

Mr. Roberts was born in Milwaukee, Wis., on May 25, 1855. His life span of seventy-five years has a splendid story to tell of a fine body, mind and soul, all earnestly consecrated to God and His Church. He was a preacher of much more than the usual ability. He was very happy in his illustrations and was able to hold his congregations with ease. His friendliness and kindness made him an approachable man for all classes and at all times. He was the friend and pastor of all the people in the town, even of the pastor who often came to him for a solution of their troubles. Many of the clergy of the diocese, as well as the Ministers' Association of Mauch Chunk and vicinty, attended the service and all spoke in the highest praise of his irreproachable character and lovely spirit.

Mr. Roberts did possibly a unique thing a few years ago. On reaching sixty-eight retired and then went to Union Theological Seminary and took the regular three year course with young men. He graduated with a B. D. and with his class. He wanted to know first hand what the modernists taught. He had many a friendly argument with both members of the faculty and with the students and it is said that his saintly life and clear reasoning had more influence with the young men than many of the members of the faculty.

His wife preceded him to Paradise some time ago. His only daughter, married to the Rev. Frederick H. Steenstra, now rector of St. Mark's Church Mauch Chunk, was a great comfort to him. Mr. Roberts' only sister was present at the funeral.

This faithful servant of the Lord deserves a place among the saints on glory. Surely his Redeemer will grant him the full reward of his confident faith.

CHURCH INTELLIGENCE.

(Continued from page 15.)

Active Vice-Chairmen will include Mrs. Harper Sibley, of Rochester, New York, Chairman of the National Executive Board of the Woman's Auxiliary of the Protestant Episcopal Church, and Mrs. Frederic W. Rhinelander, of New York, daughter of the first Bishop of Washington, the Rt. Rev. Henry Yates Satterlee.

The committee also will include prominent women from all sections of the country among its membership. These will direct activities in their particular territories. The present members include: Mrs. Robert Amory, of Readville, Massuchetts; Mrs. Frederick H. Brooke, of Washington, D. C.; Mrs. George C. Christian, of Minneapolis, Minnesota; Mrs. Frederick S. Converse, of Westwood, Massachusetts; Mrs. Robert Hallowell Gardiner, Jr., of Gardiner, Maine; Mrs. Alvin T. Hert, of Louisville, Kentucky; Miss Mary Johnston, of Glendale, Ohio; Mrs. Arthur B. Lisle, of Providence, R. I.; Mrs. Charles H. Merriman, Jr., of Providence, R. I.; Mrs. Frank B. Noyes, of Washington, D. C.; Miss Elizabeth E. Poe, of Washington, D. C.; Mrs. Marvin Bristol Rosenberry, of Madison, Wisconsin; Mrs. William H. Schofield, of Peterborough, New Hampshire; Mrs. Anson Phelps Stokes, of Washington, D. C., and Mrs. Francis C. Wilson, of Santa Fe, New Mexico.

The Chapel of the Incarnation was dedicated as a part of St. Stephen's Church, November 2, at the eleven o'clock service, by the Rev. George Fiske Dudley, rector of the church, to the memory of the late Rev. William Tayloe Snyder. The Rev. Mr. Snyder, who served the Incarnation Church for more than twenty-six years, was also canon of the Washington Cathedral.

At the time when the parish of the Incarnation joined that of St. Stephen's it had been established fifty-eight years and its early register records the names of many persons prominent in national and city affairs.

The memorial stained glass windows made in England and Germany a half century ago have been brought from the old church to beautify the chapel. The paintings and carvings by Johannes Oertel have been restored and installed. As the front of the chapel is smaller than was the chancel of the Church of the Incarnation, several changes have been made in the reredos. Lynch Luquer, a former vestryman of the old church and an authority on church architecture, has given his services in designing the present reredos with parts

of the reredoses of the chancel and baptistry of the church on N Street and has modified their architecture to conform to that of St. Stephen's Church.

Interesting Features of the Diocesan Preaching Mission to be held in Washington from November 16 to November 23, will be a special Children's Mission in St. Stephen's Church, conducted by the Very Rev. Raimundo De Ovies, dean of St. Philip's Cathedral, Atlanta, Ga., question boxes and boxes for requests for prayers placed in the entrance corridors of all the mission centers and what is called a "Scrutiny" to be held at the College of Preachers in November 24, by the missioners, clergy and lay members of the Diocesan Commission on Evangelism, for the purpose of discussing the results of the mission.

M. M. W.

NEW YORK.

Rt. Rev. Wm. T. Manning, D. D., Bishop.
Rt. Rev. A. S. Lloyd, D. D., Suffragan.

Seventy-fifth Anniversary.

Trinity Chapel, New York City, is this year celebrating its seventy-fifth anniversary, with a series of special services early in November.

On Sunday, November 2, at 8 A. M., there will be a Corporate Communion of the members of the congregation. It is hoped to have at this service as many as possible of the present members, and also of former members who are near enough to attend. There will be a service of preparation on the preceding Friday evening, October 31, at 8:15.

On Sunday, November 9, at eleven o'clock, there will be a festival service at which Bishop Manning will preach.

On Thursday, November 13, at 8:15 P. M., there will be choral Evensong, with an address by the rector of Trinity Parish, the Rev. Dr. C. R. Stetson. A reception in the parish house will follow this service.

Many notable Church events have taken place at Trinity Chapel, one of Richard Upjohn's most beautiful churches, and many famous and interesting people have been connected with it in all these seventy-five years. The special services will present many aspects of a long and distinguished record.

GEORGIA.

Rt. Rev. F. F. Reese, D. D., Bishop.

Savannah: The Departments of the Diocese of Georgia met at Christ Church, on Wednesday, October 22, with the Rt. Rev. F. F. Reese, D. D., Bishop of Georgia, presiding at the meetings.

It was shown that while it had been necessary to cut some of the appropriations in the past year, due to "hard times," on the whole the diocese is in good shape financially. The pledge to the National Council has been met.

The Council was reminded by Bishop Reese of their responsibility for the two Advance Work Program objectives of the diocese, the rebuilding of a rectory at Christiansted, Virgin Islands, and a chapel at Caliente, Nevada.

The Council endorsed the program of the Department of Religious Education, which among many things, includes the program of Faith and Youth, student training, college student work and plans to stimulate Bishop Reese's Advent funds. The name of the Diocesan Camp was changed from Camp Tomochichi to Camp Reese in honor of the Bishop. The Department of Religious Education also reported that the Negro Diocesan Camp held at Brunswick this summer, was the first in the Province, as was the Negro Rural Vacation Bible School which took a blue ribbon at the summer conference at Sewanee.

The Department of Christian Social Service had intended to hold two or more Family Relations Institutes in the dioceses, but very little encouragement was received from physicians consulted and a number of women objected to the biological feature. However, it was decided to continue the committee and advise study groups to take up "Building Family Relations," hoping that the desire for the institute will come in the next year or two. The Bishop stressed the work the Church is doing in studying the industrial situation, and urged our members of the Council to read "Industry and the Church."

Following the Conference and Institute held recently at St. Paul's, Savannah, where about fifteen of the clergy and laity were trained by the Rev. David R. Covell, field worker for the Province of Sewanee, for the Every Member Campaign and the Advance Work Program of the Church, these men have been assigned to parishes asking their assistance in putting over the campaign.

The Pubicity Department has had the diocesan paper, The Church in Georgia," continued sent to every college student of the diocese. It was also decided that after December a more intensive program will be put on for the $5,000 Advance Work Program the diocese has assumed.

Inasmuch as 1933 marks the two hundredth anniversary of the founding of Savannah and Christ Church Parish, and as it is believed that the city plans some sort of celebration, Christ Church has invited the Diocesan Convention to meet with her on this auspicious occasion.

A happy incident of the Council meeting was a silent "Birthday Thank Offering" prayer for Bishop Reese who on that day, October 23, was celebrating his seventy-sixth birthday working hard as presiding officer at all these meetings. God, grant him many more years of happy and useful service to His Church.

J. St.C. M.

SOUTH FLORIDA.

Rt Rev. Cameron Mann, D. D., Bishop
Rt. Rev. J. D. Wing, D. D., Coadjutor

Conference.

South Florida's Annual Diocesan Conference met in St. Andrew's Parish, Fort Pierce, October 21-23, and was attended by nearly all the clergy of the diocese, with also some sixty laymen, widely representative of the parishes and missions in this field.

Arranged for by the Diocesan Field Department, this conference was ably conducted by the Rev. David R. Covell, General Secretary of the Field Department, National Council. Bishop Mann presided over all sessions and was chairman of the two evening dinner meetings.

"The New Day For The Church" was the general theme throughout this conference, and dealt with the principles and methods of Church finance.

Formation of a Diocesan Laymen's League, to foster and stimulate organized interest among the men of South Florida in the work of the Church, was one promising result of this conference. Hon. Floyd L. Knight, of Trinity Parish, Miami, was elected President of this League, with Morton O. Nance, of the same parish as Secretary.

C. R.

Personal Notes

The Rev. Noble C. Powell, D. D., for eleven years rector of St. Paul's Memorial Church, University of Virginia, has accepted a call to Emmanuel Church, Baltimore, Maryland, the change to take effect following the Christmas holidays.

The Rev. J. T. Bovill has been appointed Archdeacon of Western Kansas (Missionary District of Salina), and assumed his new duties November 1. Address: 732 East Sherman, Hutchinson, Kansas.

Rev. William W. Shearer, formerly rector of St. Colomba's Parish, Washington, D. C., has accepted a call to St. Timothy's Church, Catonsville, Maryland, and has already left for his new charge.

The Rev. Dr. Joseph Fort Newton closed a five-year rectorate at St. Paul's Memorial Church, Overbrook, Pennsylvania, October 26, when he preached his farewell sermon. Dr. Newton resigned as rector of St. Paul's last April to become co-rector with the Rev. Dr. John Mockridge, of St. James Church, Philadelphia.

The Rev. Chauncey Edgar Snowden, head of the Field Department of the National Council, will succeed Dr. Newton at St. Paul's, Overbrook, Pennsylvania.

ORDINATIONS.

Mr. Monroe Bailie was ordained Deacon by Bishop McElwain in St. Clement's Church, St. Paul, Minneapolis, on St. Luke's Day, October 18, 1930. The candidate was presented by the Rev. D. H. Atwill, rector of St. Clement's, and the Rev. Dr. Kramer, Warden of Seabury Divinity School, preached the sermon. The Rev. Mr. Bailie will be the assistant minister at St. Clement's Church, St. Paul, continuing his studies at Seabury Divinity School.

AN APPEAL

Imagine a doctor in charge of a general hospital, a leper hospital, and a series of out-patient leper clinics, with all the records involved, geteing along without a TYPEWRITER. Dr. A. G. Fletcher, Superintendent of our Taiku (Korea) leper home, reports that his old typewriter has at last broken down completely and that he is compelled to "take pen in hand" to perform his many clerical duties. Some one may like to provide this most necessary item of laboratory equipment to assist Dr. Fletcher in the fight against leprosy, which he is so faithfully carrying forward. Cost $50.00."

Anything contributing towards typewriter gratefully acknowledge.

(Miss) EVELYN P. MERIWETHER,
2346 W. Grace St.,
Richmond, Va.

SHALL LINCOLN BE IDOLIZED AND CHRISTIANITY BE AMORTIZED?

James H. Matheny says in a letter to Mr. Herndon:

"I knew Mr. Lincoln as early as 1834-7; know he was an infidel. He and W. D. Herndon used to talk infidelity in the clerk's office in this city, about the years 1837-40. Lincoln attacked the Bible and the New Testament on two grounds: first, from the inherent or apparent contradictions under its lids; second, from the grounds of reason. Sometimes he ridiculed the Bible and New Testament, sometimes seemed to scoff it, though I shall not use that word in its full and literal sense. I never heard that Lincoln changed his views, though his personal and political friend from 1834 to 1860. Sometimes Lincoln bordered on atheism. He went far that way, and often shocked me. I was then a young man, and believed what my good mother told me. Stuart & Lincoln's office was in what was called Hoffman's Row, on North Fifth Street, near the public square. It was in the same building as the clerk's office, and on the same floor. Lincoln would come into the clerk's office, where I and some young men—Evan Butler, Newton Francis, and others—were writing or staying, and would bring the Bible with him; would read a chapter; argue against it. Lincoln then had a smattering of geology, if I recollect it. Lincoln often, if not wholly, was an atheist; at least, bordered on it. Lincoln was enthusiastic in his infidelity. As he grew older, he grew more discreet, didn't talk much before strangers about his religion; but to friends, close and bosom ones, he was always open and avowed, fair and honest; but to strangers, he held them off from policy. Lincoln used to quote Burns. Burns helped Lincoln to be an infidel, as I think at least, he found in Burns a like thinker and feeler. Lincoln quote 'Tam O'Shanter.' 'What! send one to heaven, and ten to hell!' etc.

"From what I know of Mr. Lincoln and his views of Christianity, and from what I know as honest and well-founded rumor; from what I have heard his best friends say and regret for years; from what he never denied when accused, and from what Lincoln has hinted and intimated, to say no more,—he did write a little book on infidelity at or near New Salem, in Menard County, about the year 1834 or 1835. I have stated these things to you often, Judge Logan, John T. Stuart, yourself, know what I know, and some of you more.

"Mr. Herndon, you insist on knowing something which you know I possess, and get as a secret, and that is, about Lincoln's little book on infidelity. Mr. Lincoln did tell me that he did write a little book on infidelity. This statement I have avoided heretofore; but, as you strongly insist upon it,—probably to defend yourself against charges of misrepresentations,—I give it you as I got it from Lincoln's mouth."

From Hon. John T. Stuart:

"I knew Mr. Lincoln when he first came here, and for years afterwards. He was an avowed and open infidel, sometimes bordered on atheism. I have often and often heard Lincoln and one W. D. Herndon, who was a freethinker, talk over this subject. Lincoln went further against Christian beliefs and doctrines and principles than any man I ever heard; he shocked me. I don't remember the exact line of his argument; suppose it was against the inherent defects, so called, of the Bible, and on grounds of reason. Lincoln always denied that Jesus was the Christ of God,—denied that Jesus was the Son of God, as understood and maintained by the Christian Church. The Rev. Dr. Smith, who wrote a letter, tried to convert Lincoln from infidelity so late as 1858, and couldn't do it."

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A NOTABLE CONFESSION

The following confession and indictment was made by the late Senator Albert T. Beveridge:

"I was brought up in an atmosphere of intense partisanship and hostility to the South.

"I was carried to meetings where orators indulged in most shameless misrepresentations of men and measures of twenty years before.

"I believed these things, even believed them when I was in the Senate, and I continued to believe them until I began to go back to the original sources for this biography of Lincoln."

"With the realization now of how shamelessly I and all my generation were deceived, I feel a sense of personal outrage."

From 1820 to 1860 something like five millions of immigrants came into this country. Many of these people settled north of the Missouri Compromise line, and west of the Mississippi River. They were mainly under the leadership of persons sent out into that section by the good people of New England, to prevent Southern people settling in what they termed free territory. Among these leaders notably was "Old" John Brown, whose forceful persuasion pleased his backers very much, and at the same time carried the sentiment against the South and for New England, so that those people who became the future citizens of those States were in no way friendly to the South.

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Southern Churchman

DOMINUS FRUSTRA NISI 1835

Vol. 95. RICHMOND, VA., NOVEMBER 15, 1930. No. 46.

A MORNING PRAYER FOR CHARITY

By Dr. J. Thompson Brown, Rockville, S. C.

O Lord, I thank Thee for the new-come day,
For health and strength and hope and powers renewed;
Support me with Thy grace upon my way
That in charity my course may be pursued.

Pray deaf my ears against distractions vile;
Seal my lips from slander and contempt;
Cleanse my thought from malice and from guile,
And keep my tongue from withering sneer exempt.

Vouchsafe that I may weigh with open mind
The words and deeds of men, whoe'er they be,
That in the fair and equal scales I'll find
A balance due of mercy weighed to me.

Purge, O Lord, my heart of useless strife,
Of canker of soon-born hate or ready scorn,
In peace and love this day conduct my life
And grant a spirit as calm as air-pure morn.

"And now abideth Faith, Hope, Charity, these three; but the greatest of these is Charity."

Do all the good you can
By all the means you can
In all the ways you can
In all the places you can
At all the times you can
To all the people you can
As long as ever you can.

And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.—St. Matthew 25:40.

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"Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord" (1 Cor. 15: 58).

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Thoughts for the Thoughtful

There is no such thing as illiberal love.

Bitter feeling toward any human being means defeat in every part of our life.

Make me an Intercessor,
Till, pleading at Thy throne,
The sins and sorrows of other lives
Become as my very own.

I am a total abstainer; because I have always felt that I had better use of my brains.—Thomas A. Edison.

The first Christian ministers did not go about proclaiming that they were searchers after truth, but that they had fonnd the truth.—Exchange.

I shall see the King in His beauty,
In the land that is far away,
When the shadows at length have lifted,
And the darkness has turned to day.

I shall see Him, I shall be like Him,
By one glance of His face transformed;
And this body of sin and darkness
To the image of Christ conformed.

The most deeply taught Christians are generally those who have been brought into the searching fires of deep soul-anguish. If you have been praying to know more of Christ, do not be surprised if He takes you aside into a desert place.

As we never find that Jesus Christ rejected a single supplicant who came to Him for mercy, so we believe that no prayer made in His name will be in vain. The answer to prayer may be approaching, though we discern not its coming. The seed that lies under ground in winter is taking root in order to a spring and harvest, though it appears not above ground, but seems dead and lost.—Bickerstetch.

"Long did I toil and knew no earthly rest;
Far did I rove, and found no certain home;
At last I sought them in His sheltering breast,
Who opens His arms, and bids the weary come.
With Him I found a home, a rest divine;
And since then am His, and He is mine."

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EDITORIALS

Vol. 95. RICHMOND, VA., NOVEMBER 15, 1930. No. 46.

A FORTIETH ANNIVERSARY

ANOTHER PAGE OF AUTOBIOGRAPHY.

Forty years is a long time, and yet looking back over the years that are past it seems almost as if it were yesterday. November 1 (All Saints' Day), was the fortieth anniversary of the first opening for service of St. John the Baptist's Church in the Ragged Mountains.

Some were there who were present at the first service forty years ago, and most of the others had been brought up from childhood in close contact with the mission.

It was my place to talk to the people that day, and the Church was well filled, though it was a week day, and there were some from a distance who had come back home for the occasion. What I told them was the story of how the work had spread from one mission till it had become the Archdeaconry of the Blue Ridge, with its usefulness increasing every year.

In the early years it meant traveling on horseback, over rough and muddy roads, penetrating the hollows and seeking out the cabins of the people wherever they might be found. Sometimes night would overtake me, and the finding of one's way through the woods in the dark was not an easy matter.

It must have been in these early days when the idea first came to me that the great Blue Ridge would be a fine field for mission work. But at first it was a mere dream which seemed impossible of realization, because I was working up to my full strength, with none to spare for such a mighty adventure.

However, the dream persisted and it helped to pass the time on my long rides to plan out what I would do if the day ever came when I could really go forward.

It took ten years before the call really came and it seemed as if the way was open to take the decisive step. This step consisted in placing a teacher at a point on the top of the Blue Ridge, called Simmons' Gap. This was preceded by an inaugural service at St. Paul's, Ivy, when the enterprise, and the young lady missionary were commended to the protection and blessing of Almighty God. I gave an address, in which I told the people that my plan was to plant missions ten miles apart along the Blue Ridge, which seemed a wild scheme at the time, but has been to a considerable extent fulfilled since then.

Two days later I took our first missionary up to Simmon's Gap, with nothing, however, in the way of equipment provided for her. I had told her that she could make a beginning by gathering a few children together in one of the houses and teaching them the best she could. Fortunately, the way opened unexpectedly, for as soon as we reached the top of the mountain we met a man who, on finding out what we wanted to do, kindly offered us the use of a cabin, which he had lately built and would not be using for some time. This was used for the school and also for services, whenever I could get up there.

My first service will always be an interesting memory; there was a room full of people, the women sitting on the benches and the men standing around the walls. After the sermon and benediction, there seemed to be no disposition to move, so I gave another short address; still they remained where they were, and it was not until I had delivered a third address that they began to leave the room. The readiness of the people to listen to the Word of God, was an inspiration to the preacher.

It was about this time that I felt a call to extend the work, through a waking vision, which prepared the way for a new beginning. I had been sleeping in a small cabin and waking in the early morning, I beheld a wonderful sight. It was the Lost Mountain, rising against the sky, on the other side of a deep valley, lying between. The rays of the rising sun seemed to be striking the blue mist on the side of the mountain and glorifying it, so that it looked like a vision of the New Jerusalem. At that moment the thought came into my mind: Why should not the Sun of Righteousness arise upon that mountain as well? And following this thought came at once the determination to go forward and add a new mission to the one already established.

This vision was soon followed by the visit of two men from the Lost Mountain, asking that a school might be given them, a request which was at once granted, as it fitted in with the decision already made.

These and many other things came back to me as I tried to tell the people of St. John's what had been happening during the past forty years. The full story could not be told on such an occasion because it would take several volumes to record it fully and accurately.

But the contrast between the first beginnings and the full flowering of the work now, was so great and wonderful, that I could not help being conscious of the happiness of having brought light and blessing to so many hundreds and even thousands of people spread over a very wide area.

There was the happiness, too, of realizing how much blessing had been brought to the large army of workers, who during these many years, have given of their strengtn and time, to make life more what it ought to be, for the mountain people. In this connection it was interesting to know that near the other end of the line, a great meeting of our workers, for a Quiet Day, was being held, in Pine Grove Hollow, in Page County, to gather new strength and inspiration for the work, to which they had been called.

It has been my ambition for a long time, that the mountain work should be a Beacon Light, not only to the Diocese of Virginia, but to the whole Church and, just as my first vision has been realized, so, too, I believe will be the other; for those who come to see what is going on, seem to catch something of the glow which those who are engaged in the work feel towards it.

The close of the forty years since the Church of St. John

the Baptist, in the Ragged Monntains, was built and opened for service, has been marked by the erection of a permanent stone church, built by some of our own mountain men, who for several years past, have been gaining valuable experience, in putting up mission buildings for us at Middle River and elsewhere.

These buildings, it is hoped, will mark the faith of this generation, in generations yet to come and be as long lived as the missions in far-off California.

Frederick W. Neve.

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"Upon this rock I will build my Church."—St. Matthew 16:18.

"As my Father hath sent me, even so send I you."—St. John 20:21.

"And ye shall be witnesses unto me . . . unto the uttermost part of the earth."—Acts 1:8.

"And, lo, I am with you alway even unto the end of the world."—St. Matthew 27:220.

THOSE passages of holy Scripture bring before us briefly, but vividly, the mind of our Lord Jesus Christ as to His Church in this world and as to the nature and commission of its Ministry.

And we are here to take part in a service in which we believe that we are simply and faithfully carrying out His Will. It is an act of august significance in which we are now to engage and one which must appeal to the imagination as well as to the faith of all of us. For this service connects us outwardly and visibly with the life of the whole Catholic Church on earth from the first days.

Our purpose and intention here today is to do what the Catholic Church has done always in consecrating a Bishop.

The belief of the whole Anglican Communion, and of our own Church in this land, in regard to the Ministry is made quite clear in the Book of Common Prayer. There has just now been much discussion as to the origin of Episcopacy. In the light of all this discussion the Report presented to the recent Lambeth Conference by the Committee on the Unity of the Church says, "Without entering into the discussion of theories which divide scholars we may affirm shortly that we see no reason to doubt the statement made in the Preface to our Ordinal **that from the Apostles' time there have been these Orders of Ministers in Christ's Church—Bishops, Priests and Deacons." "What we uphold," this Report says, "is the Episcopate maintained in successive generations by continuity of succession and consecration as it has been throughout the history of the Church from the earliest times."**

In common with all the ancient Catholic Communions, which include today three-fourths of all Christendom, the Episcopal Church believes that when Our Lord founded His Church in this world He Himself appointed a Ministry, and that this Ministry has come down to the present time through the succession of the Bishops. The Episcopal Church stands, and rejoices to stand, in a relation of warm and brotherly fellowship at many points with Protestantism. But her own Faith and Order as judged by the standards of the early undivided Church are fundamentally and definitely Catholic. Her distinctive beliefs are those which have been held and taught by the Catholic Church throughout the world since the Apostles' days.

The conception of the Ministry held by the Protestant Churches is in important respects different from that held by the Episcopal Church. The Episcopal Church holds the Catholic doctrine of the Priesthood. No one who reads, and understands, her Prayer Book can be in doubt as to this. It is this which constitutes the difference between the Ministry of the Episcopal Church and that of the Protestant Churches, not that one is a real Ministry and the other is not, the Episcopal Church holds no such view, but that one is a Ministerial Priesthood and the other does not so regard itself, and definitely rejects the doctrine of the Priesthood. This explains the fact that a Priest of the Roman Catholic Church or of the Holy Orthodox Eastern Church or of any Catholic Communion who comes into the Ministry of the Anglican Communion is not re-ordained, **whereas a Minister of any Protestant Communion however great his attainments or holy his life, and however greatly, and justly, he may be honored and beloved among us, if he enters the Ministry of the Anglican Communion must be ordained to the Priesthood through the laying on of hands by a Bishop. This belief as to the Ministry is not, as those unfamiliar with her teachings sometimes suppose, a mere opinion or view held only by a party in the Church; it is the Church's own official teaching expressed clearly in her Prayer Book, in her Constitution and Canons, and in her practice. The Report presented to the Lambeth Conference on The Anglican Communion says "We hold the Catholic Faith in its entirety, that is to say the truth of Christ contained in Holy Scripture, stated in the Apostles' and Nicene Creeds, and safeguarded by the historic, threefold Order of the Ministry."**

The Church which Christ Himself founded, and which His Apostles and Disciples continued, evolved the New Testament, the Creed and the Historic Ministry, all under the promised guidance of the Holy Spirit. We see in this simply the way in which God the Holy Spirit acted. As the Lambeth Conference Report says, "The Episcopate occupies a position which is, in point of historic development, analogous to that of the Canon of Scripture and of the Creeds." The unbroken succession of the Episcopate coming down to us from Apostolic times is the visible, living, witness of God's coming into this world in the Incarnation, for the Episcopate is the successor of the Apostolate, and the Apostolate was the direct representative of the Risen and Ascended Christ.

As, today, we consecrate another in that long living line we stand in the presence of those Divine events which brought the Christian Church into being, we hear Our Lord's own voice saying, "As my Father hath sent me even so I send you"; "Ye shall be witnesses unto me . . . unto the uttermost part of the earth"; "And, lo, I am with you alway even unto the end of the world."

It is the Divine institution of the Church, and its present Divine mission and commission, which the unbroken succession of the Episcopate speaks to us of, and brings home to us.

But while the Episcopal Church bears her witness to the great fact of Apostolic Order she stands also and with her whole soul for Evangelical Truth. As one of our greatest Bishops in this Church, John Henry Hobart, so clearly proclaimed, she is as truly Evangelical as she is truly Catholic, both of these truly, and both equaliy. She holds that the very soul of the Christian Religion is conversion, conscious, personal, conversion to Jesus Christ. The Priesthood, the Sacraments, the Church itself, are all means to an end. Their one purpose is to bring us to Christ, and make Him real to us. Without conversion to Christ, knowledge of Him as a Person, conscious experience of Him, and of His power to change our lives; there can be no true discipleship. If Jesus on the Throne of God is real to us this gives meaning to all that we say and do in the Church. If Jesus on the Throne of God is real to us this carries with it all that we say about Him in the Creed, everything that is taught about Him in the Prayer Book, the Worship, and the Sacraments of the Church.

The Church, from the beginning, has given the supreme place to the Sacraments, and they hold their great central place in our Prayer Book, for this very reason that in them we feel the touch of Christ Himself. And on the other hand, history seems to show, and the religious situation today seems especially to show, that where men lose hold on the Sacraments of Christ they tend towards loss of faith in the supernatural, and in the Gospel as a Divine Revelation. And so in this Church we hold fast to our Catholic heritage, to the Divinely instituted Church, and Ministry and Sacraments, not because they are historical, or venerable, or orderly, but because they are from Christ Himself, and if we use them faithfully they bring us to Christ and keep us near to Him.

We are living in disturbed and confused times. Men are defying all the laws of earth and heaven, casting aside all the hard won experience of our race denying those things upon which the dignity and worth of life depend, tearing away the sanctities, and the very decencies of human life. We are seeing now that there is no other foundation for society, for morals, for conduct, but faith in God and reverence for Him and for His Law. The greatest and deepest need of human life today is a new vision of the supernatural, an awakening to the presence and the power of the Living God. It is Christ who can give us this. It is Christ alone who can save the world. But unless we know Him as a Person, unless our lives are surrendered to Him, and changed by Him, we cannot make Him known to the world. Our one great need in the Church today, all of us, Bishops, Priests and People, is real and full conversion to Christ.

My Dear Brother:—It is for this that you are called to the office of a Bishop in the Church of God, not to bring

men to know a doctrine, or a system, but a Person, no other than the Redeemer of the World. You are called to strengthen the faith of men, to show them the Way of Life. Through your own experience of Christ, your own personal knowledge of Him, you are to bring men and women and children to Christ, that they may know Him, and carry Him to others. This is the chief work of a Bishop, to be a Pastor, a Shepherd, a Guide, to the souls of men, to bring them to the knowledge and the love of Jesus.

You and I have labored together in Christ's work for many years, and during the time, now approaching ten years, that I have served as Bishop, our relations have been still closer. I know your brotherly spirit and wide sympathy, your patience and good judgment, your deep interest in questions of social righteousnes and human welfare, and I know how true and sincere is your desire to be faithful in the office in which you are now to serve.

With full trust, and with true affection, I welcome you to your place as Suffragan Bishop, and to your share in the life and work of this great Diocese. Help me to make our work in this Diocese a more living power for Christ. Our time here will not be long. Let us pray more earnestly than ever, you and Bishop Lloyd and I, that we may be given strength from above, that we may be more wholly converted, that we may ourselves be drawn nearer to Christ and so may draw others nearer to Him.

Let us pray, and let us strive, along with all our berthren of the clergy, so to bring our people to the knowledge of Christ that we may help to make His Church more truly what He means it to be, the Body in which He still lives and speaks and acts, the manifestation of Himself in the lives of His members. **A Church truly and fully converted could bring this world to Christ in the present generation.**

And let us keep always before us the fact—the fact beyond all words to utter—**that He in whom we believe is God Himself, and that to Him is given all power in heaven and in earth.**

He invites us into His fellowship, He gives us the unspeakable privilege of sharing in His work, but the fulfilment of His mighty purpose is not dependent upon our use of our great privilege.

Whatever we may do, Christ's purpose in coming into this world will be fulfilled; **His Kingdom will come, His Will be done on earth as it is in heaven. His truth does not depend upon what we think, or feel, or choose to accept. Whether we are faithful or unfaithful, Jesus Christ reigns on the Throne of God; whether we believe in Him or not, He reigns; whether the thought of our time will receive Him or not; whether our present civilization may be saved and redeemed or not, Jesus Christ reigns, and will reign, fully, and forever and ever.**

NEWS FROM THE FRONT

(The Southern Churchman, believing that missions constitute the life of the Church, hereby invites the missionaries of our Church to write letters to this paper, describing the work they are doing, in an interesting way, so that our people may know more of what is going on, in the mission field.

During the Great War news from the front formed the chief news of the day, and it would seem as if this ought to be so in a Church paper. At any rate, this forms an important part of the policy of The Southern Churchman.—Editor.

DESPERATE NEED.

THERE is a most desperate need at the Hudson Stuck Memorial Hospital, Fort Yukon, Alaska, for an experienced nurse, a communicant of the Episcopal Church, ready for hard pioneer service. Dr. Burke is in the midst of heavy work in a winter schedule, which calls for three nurses, and he has only two, which means unrelieved day and night service. Unless help arrives in the near future, it will be very hard indeed for them to bear up.

In Liberia, the staff of nurses has been reduced until there is only one nurse in the field. Her furlongh is due. It is therefore most urgent that another be secured at once. She must be a mature person of excellent training and experience; a communicant of the Episcopal Church; of strong character; a white woman interested in work among Negroes. Conditions of life in Liberia are trying, the salary is low. The opportunity for medical service is unlimited.

NOTES FROM CUBA.

Archdeacon Juan McCarthy.

The Repnblic of Cuba today is passing through the most severe financial crisis that it has ever experienced since she gained her independence. This is due, undoubtedly, to the general depression which is reigning throughout the world.

In a certain way the mighty Corporations of America are the ones that must bear much of the responsibility for the awful poverty that just now is prevailing throughout this Pearl of the Antillas. Most of these are the owners of great Sugar Mills in the divers Provinces. In more prosperous times, some of these mills employed thousands of men throughout the year, in the mill, and in the fields, and one could always find plenty of work, even when the wages were very low. But today, because of the low price of sugar, the mill administrations have almost eliminated the working man in the cane fields, except for a few weeks after the rainy season has terminated. And then, instead of paying the men a living salary, the laborers' wages range from forty to eighty cents a day. With this amount the poor men have to keep their families, pay rent, and buy clothes. Result: untold misery exists everywhere.

There are several causes for this depression in Cuba, two or three of which I will here mention. Most of the great mills of Cuba have a very large amount of watered stock, and these selfish interests care nothing about the welfare of the working men in their employ. Their ambition is to receive dividends, and more dividends. With their profits they have done nothing at all to improve the condition of the oppressed laborer. These workmen are obliged to live in shacks not suitable for dumb animals to live in. And in most cases, the Haytians and West Indians are forced to sleep in large galpones, that is, long bars, where about eighty to one hundred hammocks are swung up, one above the other, and in this way they are compelled to pass their miserable lives. Nothing has been done by the majority of these Corporations to improve the lot of their servants. The Directors of nearly all these Corporations forget the precepts laid down by the Golden Rule, and greedily grind down the poor to enrich themselves. The big men of these mills get princely salaries, while those brought out from the U. S. A. on contract also are well paid. But those who find employment in Cuba, must not expect to receive any high remuneration in return for their labors. If these men protest, there are thousands of intelligent men who are ready to jump into their jobs. In most of the towns of Cuba today, seventy or eighty per cent of the people have no work. There are today, I was informed by one of the leading real estate men here, five thonsand empty houses in Havana alone. The poor folks had to move out to look for cheaper places, in shacks where they could find shelter and not pay rent. The condition is surely deplorable. An army of beggars is seen everywhere. It is really too bad.

Another of the causes is the action of the American Congress in raising the tariff against Cuban Sugar. It might well be said, that Cuba is a one plant producing country—sugar cane. Not because the soil cannot produce anything else, but because the production of sugar demands the least labor from the owners, and during the war most of the sugar land owners reaped immense fortunes. In fact, those times are now referred to as "La danza de los millones," or, the dance of the millions. Many men of very humble position became millionaires during the war, but, instead of caring for their newly-acquired treasure, they expended money in the most prodigal and foolish manner. Their extravagance knew no limit. Men and women whom I had known in extreme indigence during my ministerial ministrations, acquired a rage for diamonds, and precious stones; costly costumes. The cheap hotel was no longer patronized by these "millionaires"; they must now order special suites of the best rooms in the most aristocratic hotels of Havana, costing from one hundred dollars to two hundred dollars a day. But money meant nothing to these foolish people. They were thinking that these "good times" would last forever. But, alas! they were soon undeceived. In the year 1921 came the crash. The sugar was sold for almost nothing. Then came the disaster, when the banks broke, and the people lost their easily acquired wealth. Their lands were mostly heavily mortgaged, and exorbitant interests were charged on same. So it was that many thousands of the aforesaid "millionaires" found themselves once again in their original atmosphere, trying by every means in their power to scrape out an existence. Owing to the awfully low price of sugar, things have gone from bad to worse. And now, to cap the horrible conditions of things, the U. S. A. has raised the Tariff against Cnba's principal product—sugar. This has produced disastrous effects in Cuba. Many Sugar Mills have become bankrupt. Expenditure has been retrenched to a minimum, consequently thousands of workmen in every district are walking the streets looking for work, which does not exist. In view of this lamentable condition, it is not dif-

ficult to comprehend the predicament of the members of our congregations, ninety-five per cent of whom appertain to the laboring class. Often one sees a large congregation give in Church offering just a few cents, which frequently does not reach a dime. Yet the Cuban is not stingy. On the contrary, he is generous, and is always willing to share with others what he possesses. But the poor people cannot give what they have not. Hence the revenue of the Church has to suffer. The Congress of the U. S. A. should show a more humanitarian spirit, and reduce immediately the excessive tariff upon the Cuban sugar, and which has filled the Island with desolation and ruin.

Another cause of the distress in Cuba, is, as was expressed by an eminent student of sociology a short time ago. He said, and rightly so, that the persons who possess vast possessions in lands, and which is left uncultivated by themselves, and unused, should be compelled to make a grant to the poor farmers who have no money, while the self-same Government should stand back of these agrarian toilers, supplying them with the necessary implements to carry on their labors; also giving them horses, a cow, harnesses and everything needed, to be paid for as a loan in the future, without interest. Also the Educational Department of the Ministry of Agriculture should show every interest in the new farmer, by instructing him in the sciences of geoponics, zoohygiantics, apiology, etc. If this were done, it would involve a large disbursement of cash to initiate that scheme, but it would eventually solve the agrarian problem of Cuba, since fifty thousand or more families could be thus provided for, and would not have to depend on the sugar mills for a living. In a few years these farmers would be able to repay to the Government the money loaned to establish themselves, and thus would begin an era of prosperity. But so long as immensely rich men are allowed to hold vast territory of land, which they do not cultivate themselves, nor will they permit anybody else to till the land, we cannot hope to remedy the situation.

Still another cause of Cuba's financial troubles is the custom prevalent in Cuba to bring in many thousands of Haytians and Jamaicans into the Island, contracted by the sugar mills yearly. There are thousands and thousands of men without work, yet these mills are allowed to bring in thousands more of Negro foreigners, and thus flood the labor market, and reduce the salaries of laborers. This is a tremendous injustice. Why should the poor Cuban laborer be forced to stand idly by, without work, while foreigners are brought into the island on contract to work for the grinding season? The whole scheme is one impelled by greed. The fewer laborers, the higher would be the wages demanded; but where there is an over-plus of workmen, the big corporations can pay any wage they want to, regardless of the Golden Rule ,or the precepts of the Gospel.

The Government has made rapid strides in the way of extending education in Cuba. The standards of the Superior Schools have been raised. Many fine special schools have been organized in the past few years. Havana today possesses one of the finest Domestic Science Schools in the whole of America. In all my travels throughout the entire continent, I have never seen a school of that kind to equal the Domestic Science School of Havana. The students are thoroughly trained by expert professors during three years. In their students, they are taught how to manufacture everything utilized in the kitchen. They also study the chemistry of the kitchen. Thus they learn the constituent parts of the food partaken of, and are able to make an expert selection of those aliments that are best for a perfect nutrition.

Then the Government has inaugurate technical schools connected with the Superior School, in which is taught Sugar Chemistry, electricity, accountancy, the manufacture of inks, blackings, dyes, and a hundred other things which are used daily in the home. That means that in the near future, scores of articles which are now imported into Cuba, will be eliminated from the importations, since they will be manufactured on the Island.

For years I have been agitating the necessity of our establishing the Spanish work in our Cathedral on a sound basis. The former Archdeacon of the Cuban work, used to hold Cuban services on one Sunday night each month. But it is impossible to build up a stable work by holding only one service every month. During the other three Sundays in the month services were held for the Negro West Indians in English. The result was, the Cubans went to the Cathedral thinking there was a service in Spanish, and found the church filled with the Negro English congregation. For this reason those services were not a success. If we were to hold only one service a month for the Americans, I wonder what kind of a church we would have in English? It would be just as much a failure as the Spanish work has been, and perhaps worse.

It is for this reason that I have been advocating the building of a small church in the Negro belt, especially for the West Indians. They are a very devoted people, and surely love the Church. But many of them stay away, because they feel that they are not wanted in the white man's church. Hence, it has been my ambition to start the Spanish work in the Cathedral on a proper basis, so that the Cubans could have their services in their own language in onr principal church every Sunday. This is only fair. We have come to Cuba to evangelize the natives. Hence our special obligation lies with them. So far in the capital but very little has been done for the natives in the way of preaching the Gospel. Our small chapel in Jesus del Monte cannot be called representative of the Episcopal Church. It is in an out of the way street; difficult of access with a horrible road to reach it, and it has not the least appearance of a church. But so far we seem to think that anything is good enough for the Cubans; and so we have taken no interest in building a real substantial church building for the Spanish congregations. In most of the places where we have Cuban work, we are hiring the room where the services are held. As a sample of these I might mention: Cienfuegos, Cardenas, Sagua la Grande, Colon, Majagua, etc. It should be borne in mind, that the Cubans are accustomed to have their beautiful churches exquisitely adorned. And how can we conscientiously expect that the better class of persons will enter into a small room, with crude seats, and often with a wretched light, with no music, or to say the least, if there is music, it is not of the kind that will attract the people. Hence, we have urged for a long time that an effort be made by our Church to give to Bishop Hulse a goodly sum to erect proper church edifices for the Cuban services. Also a church in the Negro Belt for the English services of the West Indians. These things are very essential, if we have any ambition, or hope to see the Episcopal Church properly established in Cuba. So long as we continue our half-hearted system of doing things, and scarcely skimming the surface of work in Cuba, we are throwing money away, since we are not giving the missionaries a chance to make their work a success.

Cuba right now needs generous help more than ever. We have assumed, as it were, a kind of Protectorate over Cuba; we claim we have the right to intervene in Cuba at any time we deem advisable (much as the Cubans repudiate the claim), but yet in matters spiritual we are too slow to intervene so as to place the Cuban branch of the Episcopal Church on a solid base. Give Bishop Hulse the means to carry on his work in this land, and Americans will be surprised to see the advance strides our Church would make in the next ten years. Shall we not join hands with our faithful Mission Board, and with the Bishop of Cuba, and lend that cooperation sincere and loyal that God demands of us all, so that when our earthly task is done, we may have the consciousness of having done our level best to extend the Gospel of Jesus Christ upon earth.

SARAH CHUNG.

A fatal motor accident has again robbed the Church's staff of a loved and valued worker. Sarah Chung, of St. Mary's Mission, Honolulu, was struck by a car on October 7, and died shortly after. All sorts of people, from the Governor down, came to the service in the Cathedral.

Sarah En Leong Chung was born in Hawaii, of Chinese parents, and educated in Church schools. Bishop Restarick says:

"In 1902 on my arrival I engaged her as assistant teacher at St. Peter's Chinese Day School. In 1904, desiring to prepare herself thoroughly for Church work, she went to New York, where she spent three years at St. Faith's Training School for Deaconesses.

On her return to Honolnlu, she became associated at St. Mary's Mission and Children's Home with Miss Hilda Van Deerlin, who had also been trained at St. Faith's. There they worked together for twenty-two years.

"By their united efforts, at first with no assistants, St. Mary's has developed in a remarkable way, so that for many years it has had the confidence, not only of Church people, but of the entire community. From one small house it has grown so until now there is a large building in which forty children and three women workers live.

"There are also on the premises a hall for the kindergarten and entertainments, a building in which there is a dispensary with a trained nurse in charge, provided by the citizens of Honolulu. In it also a baby clinic is conducted.

"In all the mission activities, Miss Chung had a large share. She played the organ in church and the piano in the kindergarten, where she taught, as she did also in the Sunday school. She supervised the kitchen, purchased the provisions, taught the older girls sewing, cared for the vestments of the clergy and the altar linen. She was an excellent embroiderer.

"In the care of the children and in their religious training, she gave devoted, efficient and loving service. No

work done for God's children was menial to her.

"Only one word, 'consecrated,' can express her character. In all the years of her service for Christ and His Church, she never made a complaint or murmured, because of overwork or because of the small stipend which she received.

"She was loved by the children of all races and all the older people who knew her had an admiration and respect for her. Miss Van Deerlin, so long associated with her, says, 'She did the work of three women.' Her one thought was to extend the Kingdom of God in the hearts and lives of the children of Hawaii.

"This Chinese woman, born in Hawaii, educated in Church Schools, is another instance of the many Orientals whose lives demonstrate the value of the work of the Church in these Islands."

A CLINIC IN PERSONAL EVANGELISM

By the Reverend G. W. Gasque, D. D.

A RADIO SERMON BROADCASTED BY WSB, ATLANTA, GEORGIA.

JESUS had been denounced and driven out of Nazareth, and a little later had been coldly received in Jerusalem. On His way back to Galilee, instead of going by the Jordan Valley road He passed through Samaria, which was the hardest place on earth to get a hearing, for it was here that He encountered sin in its worst form; not idol worship, or immorality, or an utter disregard for the moral law; the sin here was the sin that eventually nailed Him to the Cross—intolerance, which may be defined as a mixture of race hatred, bigotry, and prejudice.

The Jews for more than four centuries previous to this story would have nothing to do with the Samaritans, and the Samaritans were equally as extreme in their refusal to have any dealings with the Jews.

The Sinner.

We can see easily how hard it would be for Jesus, being a Jew, and understanding the spirit that existed between the two races to make any contact whatever with the Samaritans. The opportunity came, however, when He and His companions reached Jacob's well on the highway near Sychar. The disciples went into the city to purchase food, leaving Jesus to rest at the well. "Then cometh a woman to draw water." It is interesting to note that this woman, whose name is not given, was a social outcast, who from the standpoint of character, was a parallel case of Mary Magdalene. But Jesus was primarily a friend to sinners; His heart went out to those in moral need. I daresay that He was more concerned about this woman that He had been a few days earlier for Nicodemus, for her need was greater than his. We must pray that we be not too particular about the kind of sinners that we try to reach.

The Approach.

Jesus spoke to the woman. That in itself is very simple, but significant. He was a rabbi, so recognized by every one, friend and enemy; she belonged to a despised race, and to make the matter still more difficult, she was despised by her own people. When Jesus spoke to her, had He said nothing more than "good morning," she would have been greatly surprised. But notice what He said to her and why: it was a request, "Give Me to drink." There is an indication here that she was conscious of a sympathy which Jesus felt for her, and His own thirst and the way He expressed His need touched her sympathy for Him. From the beginning of the conversation they are on common ground, in that they are both in need, and each can help the other. At any rate, she is willing to listen to what He may say further.

An Appeal to the Mind.

Jesus made His first contact by simply speaking to her, and in His manner of approach a common sympathy was established. At first she was surprised, next Jesus aroused her curiosity. "If thou knewest the gift of God (but of course you do not), and who it is that sayeth to thee, Give me to drink; thou wouldest have asked Him, and He would have given thee living water."

Who is this Rabbi who would stoop to speak to an outcast woman? Who is this Jew who would begin a conversation with a Samaritan? What does He mean by "living water?" Is He greater than Jacob? What is His object?

When Jesus is presented, when indifference is overcome, when men and women begin to think, when questions are asked, then we are encouraged to look for further progress.

An Appeal to the Heart.

When the woman's mind was set to thinking, Jesus next appealed to her heart. "Whosoever drinketh of this water that I shall give him shall never thirst."

Hers was a heart need, a soul longing, a desire for peace of conscience, a seeking after an inner satisfaction. Perhaps it was a subconscious need and had never before been put in to words but it is now brought to the surface. Believe Me, receive Me, trust Me, drink of this living water, and there shall be in you "a well of water springing up unto eternal life." And she prays, "Sir, give me this water, that I thirst not."

Of course she did not understand all that Jesus said about the water of life, but she understood enough for a beginning.

Amendment and Satisfaction.

Jesus next touched the sorest spot in her life. He laid bare her life of sin, with all delicacy and sympathy to be sure; but with the skill of a master surgeon, He cut away the diseased member. "Go, call thy husband, and come hither."

She may admit the claim of Jesus, she may realize her deepest need, she may pray for "this water," but there can be no peace and satisfaction, unless and until she has made right the thing in her life that is wrong. She must give up sin before she can receive righteousness.

There was love, sympathy, tact, firmness, and an earnest desire to save, on the part of Jesus; there had to be faith, repentance, restitution, and an earnest desire to be saved, on the part of the woman.

Worship.

Salvation is a process. The process is like that which a portrait goes through under the hand of the artist. When a man is converted he is but the outline sketch of the character he is to grow into. Or to use the simile employed by Jesus, "first the blade, then the ear, and after that the full corn in the ear."

Character is nourished and developed chiefly in worship and service. In all probability this woman had been a "worshipper" all her life. Perhaps she had made a mistake in the "form" and in the "place." Must she worship in Jerusalem or Gerizim? Jesus made it quite plain that Jerusalem was the place where men ought to worship, because Gerizim was a schismatic temple. But her trouble was that she had not really worshipped at all.

Rites and ceremonies may be empty forms and of little or no value. "God is Spirit, and they that worship Him must worship Him in spirit and in truth."

Witnessing.

Jesus had carefully and thoroughly prepared the way; step by step He had brought the woman up to the point of decision. She was ready not only to forsake her sins, but was anxious to do so. She was ready to make amends, and to do everything else in her power for this cleansing and satisfying water.

What was the supreme act? As to Jesus He revealed Himself as the Saviour. "I that speak unto thee am He." As to the woman it was a matter of faith. She believed. And her faith is expressed not in words, but in her immediate action. "She left her water pot, and went into the city, and saith to the people, Come, see a man who told me all things that ever I did; is not this the Christ?"

She at once became a personal evangelist. A woman is testifying to that which she has seen, and heard, and experienced.

Results.

There was no miracle at Sychar. The Samaritans believed because of the witness of the woman.

The disciples were surprised and doubtless critical, but if they were critical they had the grace to keep silent.

This story tells us how Jesus reached one individual, and how through her He evangelized a whole city in two days, which should teach us that there are opportunities for fruitful testimony always at hand; the fields are white unto harvest all the time.

Of course, Jesus' method of dealing with the woman of Samaria was His method with one indivdual and cannot be followed exactly in every case, but there are certain broad principles here which should be a help to us all in our ministry of personal evangelism.

MY WORDS.

A Verse to Memorize for Every Day of the Year.

Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth. Deut. 32:1.

Forty-fifth Week.

Childhood.

Lo, children are an heritage of the Lord. Ps. 137:3.

And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up. Deut. 11:19.

Children, obey your parents in all things; for this is well pleasing unto the Lord. Col. 3:20.

And, ye fathers, provoke not yonr children to wrath; but bring them up in the nurture and admonition of the Lord. Eph. 6:4.

Even a child is known by his doings, whether his work be pure, and whether it be right. Prov. 20:11.

Honor thy father and mother; which is the first commandment with promise. Eph. 6:2.

But Jesus said, Suffer little children, and forbid them not, to come unto Me: for of such is the kingdom of heaven. Matt. 19:14.

There is no sweeter story told
In all the Blessed Book,
Than how the Lord within His arms
The little children took.

FAVORITE SCRIPTURE VERSE.

(In this space each week will appear a favorite passage of Scripture as sent in by a different reader. Every one is, therefore, invited to send us their favorite verse. It is suggested all who can, join wtih the rest of us in committing to memory the verse which appears here each week, including its location in the Holy Book; and in due time your memory chest will be laden with choice, eternal treasures, indeed. "Thy word have I hid in my heart, that I might not sin against thee." Ps.1 19:11.)

This week the following verse was submitted by

Mrs. L. H. Seeligson, of Cuero, Texas:

"Jesus said, Suffer little children, and forbid them not, to come unto me, for of such is the Kingdom of Heaven."—St. Matthew 19:14.

Who will send one from the far away places as well as very near

BIBLE QUESTIONS AND ANSWERS.

Conducted by E. V. S.

(Our readers are invited to send in their questions from time to time concerning Scriptural subjects in which they are perplexed or desire light. Our limited space necessitates brevity in questions, as well as in the answers which we will endeavor to maintain in strict accordance with the Word of the Lord, which, after all, settles all argument. This column is therefore not for controversy, but for a testimony.)

Question 85—Somewhere I heard it said that "New Thought" is a form of Pantheism." Is that true?

Answer 85—Yes, the essence of "New Thought," and also "Christian Science," or Eddyism, is Pantheism, which is a belief that supposes God and nature to be one and the same substance—one universal Being insomuch that men and women are only modifications of this divine substance.

TWENTY-SECOND SUNDAY AFTER TRINITY.

The Collect for today impresses upon us the truth that the Church is a household, a household of faith, that members of the Church are members one of another, and, as united in "One Lord, One Faith, One Baptism, One God and Father of us all" if one suffer then the Church is the sufferer with that one. How true that is is to be found in the early history of Christianity with its persecutions, its trials, its sufferings, yet with all these the Church has come out of every trial, every persecution stronger than before. How is this to be accounted for, because of its faith in the Divine Power and a constant looking to that power for help and strength; in other words as used in this Collect, "that through Thy protection it may be free from all adversities"; that, however, is not all, but the Collect goes further and shows us that being under such powerful protection the Church may "devoutly serve Thee in good works with the supreme object of such service in view, viz.: the glory of Thy Name.

When we turn to the Epistle for the day we find it addressed to those who had such a warm place in the heart of Saint Paul, viz.: The Philippians.

Again we find the "Gospel of Thanksgiving" brought most vividly before us, "I thank my God upon every remembrance of you." What joy dwelt in the heart of the Apostle when he thinks of their accomplishments, a Church full of love and showing that love in the daily life. The Church at Philippi might well be called a "Ministering Church." What joy to pastor and people if our churches of today could be called in sincerity, "Ministering Churches," exemplifying the Gospel of Love.

William E. Callender.

"TOGETHER WITH CHRIST."

IF

If Christ be not risen,
Life is vain.
If Christ be not risen,
Sins remain.

If Christ be not risen,
Our dead—lost!
Naught explaining Calvary's
Frightful cost.

But now IS Christ risen
From the dead,
And become the firstfruits
As He said.

Easter morning bids us
Look above;
See enthroned in heaven
Risen Love.
—Olive Brookes Gregg.

"If in this life only we have hope."
1 Corinthians 15:19.

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions. No "Letters to the Editor" will appear in our columns except those coming to us signed by the writer.

THE KULING SCHOOL.

Mr. Editor:

May I ask the courtesy of space in your columns to inform your readers with regard to the present status of the Kuling School?

The school completed a year of successful work in June, and was looking forward to reopening in the autumn with an increased enrollment. But the disturbed conditions soon made it evident that Kuling would be nnsafe for foreign women and children, and that some other plan must be made.

The problem was solved by renting a large house in Shanghai, which Mr. and Mrs. Stone, with the help of Miss Cornelia Richardson, are running as a hostel for Kuling children and for certain others who could not be accommodated as boarders in the Shanghai American School. Religious instruction and music are given the children in the hostel itself; their academic work is provided for in the Shanghai School.

The cost of operation—taking into account the rent of the hostel, the cost of moving from Kuling to Shanghai, the lessened earned income, etc.—will probably be about the same as if the school had continued under normal conditions at Kuling.

The Trustees are sure that under the circumstances no better arrangement could be made for helping our people in China. They have, therefore, entered into this compact, assured that the friends of the school will be glad to stand by.

A. S. Lloyd,
Chairman, Board of Trustees of the Kuling School.
Synod House, Amsterdam and 110th Street,
New York City, November 3, 1930.

Book Reviews

MARY BAKER EDDY: A LIFE SIZE PORTRAIT: By Lyman P. Powell. Cloth. Pp. 364. Published by The Macmillan Company, New York City. Price, $5.

Every life has its high lights and deepening shadows; its phases of winsomeness, its dark repellings. Of each of us a biography might be written, extolling our virtues; another, magnifying our vices. The unbiased historian must confine himself to an even balance between the two extremes.

Of no one in modern times has so much been written as the unique personality Dr. Powell has undertaken to describe with intentioned favor and fairness. In view of the issue of both Edwin Franden Dakin's and Mrs. Fleta Campbell Springer's lives of Mrs. Eddy within the past year, we may assume (inasmuch as Dakin is mentioned) that he is aiming to counteract the impressions which they may have made upon the public mind. There have been several lives of Mrs. Eddy in Dr. Powell's strain, from that of Sybil Wilbur's effusive story, almost intoxicating in its adulation, to later, the less important writers. Against these efforts to portray Mrs. Eddy in colors of attractive hue, the Georgine Milmine investigation under the auspices of McClure's Magazine, beginning January, 1907, extracting from living witnesses another and contrastive presentation of this singular individual, has been followed by various attempts to get to the real facts of her life; until the present time, when it would seem that the last word has been said. Certainly when these recent volumes have been digested by thoughtful readers, they will by common consent dismiss Mrs. Eddy from the center of the stage.

Those who have written questioningly of Mrs. Eddy have known that the whole truth could never be reached, since she secured and destroyed many and valuable documents in her distrust of the fidelity of her favorites, and the suspicion of the possible aims of her critics. They have also known that in the possession of the Christian Science organization are numerous papers which would illumine those parts of her life to over-balance the doubtful things which the general public has increasingly come to know. Bnt there has been no one to undertake the task; since any Christian Scientist would be discredited, and the publishing department of the organization would be charged with partiality and propaganda.

Now, Dr. Powell, the rector of an Episcopal Church, who disavows being a Christian Scientist, takes the matter in hand, and, with access to the sacred archives, even to the well-thumbed Bible of Mrs. Eddy, assures us of her charming personality, her lofty aspirations, her unselfish nature, her genuinely religious purpose. And a secular publishing house has been secured. He has successfully traced every possible clue to the highest and best that can be discovered regarding her life and character. We draw a long breath as he itemizes the gifts to the City of Concord, N. H., in which was situate her home, **Pleasant View.** This, plussing the cost of the Christian Science Church ($225,000), amounted to $1,570,000. And it is most enlightening, in view of the popular impression that she made her gifts solely with the aim of propaganda in view. Further we are won to Dr. Powell's delineation of the fineness of the Christian Science constituency in his concluding chapter, "By Their Fruits." Certainly, no more lovely company of people can be found; and we may believe that they take with them into their new life, the dormant qualities of the true Christian hope and faith, which had been smothered in the deadness of the churches to which they had been attached.

When one closes this marvellous record, he instinctively feels in heart and mind the devout hope that all is true therein portrayed. How gladly would we surrender to Dr. Powell's over-mastering evidence; and confess with shame to have indulged in an imposture most deeply to be deplored. This is what Dr. Powell and the Christian Science organization are looking for; the purpose of this elaborate effort. The book will be widely circulated by Christian Scientists. We may congratulate all concerned upon the possible financial fruits of the venture. Only, as the Scribners were wise enough to reduce Dakin's life of Mrs. Eddy from five to two dollars, so we advise the Macmillans for the larger circulation of this volume. Wisdom on Dr. Powell's part might have lightened the bulk of the book by the omission of much extraneous matter.

But while the Christian Scientists may congratulate themselves that they have secured an excellent authority, penetrating in thought, ripe in scholarship, facile in expression, unquestionably sincere in aim, after all, is Dr. Powell the best man for the undertaking? In the latter part of 1907, when the McClure Magazine articles were stirring the waters of inquiry, Dr. Powell wrote his book, "Christian Science: the Faith and Its Founder." In that contribution, he followed the lines of Georgine Milmine, confessing that to insure his mind of their integrity, he had "traveled more than twenty-five hundred miles," and was "glad to be able to testify to the singular accuracy of the articles and the thoroughness with which they have been prepared." And he avers, "I am, therefore, satisfied that so far as is possible to be, there is no significant evidence to offset the evidence presented in McClure's." He therein confesses that while "the good in Christian Science is the good in all religions and, therefore, requires no special emphasis, **the evil is distinctive and needs analysis and publicity to make it evident** (black ours)." And he concludes his dissertation with the following sentence, "I have brought to one of the most elusive problems of the time a truth-seeking spirit, and that whether all my conclusions stand or not, the variety of quotations from Christian Science writings and the definiteness and comprehensiveness of the facts presented, will convince people that is is perilous to commit themselves to this crude faith, which is repudiated with indignation by historic Christianity and with contempt by science, without a clearer understanding than is common, of its insecure foundation and its inevitable indications."

So, then, we have the situation of a writer who thus wrote scathingly of the woman and her cult, now after twenty-three years reversing his gears and implying a complaisant ignorance of his past position, even as Mrs. Eddy herself was wont to do concerning some ugly fact of the antecedent days which had to be blotted out, when it arose above her horizon with threatening accusations. He idealizes for himself the standard set by the **Springfield Republican** to present, "a fair-minded and judicial interpretation of Christian Science by one who is neither an assailant nor its defender." But here, too, he errs; for his book is decidedly an eloquent defense of both her and her cult.

There are some stubborn items, most, if not all of which are fully known to Dr. Powell: (1) Mrs. Eddy claimed to be the great-granddaughter of Sir John MacNeill; this was denied by his granddaughter, who insisted that Mrs. Eddy was not her child and she was the only survivor of Sir John. Mrs. Eddy calmly replied to this that the public should not take her claim literally; yet she employed the MacNeill crest on her stationery all her life. (2) When she was admitted to membership in the Congregational Church at Tilton, N. H., she placed herself beside the Lord Jesus, recording that the elders who catechized her, were so impressed with the wisdom of her answers that they wept over her, as they kissed her in their emotion; and to complete the picture, she calmly sets her age as twelve, while the church record imperishably sets her as seventeen. (3) She asserted that she had been conversant with Greek, Latin, Hebrew, Natural Philosophy and Moral Science in her early girlhood; whereas James H. Wiggin, who was hired to put her rambling sentences into something like a literary form, testified that she was ignorant of the simplest elements of these studies. (4) She declared that she graduated from Dr. Sanborn's Academy; whereas Dr. Sanborn did not have any academy, and her father took her from school when she had reached fractions. (5) There is no military evidence that her first husband, George Washington Glover, was ever an officer in the United States Army; and yet we find Dr. Powell designating him as Colonel in his index. History has it that when Mrs. Eddy was challenged to prove this dignity, she accommodatingly reduced him to the rank of major, where an indulgent public let him remain. (6) Her repugnance to her child born after Mr. Glover's death was openly commented upon by her father. Yet, in her later years, she claimed that the benevolent Cheneys, who took him for pity's sake, had abducted him from her. (7) She denied that she had ever been healed by Quimby, in the face of her fulsome testimony in the Portland Courier of November 7, 1862, and her profound eulogy in the memorable poem written after his death in 1866. Julius Dresser, who was an intimate of Quimby, testified that she was not only professionally healed; but that she was also a student under Quimby, in the face of her insistent claim that she was not. (8) She recorded that her first experiments were made in 1844; that she discovered in measure her principle in 1853; that the revelation of her mission to the world as "the anointed woman" came after her fall on the ice in Lynn, Mass., February 1, 1866, when having been taken up for dead, she was resurrected on Sunday, February 3, with the divine commission to preach the new evangel; while witnesses on all hands insist that she taught Quimby from that time until 1870, with no thought of any divine revelation. (9) She contradicted her assumption of having received a revelation from God by constantly revising her book, on the title pages of which at the present time

there are numerous revisions recorded. And in connection with the February assumption of the call to preach a healing gospel, she sets the third day as Sunday, when the calendar makes it Saturday. (10) And perhaps Dr. Powell does not know that Dr. Cushing, who was called upon to treat her that February 1, 1866, continued to be her medical advisor and administer of medicine until her death. (11) Dr. Powell discreetly omits any reference to her fits of jealousy regarding Josephine Woodbury and Augusta Stetson, neither of whom have even a mention in his voluminous index. (12) That Mrs. Eddy was addicted to morphine is also avoided; while Calvin Frye, Adam Dickey and Dr. Foster-Eddy testify that she was compelled to resort to it to calm her nerve storms and assuage her spinal agonies. (13) Dr. Powell omits the memorable witchcraft trial of innocent Daniel Spofford, instigated by Mrs. Eddy to rid herself of his supposed malignity. (14) He must know that when her last husband, Asa G. Eddy, died, she was determined to make his end to be the result of mental administration of arsenic, maliciously projected into his system by her enemies, notwithstanding the attending physician proved his diagnosis of the cause being heart disease, by the post-mortem which she ordered and attended. (15) Dr. Powell refers to her insane Malicious Animal Magnetism just once and only by a passing allusion, though he must know that her days and nights were a torment to her, and through her to her associates, with the specter of Ahrens, Spofford and Kennedy pursuing her in deadly intent to kill her. (16) He paints her as living on in joyous freedom and ending her life as the ripened fruit mellows for the harvest. He designates this chapter, "The Full Grain in the Ear." Does he know nothing of the persistent demand of the New York World three years before her death that she should prove she had not already died by allowing an interview; that the interview granted lasted but three minutes; that the published report describes her, "more dead than alive: a skeleton, her hollow cheeks thick with red paint, her face covered with powder, her body pitifully emaciated, her weakness pathetic?" "her sunken eyes gazed helplessly, almost pleadingly at her visitors. The air of the room reeked with the odor of powerful stimulants." Lewis Strang stood by her to catch her should she collapse.

If Mrs. Stringer is to be credited, Mrs. Eddy's last conversation with Adam Dickey, in anticipation of her dying, was marked by this behest, "Will you promise me that you will write a history of what has transpired in your experiences with me and say that I was mentally murdered?" This promise he kept. Such a phenomenal demand is obviously logical. She had taught that there is no death. She herself must be the exemplar of that dogma. But there could be no barrier to the tragedy of assassination. It was her escape from an embarrassing situation, as the form of "the last enemy" loomed ominously upon her horizon. Then, since she had been almost worshipped as "The Woman God crowned," she must play her part in the drama she had composed until the fall of the curtain. As our Lord died at the hands of His enemies, so must she.

Such, then, is the complexity into which Dr. Powell has plunged us. Without entering into the consideration of the positively anti-Christian doctrines she invented, we do wish to accept his beautiful ideal. The charity for which he pleads, based upon 1 Cor. 13, we do most sincerely hold. But how are we to ignore the stubborn facts which refuse to sink into the ocean of his purposed oblivion? Pity for the deluded woman we may and do feel: but admiration and imitation cannot, in her case, link with heartfelt compassion.

Kenneth Mackenzie.

Church Intelligence

For the Unemployed and Needy.

An appeal for $250,000 for the relief of unemployed and helpless people, and a unique plan of administering it, is being issued through the clergy to the members of the Episcopal Church by the Rt. Rev. William T. Manning, D. D., Bishop of New York.

As the avenue of distribution for this fund, Bishop Manning has chosen the New York Protestant Episcopal City Mission Society, which for ninety-nine years has been representing the church in the care of destitute people. It now maintains the official Protestant chaplain in fifty-six hospitals and institutions, and operates ten neighborhood centers, shelters and convalescent homes. Its workers are daily in contact with much of the city's emergent poverty.

Last year this society gave relief to 2,307 families and individuals in distress, through its Social Service Department, and provided 5,605 days' work in its Goodwill Industries; 30,693 days' temporary shelter were given at St. Barnabas' House to women and children left suddenly without a roof over their heads; 16,720 days' convalescent care was made available in the winter months to run down mothers and babies.

This plea has been made by Bishop Manning because he believes, "The people of the Church should have an important part in aiding the great number of those now in need, owing largely to a widespread lack of employment."

"I present and ask your cooperation," Bishop Manning's appeal asks the clergy, "in a plan for largely increased expenditures by the Society covering the next few months, and I trust that the necessary funds will be contributed. The carrying out of this program will help to care for destitute women and children, and to provide work for the able-bodied, thus saving them from discouragement and from other temptations which arise in such a situation."

In a letter addressed to more than two hundred clergy of the diocese, Bishop Manning outlines a unique method whereby, if this fund can be secured to pay the necessary wages, a great deal of labor for those out of work, especially the unskilled, the handicapped, and the self-supporting women who have never before stood in breadlines, can be made available in New York City.

Sadhu Sundar Singh in This Country.

Sadhu Sundar Singh, famous Indian Christian, was the speaker October 26 at the last of a series of meetings on India, held at St. Paul's Cathedral, Boston. The previous Sunday the Rev. James T. Addison spoke on the life and influence of Gandhi.

The New "Advance Division" of the Brotherhood.

An important forward step of far-reaching significance for the future is being taken by the National Brotherhood of St. Andrew, upon recommendation of its Junior Advisory Committee and approval by the National Executive Committee.

The original Brotherhood Chapter, formed at St. James' Church, Chicago, in 1883, was composed of older boys about eighteen to twenty years old and their leader, James L. Houghteling, was barely twenty-nine. They were thus in reality what would today be called an "Advanced Junior" Chapter. Similar groups of older boys and young men, mostly between the ages of sixteen and twenty-four, were formed in other parishes and the early national conventions of the movement were composed largely of young men of these ages. As Dr. B. F. Finney, Vice-President of the National Brotherhood, recently said: "The Junior Brotherhood Convention at Oberlin, in the average age of its members, was a close replica of the original Brotherhood conventions, which were composed of boys and young men little older than these."

But as the original Brotherhood members grew older, the time came when a separate Junior Department was organized, to include boys from twelve to twenty years of age. Later, because of the recognized differences in view point and interest between the young men of sixteen to twenty-one and the younger boys on the one hand and the older men on the other, a separate subdivision was established for these older boys and entitled "The Advanced Junior Division of the Junior Department."

Experience has shown that the recognition of this age as a distinct group was wise, but that treating it as a subdivision of the Junior Department and calling its members "Advanced Juniors" was a fundamental psychological error. The young man of eighteen or twenty is more closely related in thought to the man of twenty-five than to the boy of twelve. Moreover, by treating them as Juniors we were building up a loyalty to the Junior Department and the blue button, from which they must soon graduate, instead of developing a loyalty to the red button and the Senior department into which they soon should come. We were asking them to turn their faces to the past instead of to the future, to look back to boyhood instead of looking forward to full manhood. As a matter of fact, they were not constitutionally members of the Brotherhood, but only of the "Junior Department" and had no voice or vote in the councils of the national organization. This meant that to a considerable degree we lost the overflowing enthusiasm and spirit of daring achievement which is normal to youth and which was characteristic of the original Brotherhood when it was composed of older boys and young men of these ages.

The recognition of this fact, that the age group of approximately sixteen to twenty-five should be looked upon as full members of the Brotherhood and should constitute the vanguard, the "shock troops" of the Brotherhood

movement—was the basic fact in the recommendations of the Junior Advisory Committee and the action of the Executive Committee.

A second fact recognized by this conference is that boys today develop earlier and more rapidly than in time past; consequently, the boy of ten today is normally as far advanced as the boy of twelve a generation or two ago. The age from ten to fifteen is normally the "gang" age, with boys—the time when they instinctively tend to join or form organizations of their own. Many rectors are already asking permission to include ten year old boys in their chapter.

It was therefore decided to recognize three divisions, as follows:

(1) The Junior Division, from ten to approximately fifteen.

(2) The Advance Division, from sixteen to approximately twenty-four.

(3) The Senior Division, from about twenty-five up.

(Notice that it is not "Advanced Junior" but "Advance Divisions"—thereby suggesting not that they have "advanced" in or from the Junior Department, but that they represent the "advance" movement, the forward-looking program of the Brotherhood, and constitute the vanguard of our organization.)

The Advance Division will be composed of members of the present Advanced Junior Department, who will (upon readmission as members of the Advance Division) take the same rules of prayer and service as the Senior, wear the Senior emblem, and have a full voice and vote in all Brotherhood Conventions.

All present Advanced Junior Departments will be asked to qualify under the new arrangement before St. Andrew's Day, November 30, 1931, and the sooner the better. All chapters hereafter organized will conform to the new terminology and age limits.

Recognizing the fact that the present Junior Handbook is better suited to the younger boys than to the older "Advanced Juniors," a new and very brief "Members' Book" will be prepared for Advance Division members. The present Junior Handbook will continue to be used by the Junior Division (ages ten to fifteen) and the present Senior Handbook by the Senior Division. Leaders of Advance Division chapters can make use of both the Junior and Senior Handbooks and of the Advanced Junior Leaders' Manual for reference and source material.

The new arrangement will enable the present "Advanced Juniors" to become full members of the Brotherhood, with a voice and vote in the National Convention and in the determination of National Brotherhood policies. It will help bring back to the Brotherhood the vigor and enthusiasm of its early days and it will provide the young manhood of the Church a channel through which they may undertake great things for God and humanity.

Youth Turning to Religion.

Dr. Daniel A. Poling, president of the World's Christian Endeavor Union at its recent convention, in Berlin, Germany, on August 5, this year, declared that "Youth is incurably religious, and more young people are taking Jesus Christ seriously throughout the world today than ever before in history." He pointed out that this was the first international religious assembly to meet in Germany since the outbreak of the World War. It is true that youth possesses more of the religious impulses urges and tendencies than are possessed at any other age, and the Christian forces of the world should capitalize these tendencies in religious guidance and Christian culture. Dr. Starbuck, in his "Psychology of Religion," has plainly demonstrated that in youth more people are converted to Christianity than at any other age. The wise Christian worker will take advantage of this fact and work with nature in religion as well as with nature's laws in the realm of science and industry.—Christian Sun.

Dropping Behind.

November 6, 1930.

For the first time in many months the receipts up to November 1 are less than for the same period last year. The decrease is $43,936.47. The situation is even more serious when we consider that the total expected from the dioceses and districts in 1930 is $82,791 more than for 1929.

Only ten dioceses and districts are in the 100 per cent class, as compared with thirteen in 1929 and sixteen in 1928. The honor class consists of:

Porto Rico
Delaware
Lexington
Southwestern Virginia
Alaska
Honolulu
Nevada
Philippines
Cuba
Liberia

We have just borrowed $100,000, making our total loans $400,000, the largest figure in a long while.

These figures show that the task facing us in the two remaining months of the year is harder by $124,727 than it was last year, when we established that splendid record of collecting more than 100 per cent of what was expected.

Of course times are hard, but conditions such as we are now experiencing constitute a real challenge to the people of our Church to put first things first. Let us do all we can to help them.

Faithfully yours,
Lewis B. Franklin,
Treasurer.

CHURCH OF ENGLAND NOTES.

(S. C. London Correspondent.)

The Church Congress, which from 1861 was held annually until, during the war, it was suspended, continued again in 1919, has not been popular in recent years. No doubt this is mainly because of the establishment of the Church Assembly. There is hardly room for both, and as the Assembly is a legislating body and the Congress merely a debating society with no voting, it follows that the Assembly predominates in thought and power. Nevertheless, the Congress held this year in Wales, after a year's further suspense, and for the first time out of England, was a great success. Numerically, it was very good; in enthusiasm it outstripped most, and as a thought provoking agency it exceeded those of several years past.

In days when the clergy are especially being called by authority to more diligent study, this Newport Church Congress must prove helpful. And for more reasons than one, but particularly that one in the position of Lord Eustace Percy, who was President of the Board of Education in the last Government, should speak out in such remarkable terms about the place of the Bible and the force of the Christian witnesses. Both the Church and the Nation need such a message as that he delivered at the Congress, and we cannot be too grateful for it. Such passages as the following get to the heart of things:

"The Christian Church has a message to deliver to the world, but a message can only be delivered in a living language. A confusion of tongues is fallen upon her; her members speak, as Paul refused to speak, 'in the words that man's wisdom teacheth,' in loose phrases which may fit a dozen meanings, in terms that are indeterminate and definitions that do not define. We no longer preach Christ crucified, but the 'Principle of the Cross'; regeneration and redemption are swallowed up in 'a process of spiritual development'; the Gospel itself is converted into 'the New Testament ethic'. Using the same artificial speech as the politicians, the scientists, and the moralists, we are involved with them in the strife of tongues that bewilders the modern world."

At the Congress another very interesting paper was that of the Principal of Ridley Hall, Cambridge (the Rev. J. P. S. R. Gibson) on the subject of Reunion in South India. It is a subject which very specially appeals to him. He put the principles of reunion into practice when he was a missionary in South India. In this paper he emphasized the fact that the Anglican Church had become so large a body, and her work had attained world-wide dimensions under the guidance of the Holy Spirit and with the blessing of Almighty God, as an Episcopal Church. Episcopacy had proved itself to be a form of Church organization which had secured Divine favor, and been acceptable throughout the world. Moreover it is clear that it existed from the very early times. Naturally therefore Anglicans put some store by it. It was a heritage worth preserving, and which could be surrendered only at risk. On the over hand the non-episcopal ministries could also point to much blessing and world-wide expansion. They, too, naturally, felt that what had been accomplished without episcopacy must not now be said to be impossible without it. What the Free Churches rightly maintain is that the history of the centuries shows that episcopacy is not an essential to the existence and the progressive life of a Church. This, however, is no argument against its adoption as the practice in a united Church.

A very remarkable gathering has recently been held in London, arranged by the Church Missionary Society. Representatives from all parts of England attended as delegates from local associations, and spent four days in close consideration of missionary problems. The fervor was most marked, and those watching for signs of the spiritual life of the country could not be other than impressed by the earnestness of all, and encouraged by the interest and zeal of the younger people present. Except for these younger people, those present, of course, were those experienced in home missionary service or work overseas. To them the situation of today with unparalleled openness on the one hand and severe trade and industrial depression on the other, constituted a challenge which could only be accepted in the spirit of those who know not what

to do and turn their eyes to Omnipotence and ask for guidance and grace. Such a realization of a Divine Call to meet a world's need can only lead to deeper earnestness and consecration. Now that experience is being passed on to the associations.

Prebendary H. W. Hinde,
Vicar of Islington.

Caution!

In view of the closer relationship now existing between the Orthodox, Old Catholic and Anglican Communions it is suggested that the clergy exercise great caution in extending hospitality to those who claim to be Orthodox or Old Catholic bishops or priests. In case of doubt it is best to write to the undersigned.

W. C. Emhardt,
Secretary Ecclesiastical Relations.
281 Fourth Avenue,
New York, N. Y.

Chinese President Baptized.

Daily papers have announced that Chiang Kai-Shek, President of the Nationalist Government in China, was received into the Christian Church October 23, at Shanghai. Chiang, who wore a simple Chinese long gown without the formal black silk jacket, was baptized by a Chinese pastor of the Methodist Church. A few of his immediate relatives, including his mother-in-law, Mme. Soong, were present.

The Rev. Lloyd Craighill, for twelve years a missionary at Nanchang, and now on a visit in this country, mentioned with particular emphasis this courageous stand, in an address in St. James' Church, Richmond, Virginia. He said that at such a distance he could not judge of the full significance, but that he knew the action could have been for no political end or aim. In fact, it would increase the communistic antagonism. He stressed the importance of success for Chiang in his undertaking, for, through him now the Christian religion will gain in respect if he succeeds, and it may receive a dreadful setback if he does not succeed. He solicited the prayers of Christian people for this newly-baptized Christian ruler, and he pointed out that now when we pray, "That it may please Thee to bless and preserve all Christian rulers and magistrates, giving them grace to execute justice, and to maintain truth," we include the President of China.

LOUISIANA.

Rt. Rev. James Craik Morris, D. D., Bishop

Welcoming the Bishop.

It was difficult for our new Bishop, who, by the way is not as old as the pictures taken of him and shown in the daily papers would make him appear, to express his feelings of appreciation of the many splendid evidences given him of the hearty welcome his new field of labor was according him. Tuesday, October 29, opened dull and threatening in New Orleans, but fortunately, there was a let-up in the night rain before the great service held in Christ Church Cathedral. The massed choirs, the splendid music, the presence of all except one of the clergy (and he was sick at home), and there bishops in procession, the church filled to the doors. the wonderful sermon by Bishop Gailor. who had known our new Bishop since he was a lad in knee trousers, as a choir boy, an organist, a dean of his cathedral, and a missionary bishop, of Bishop Mikell, who had been at Sewanee with him, added much to the occasion; not to mention his Fidus Achates —the Rev. William Haskell DuBose, D. D., of the Sewanee Seminary, and the Rev. W. S. Claiborne, whose work for the Emerald-Hodgson Hospital, and the Mountain Schools is well known; the large number of those making their communion, all conspired to make S. S. Simon and Jude's day of 1930 memorable in the annals of this diocese. Who that was present will ever forget the figure of our Bishop as, having closed the service of Holy Communion with the blessing, his pastoral staff in his hand, marched out at the head of the procession, as the chief shepherd of the diocese. It was, indeed, a thrilling moment as the significance of this act came home to all of us.

This great service was followed by a luncheon to the clergy and the Bishops given by the clergy of the diocese and served delightfully by the ladies of the city churches in the old "See House," and at which delightful informality was the order of the day, with the Ven. G. L. Tucker, D. D., presiding in his regular Y. P. S. L. camp style.

It rained all the afternoon, but that did not prevent some twelve or fourteen hundred ardent Church men and women from going to the reception given in the basement of Trinity Church to Bishop and Mrs. Morris.

Wednesday night at the "Tip Top Inn" of the Roosevelt Hotel, the banquet under the auspices of the Church Club was given, and for the first time in the history of the Club, ladies were invited, and they were in evidence, so much so that the words of the secretary, Dr. Warren Kearny, quoting a newspaper account of a gathering of one of our Church assemblies were very fitting—"The Episcopalians were there with their husbands." There were over four hundred seated at the table. Brief and telling talks were made by Bishops Mikell and Morris, the Rev. Dr. G. L. Tucker, Mrs. Charles Rew and Messrs. McBride and Kearny.

It was a splendid manifestation of harmony, and we trust a harbinger of that united front and determined backing of our Bishop in the great work that is before him and the diocese, which means not only the rectors and the official families of the parishes, but the rank and file as well.

W. S. S.

Virginia Mountain Folk Offer Children as Gifts.

Children are being offered as gifts, to persons able to care for them, by their fathers and mothers, the Rev. Dr. W. Roy Mason, Associate Archdeacon of the Bible Ridge, Diocese of Virginia, declared in an address at St. Paul's Church, Richmond, Virginia. This condition is not reported from primitive sections of the world, Dr. Mason declared, but from counties of Virginia where mountain people are facing starvation for themselves and their children this winter.

Small farmers of Albemarle, Greene- and- Rockingham Counties, subsisting meagerly in the devastated areas where the drought reached great intensity last summer, have come to Dr. Mason at his headquarters in Charlottesville, he said, and begged him to take their children for any purposes that please him. There are so many such requests, he declared, that he is contemplating the rental of a house in which to place as many as possible of these children, whose families are unable to feed them, under the care of a matron. Funds with which to feed and clothe them, however, must be supplied by Church people of more prosperous communities, he explained, and he is waging a campaign to raise funds.

One father wanted to give away his fourteen-year-old daughter because he was unable either to feed or clothe her, while a young mother offered the minister her twins, even if it meant giving them up permanently.

Children of all ages, ranging from infants to girls of fourteen, have been offered the minister as permanent gifts, Dr. Mason said, without any condition other than that he save them from starvation. With between thirty and forty offers of this nature so early in the winter, he estimated that the numbers will reach staggering proportions before the first of the coming year. Many small farmers with families, he declared, have sufficient food and money in reserve to barely support them for a few months, but not enough to carry them through the winter.

The Southern Churchman will be glad to forward to Archdeacon Mason any contributions its readers may wish to send.—Editors.

WASHINGTON.

Rt. Rev. James E. Freeman, D. D., Bishop

Armistice Day.

A commemorative service at the tomb of Woodrow Wilson in the Bethlehem Chapel of Washington Cathedral, was a feature of Armistice Day programs of coast-to-coast networks of the two major broadcasting chains. It was scheduled by both the Columbia Broadcasting System and the National Broadcasting Company.

The service was sponsored by the Woodrow Wilson Armistice Day Committee in Washington. It is held annually in place of pilgrimages formerly made to the Wilson residence on S Street. Members of the Woodrow Wilson Foundation and friends of the World War President throughout the land were among the listeners.

M. M. W.

VIRGINIA.

Rt. Rev. H St George Tucker, Bishop
Rt. Rev. F. D. Goodwin, D. D., Coadjutor.

Richmond's Response in Present Crisis.

The Richmond Community Fund for this coming year has gone over the top by $2,697, making the grand total pledged for the charitable organizations of this city $575,117, an average of $3.11 per person. People of all denominations, both white and colored, have devoted untiring thought and energy to this work for the past ten days and more. Our Episcopal clergymen have taken an active part. The Rev. Cary Montague, City Missionary, and Editor of the Virginia Churchman, as chairman of the Speaker's Bureau, received especial commendation and thanks, as did the Rev. Charles W. Sheerin, rector of Grace and Holy Trinity. Mr. Sheerin spoke for the Fund thirty-five

times in one week and as many as seven times one afternoon. The spirit of self-sacrifice and patriotism, the willingness to share one another's burdens, shown throughout the city at a time of grave crisis, due to stock market crash, unemployment, drought, is, we think, typical of this great American people, and is the spirit which causes the United States to fear no threats of Bolshevism and Communism. The triumphal victory dinner came to a dramatic close when one thousand voices joined in a spontaneous outburst of praise, led by the Rev. O. A. Sauer, Lutheran pastor, rendering honor where the honor is due in a glorious singing of the Doxology:

"Praise God from whom all blessings flow!
Praise Him, all creatures here below;
Praise Him above, ye heavenly host!
Praise Father, Son, and Holy Ghost!
Amen."

SOUTHWESTERN VIRGINIA.

Rt. Rev. Robert C. Jett, D. D., Bishop

Woman's Auxiliary Holds Annual Session.

Two foreign missionaries who went out from this Diocese spoke at the eleventh annual meeting of the Woman's Auxiliary of Southwestern Virginia. The meeting was held in Christ Church, Pulaski, the Rev. J. M. Dick rector, October 14-16, with Mrs. W. H. B. Loving, of Roanoke, President of the organization, in the chair.

A quiet hour was conducted Tuesday evening. Reports were heard from several of the missionaries within the Diocese. Miss Brightsie Savage, of Christ Mission, near Amherst, Miss Ora Harrison, of St. John's-in-the-Mountains, at Endicott, in Franklin County, Deaconess Margaret D. Binns, of Nora and the Rev. Dr. E. R. Rogers, of Boys' Home at Covington. Later the Auxiliary allowed in its budget more than $600 and a quantity of supplies of various kinds in response to missionary appeals.

Wednesday morning Bishop Jett addressed the gathering. Mrs. Loving, in her address as President, emphasized the responsibility of the women in connection with the Program of the Church in the coming year and the enthusiasm manifested in the meeting indicated a most successful every member canvass in this Diocese so far as the women's work is concerned. The Treasurer's report showed $4,862.30 as received for all purposes in the past year and the United Thank Offering Custodian reported receipts of $5,521.68 in the first two years of this triennium.

The service Wednesday evening was conducted by J. Hubard Lloyd, "Our Own Missionary", who gave a wonderfully inspiring address on the Church in Japan and especially his own work in Wakayama.

Thursday morning the Rev. Lloyd R. Craighill, of Nanchang, China, spoke of the situation in China and described in a most interesting way the school which is conducted at Kuling for the children of missionaries in that country. It was an especial pleasure to have Mr. Craighill and Mr. Lloyd present at this session of the Auxiliary as both were born and reared in what is now the Diocese of Southwestern Virginia.

The visitors were most graciously entertained by the people of Pulaski, and Wednesday afternoon were guests at a reception at "Claremont" the beautiful country home of Mr. and Mrs. Chas. P. Macgill.

Officers of the Auxiliary were re-elected for the coming year.

The President, Mrs. Loving, and the United Thank Offering Custodian, Mrs. Mingea, will be ex-officio representatives of the Auxiliary at the Triennial to be held in connection with the General Convention at Denver in 1931. Elected delegates to the Triennial are Mrs. Robert Carter Jett, of Pulaski, Mrs. Oscar deWolf Randolph, of Lynchburg, and Mrs. John F. Coleman, of Pulaski. Alternates, Miss Helen Otey, of Wytheville, Mrs. Thomas D. Lewis, of Amherst, and Mrs. Gordon H. Baker, of Roanoke.

The Auxiliary accepted an invitation to hold its session in 1931 at St. John's Church, Roanoke.

T. A. S.

SOUTHERN VIRGINIA.

Rt. Rev. A. Thomson, D. D., Bishop.

Home Coming Services.

Merchants Hope Church, Martins Branden Parish, Prince George County, was filled to overflowing at the Annual Home Coming Service Sunday, October 12, at three-thirty P. M. This early colonial church, dating from 1657 A. D., is the ancestral parish of many prominent families of Tidewater Virginia, though at present there are very few Church families remaining in the neighborhood. It is now a Mission Church under the charge of the Rev. J. M. B. Gill, rector of St. Paul's, Petersburg. Each year in the early autumn many former members of the parish and their descendants gather at this Home Coming Service to renew old associations and to preserve interest in this historic church.

The service was read by the Rev. J. M. B. Gill and the sermon was preached by Rev. Dr. F. G. Ribble, Dean of the Bishop Payne Divinity School, a former rector of the church. The music was by the organist and choir of St. Paul's, Petersburg. The offering was for the Restoration Fund, which is being raised to put the venerable building in good repair. There is a Church School conducted regularly through the year with an enrollment of twenty to thirty pupils, and Evening Service one Sunday in the month.

An interesting fact about this church is its name, "Merchants Hope", which preserves the name of one of two ships, the other being the "Hopewell", on which early settlers came to Virginia from England.

PENNSYLVANIA.

Rt. Rev. Thomas J. Garland, D. D., Bishop
Rt. Rev. Francis M. Taitt, S. T. D., Coadjutor.

Bequest.

A $500,000 church, to be the finest in this section, and a home for deaf and dumb are provided for in the will of George W. Nevil, philanthropist and retired business man, who died October 29, at his home in Haverford.

Bishop Garland conducted the funeral services at the home November 1.

The new church will seat about six hundred, and will be in pure gothic style, with a tower ninety-two feet high. The tower will house a set of fourteen chimes, made by the Lofestrom Company of London. One of the features will be an acousticon installation to aid the deaf.

It will be called the Nevil Memorial Church, in memory of his family, of which he was the last member and both the church and the home for the deaf and dumb will be endowed under provision of the will.

Mrs. Tomkins.

Funeral services were held in the Church of the Holy Trinity, Rittenhouse Square, Philadelphia, November 6, for Mrs. Ann Maria Grant Tomkins, wife of the Rev. Floyd W. Tomkins, rector of the church. Both bishops were in the chancel, but the service was taken by Dr. Tomkins' assistants at Holy Trinity and the ministers in charge of the chapels of the parish. Fifty-five years ago she was married to Dr. Tomkins, and went immediately with him into the mission field in Colorado.

Mrs. Tomkins had lived in Philadelphia since 1899, when Dr. Tomkins became rector of Holy Trinity, and has been active in the affairs of the parish.

R. R. W.

MISSISSIPPI.

Rt. Rev. T. DuB. Bratton, D. D., Bishop
Rt. Rev. W. M. Green, D. D., Coadjutor.

The Convocation of North Mississippi was held in All Saints' Church, Grenada, October 27-29. The Rev. E. L. Malone is rector of the parish.

Bishop Green preached at the Monday evening service. Tuesday morning there was the Holy Communion, the Bishop being assisted by the Dean, the Rev. E. R. Jones, and the rector.

The subject for discussion was "The Work of the Church in Mississippi: Its Problems and Challenges." In the afternoon the subject was "The Program of the General Church."

There was a quiet hour late in the afternoon, followed by a missionary service, at which the Bishop preached.

On Wednesday the Holy Communion was celebrated by the Rev. W. E. Dakin, of Clarksdale.

The clergy and laity took up in order the "Proposed Program for Diocesan Devotional and Spiritual Mission," "How the Women of the Diocese Can Best Help in Parish, Diocese and Nation," and another hour was used by Miss Rebecca Miller in speaking of the "Work and Future of the Young People's Service League," in this diocese.

The Synod of the Province of Sewanee will meet in St. Andrew's Church, Jackson, November 11-13.

Regular Evening Prayer was begun in the Nativity, Greenwood, October 4, and to the surprise of many is being splendid attended—more than half as many as in the morning congregations.

Bishop William Mercer Green visited the Nativity, Greenwood, October 26, at the morning service.

Colored Convocation Held in Jackson.

The fourth annual meeting of the revived Convocation of Church Workers Among Colored People in this Diocese met in St. Marks Mission, Rev. J. T. Jeffrey minister, September 23-24.

The Rt. Rev. T. D. Bratton, D. D., administered the Holy Communion, assisted by Bishop Green and Rev. Dr. W. B. Crittendon, General Secretary of Field Department of National Council for Colored Work.

The annual sermon was preached by the Rev. S. W. Foster, minister-in-charge of the Redeemer Mission, Greenville.

After the service the Convocation was

(Continued on page 22.)

Family Department

NOVEMBER.

1. Saturday, All Saints.
2. Twentieth Sunday after Trinity.
9. Twenty-first Sunday after Trinity.
16. Twenty-second Sunday after Trinity.
23. Sunday next before Advent.
27. Thursday. Thanksgiving Day.
30. First Sunday in Advent.

COLLECT FOR THE TWENTY-SECOND SUNDAY AFTER TRINITY.

Lord, we beseech Thee, to keep Thy household, the Church, in continual godliness; that through Thy protection it may be free from all adversities and devotedly given to serve Thee in good works, to the glory of Thy Name; through Jesus Christ our Lord. Amen.

On the Watch Tower.

Of the prophet Habakkuk we know nothing except that he was a contemporary of Jeremiah, and possessed a sensitive and enquiring mind. His task was to find out why God permitted such wrongs and oppressions to come to His people of Israel. He saw that the people gave way to all sinful lusts, and that they had forsaken and despised their God. As a punishment God had raised up the Chaldeans, "that bitter and hasty nation, which shall march through the breadth of the land, to possess the dwelling places that are not theirs. They are terrible and dreadful, their horses also are swifter than the leopard, and are more fierce than the evening wolves . . . They shall all come for violence." Other prophets had attacked the sins of the people, but Habakkuk was concerned with the underlying problem of why a loving God allowed such sins and such punishments.

In his perplexity the prophet takes himself to his watch tower. ',On my watch tower will I stand, and take up my post on the rampart; I will watch to see what He will say unto me, and what answer I get back to my plea." There are many towns in Judah. On the walls of their cities there were towers for defense and for beauty, and at strategic military points a strong tower would be built. A great well would be protected by a tower so that the water might be kept pure both for man and for sheep. Every vineyard would have a tower as a dwelling place for the keeper, and as a lookout against marauders.

Habakkuk's tower was not built of stone, but was "The Name of the Lord," and this we hear is a strong tower. (Pro. 18:10) In the tower of God one will find a refuge in time of trouble, a secluded retreat where one can meditate alone, and a lookout to secure a true vision of the affairs of mankind. Habakkuk considered himself the garrison of the tower. He assumed responsibility for the cause of God among the people. There he made his stand for truth and for God.

It has been said that our only enemies are our own passions. Our real foes, with all their cruelties and oppressions, come to us not out of Chaldea. but our own heart. This Habakkuk clearly saw, and maintained that the trouble came from the Lord as a punishment for sin. The punishment for sin is so often an increased capacity to sin, and the reward for Israel's sin was the ever increasing and the never satisfied lust of the Chaldean invaders. At such a time Habakkuk goes up into his watch tower, and cries, "How long O Lord shall I cry?" Then from his place of observation he watches for the Lord's response to his praper.

Habakkuk sits in his tower watching. Then came God's answer. The prophet is promised a vision. Tyranny and sin can not last for ever. Evil will come to an end some time, but nevertheless the just shall live by their faithfulness. If they patiently endure suffering now, with implicit faith in God, then they shall remain after the evil has passed. St. Paul quotes these words though he emphasizes not so much the faithful endurance of the sufferer, but rather the faith that he possesses in the Lord Jesus Christ. The Epistle to the Hebrews approaches nearer to Habakkuk's meaning. "For yet a little while and He that shall come will come, and will not tarry. Now the just shall live by faith, but if any man draw back, My soul shall have no pleasure in him." The greatest illustration is in the Jewish people who by their faithful abiding in God's law have endured throughout the centuries. St. Paul's adaptation of these words has become the motto of Evangelical Christianity, "The just shall live by faith." When attacked by the fiery darts of the wicked we shall prevail by implicit reliance in the grace of our Saviour Jesus Christ.—C. C. H., in Canadian Churchman.

Visions of the Night.

The day has its visions—visions of earthly objects, the flowers, the trees, the hills and the mountains. The night also has its visions—visions of heavenly objects, the moon, the stars and countless other radiant orbs. Only at night are these celestial bodies visible to us.

Life has like parallels. Life has its day seasons, when the sun shines upon our way, and a gleaming radiance is reflected in everything about us. But life is not all day. It has its night seasons, when the sun ceases to shine on our way and everything about us is draped in curtains of darkness. We sometimes wonder why it should be so. But let us remember that the night has its treasures as well as the day. If we lived in a world that was all day, we would never see the stars that gem the brow of night. And so in the sky of providence that overarches our life on earth, there are stars of divine promises the meaning of which would never be revealed to us but for the night seasons of life. In God's Word there are promises and eternal truths that shine out in their full-orbed glory only on the brow of some night of disappointment, misfortune or sorrow.

It was of this that Job was thinking when he spoke of 'the visions of the night." What a night he passed through. And what visions he saw in that night—visions of God in all the majesty of His omnipotence, visions of His goodness and mercy and forgiving grace, visions of the heavenly glory that lies beyond the bounds of earth and time. Job had had a glorious day season, but his night season proved to be no less glorious, and he was no less thankful for what it revealed to him. As thankful as we are for the enrapturing visions of the day, we are not less thankful for the awe-inspiring visions seen in the jeweled canopy of the night skies. Even so we should be just as grateful for the starry tokens of God's love which are revealed to us in the sky of life's night periods, as we are for the sunny brightness of His goodness which fills our lives when it is daytime. We may welcome more joyfully the brighter hours of life, yet we should learn to receive its darker hours with grateful praise. God often conceals His richest blessings in the night.—Christian Index.

LIFE.

Life goes and comes not; so I thought and said
Joy ebbs, but flows not; how shall I secure
The joy that never ebbs, the life that ne'er
Departs, abiding like the constant sky
Or everlasting hills? I must be filled
Out of a foundtain which is always full;
So shall my life be life indeed, my joy
Be deep and tideless. Poor, knit myself
To the eternal treasure; weak, I bind myself
To the eternal strength; imperfect, I
Put on Divine perfection; steeped in evil,
I clasp the eternal goodness sad and empty,
I claim the fulness and the joy which from
The heaven of heavens have visited this earth,
That men might be as God, and earth as heaven.

—Horatius Bonar.

Right Ideals About "Growing Up."

"You forgot- something," Mother called to Gerald as he left the dinner table to join his playmates in the yard.

With reluctant feet and half sulking, Gerald came back. "When I grow up, I'll never fold my napkin," he said, cramming a rather rumpled piece of linen into the ring, and banging the door by way of emphasizing his resentment.

"When I grow up I won't wear rubbers ever," pouted Betty Lou, when reminded of the wet sidewalks as she started to school.

"Teachers only have to ask questions —they don't have to learn any old multiplication tables," grumbled Joe, as he struggled over the "nines." "When I grow up, I won't have any books except about knights and airplanes."

These expressions of rebellion and dozens of others similar in tone are heard all too often by parents and teachers. Children complain about restrictions and what they regard as the freedom of adulthood.

Such a condition of mind is annoying to those who have the training of boys and girls. But the truth is that the child's attitude toward the future and its privileges is determined in early years by those in authority.

Unless the folding of the napkin at the table implies more than mere social conformity, it will very soon lack interest for the small boy. Let Mother introduce this habit as a test of advancement in ability to do things.

"I believe you are almost big enough to fold your napkin now without any one to help you match the corners. Let's try it for two days and see just how well you can do." After the two days the time may be extended to a week, always with the challenge to his growing powers of responsibility. This manner of training removes the idea of a command. From a mere rule of etiquette folding a napkin might become to Gerald an opportunity to display development.

And as to the wearing of rubbers, Betty Lou's mother may almost entirely remove this worry by making this a milestone in her small daughter's judgent and self-reliance.

"I believe you are old enough to decide whether you need to wear rubbers, dear. If I am not mistaken you can see when it is cloudy and when the walks are damp just as well as I can. So I am going to give you this 'growing up' privilege this week. You may prove to me whether I am right."

When the week is ended, Mother may again say, "Well, you did pretty well, but just to show you are really ready for this responsibility all the time, we will try the plan one more week."

At this very point Betty Lou begins to sense that "growing up" is not throwing off rules, but learning to apply them through personal choice. By such a course the child loses the false notion that to grow up is to "do as I please." Growing up becomes a dignifying experience of every day.

When mothers hold out responsibility as a trophy to be won by diligence and acclaimed as an accomplishment, good habits and resourcefulness will result. Resentment will die unborn or become submerged in the zest of worthy performance.—National Kindergarten Association Release.

The Church is Unique Among Institutions.

Men believe in the Church because in its organic structure and in its ministries it is unique among institutions. It is as unique among institutions as Christ is unique among men. A major purpose in our Men's Work is to lead men to give to the Church the consideration it deserves because of this essential difference between it and other institutions. The Church, when understood, makes its own irresistible appeal to men.

Since Jesus founded and equipped the Church, that through it He might accomplish His work in the world, and since it is essential to religion, men must give it their devotion and loyalty. We admire the loyalty of men to their great and ancient fraternal institutions, but the membership of these is selective and their ministry is limited to a group or class. Service clubs are useful in promoting good fellowship and cooperation in the more obvious needs of communities, but they only touch the deeper needs of men and the deeper needs in social life.

The Y. M. C. A., the Red Cross and such like institutions render extensive and practical ministries to human needs; but incentive, workers and money for their support are the product of the propagation of Christian principles through the Churches. Christian colleges are founded and nurtured by the Church. The family is constituted by the Church. Parents are trained in it and in it they consecrate their children to God, pledging their fidelity in their Christian nurture. The religious training of children and youth, the most urgent need in our country, must be provided for in very large measure by the Church.

The Church is the only permanent institution. The state, while a divine institution, is for the present civilization. The family also is divine, but for this world only. When the Sadducees, who did not believe in a resurrection, sought to ridicule Jesus' teaching on the permanent social order of the Kingdom of God they were put to confusion. They asked Jesus which of seven men who had the same woman for a wife would be her husband in this post-resurrection social order. He replied, "Ye do err, not knowing the Scriptures, nor the power of God. For in the resurrection they neither marry, nor are given in marriage, but are as angels in heaven." When we go out of this world we go out of every institution in which we have been, not to enter it again, except only the Church of Jesus Christ.—Presbyterian of the South.

For The Southern Churchman.

BE GENEROUS IN GIVING.

Archdeacon Juan McCarthy.

Give with love a thing worth giving;
Give with courtesy a gift.
Give those things well worth receiving;
Give what will all mankind lift.
Give a word of kindness ever;
Give a smile to one downcast;
Give a love that fades, no never;
Give a friendship that will last.

Give an action that brings blessing;
Give a cheerful word each day.
Give a help to needs most pressing;
Give out sunshine 'long life's way.
Give a laugh when gloom surrounds you;
Give encouragement each hour.
Give out joy, it will astound you.
Give to all a verbal flower.

Give out perfume every moment;
Give out patience when distrest.
Give out sympathy so potent;
Give repose when there's unrest.
Give out wisdom where reigns folly;
Give out love in plentitude.
Give your heart to God now wholly;
Give! Impelled by gratitude.

When An Entire Garrison Went to Church.

Nearly a century ago a church-going colonel was in command at Fort Snelling. He was Colonel Gustav Loomis, whose religion was paramount in his life. Not only did he himself attend all divine services, but he burned to see his men there also. The indifferent attitude of many of his soldiers was a source of great annoyance to him, but he found a way to overcome it.

One Sunday morning, according to reports, he assembled the entire command on parade and took his post in front.

"All members of the command who desire to accompany me to church this morning step one pace forward," he directed.

Three soldiers stepped forward.

"Private Powers is a fair reader," announced the colonel, "and he will now read the articles of war to the remainder of the command."

The colonel and the three volunteers went to church. When they returned, Private Powers, who was experiencing some difficulty with the longer words, had got only as far as the sixty-fifth article. He continued to the end, however, until more than one hundred had been read. Then the command was dismissed. The next Sunday the Colonel adopted the same procedure. About half the command went to church and the rest heard the articles of war. The third Sunday, however, the command went to worship one hundred per cent strong, and so for many Sundays thereafter.—From the Fort Snelling Bulletin.

A Characteristic Story.

The Archdeacon in Bradford, preaching in Bradford Cathedral, referred to the King's belief in prayer, and said when one of his boys was entering on his training he called for the chaplain under whose care the lad would be, and said, "I would like you to do me a favor". The King produced from his pocket a sheet of note-paper on which was written a prayer, and said, "When I started the chaplain wrote out this prayer for me. I cannot tell you how many thousand times I have used it since. If you can do anything of this kind for my boy I shall be grateful."—C. E. Newspaper.

For The Southern Churchman.

ALL HALLOW'S EVE.

David W. Cade.

Our guests will be arriving soon, Amarosia,
And you have arranged the table in state.
With whitest of liner, and our best silver
Lies in place, as it should, by each plate.

Outside the brave Moon stands, imperious,
At the park gate; a queen, serene in her might,
And the magic she throws over the driveway
Makes noiseless the wheeled equippages, tonight.

Ah, the swish of a hoopskirt, flutter of ruffles—
Thrice welcome; Queen of my heart, the dainty lace
Of pantalets over your small ankles, shall honor
My table, as you grace the Hostess' place.

They come fast now, it is well that we are ready,
Here's Evelyn, Pearle, Gertrude, Marie, and June,
Olive, Victoria and Stella, gowned in fanciful patterns,
Dusted confetti—white by roguery of the Moon.

And over them have blown eerie Star-winds,
Scented airs from shaky lanes and leafy bowers.
On their che eks the tinted sunshine has painted
Faint colors from life's golden hours.

"They are Witches," you whisper, Ah, Amarosia,
Only half real are all things that we see.
And our guests, on this All Hallow's evening,
Are the folk of our sure won eternity.

They come, on this wondrous night, bringing,
Each the heaven that within her arms lies.
And her lips stained with rare nectors of Eden,
While her soul flashes lights from her eyes.

They have drained a pledge to old Springtimes,
To blooming gardens, star-drunken with dew—
That tinkle you heard—was glasses shattered;
Thus do witches, on Hellowe'en, say adieu.

Gone, but they will visit us often, Amarosia,
When hearth-fires sparkle and night winds chant low.
They will come, softly, as moonbeams out of shadows
Loves of old mornings, will gather around our fire-glow.

For the Young People

AUTUMN LEAVES.

God's gypsy caravan has come.
I hear its love-song in the air,
And, as I passed the woods today,
I saw a gleam of color there.

A scarlet flame, a glimpse of gold,
A haze of dusky blue,
Flashed in and out the trees—and smiled
At me as I came through.

A touch of gray and color brown
Adorned the heads of some,
Whose Autumn colors made me know
God's caravan had come.

—Marjorie McMahan.

Teddy's Cherry Pie.

It certainly was a delicious pie, and the best of it was that Teddy himself had helped to make it. Every cherry that went into it had been stoned by his chubby little fingers; and, when the top crust had been carefully laid in place, his mother had allowed him to crimp the edges with a fork before putting it in the big hot oven.

For the next half-hour Teddy hovered round, waiting for the moment when mother would pronounce the pie "done"; and, when it did come out of the oven, with its flaky crust baked to a golden brown, and delightful little crimson trickling of juice escaping from the tiny holes pricked in the top, Teddy thought there had never been another so tempting.

"I hope there will be enough to go round," he said, somewhat anxiously. "It seems as though it isn't as big as when you put it in the oven."

His mother laughed as she placed it on the shelf to cool, and told him that she thought his appetite had grown, and that there was no danger of his not getting as much as was good for him.

Teddy walked slowly out on the veranda, and sat down on the top step. Somehow, he didn't feel like going very far from that pie! He wondered if his cousin Dorothy who was coming to dinner with him, was fond of cherry pie. Perhaps as she was just getting over the measles, she ought not to have a very big piece. He wondered, too, if it would be polite for him to have two pieces, and he thought that perhaps he would rather have the extra piece and not be quite so polite. Hark! What was that noise? Supposing the cat should get into the larder! He thought he had better go and see.

Now, what do you suppose made him open and shut the door so softly, and tip-toe across the kitchen floor in such a quiet way?

It seemed strange, because Teddy was rather a noisy little boy, and his way through the house was usually marked by a series of bangs and thumps. Perhaps he wanted to surprise pussy. Do you suppose that was the reason? But no pussy was there, and the pie was safe where his mother had left it. It certainly was a delightful pie. How well he had crimped the crust—almost as well as mother. But no, stop! there was a place where the edges were not quite together. Of course, mother would like to have the pie look well, with other people at dinner; so he tried to press them closed. But they would not meet. Perhaps there were too many cheeries in it! What should he do?

Ah, Teddy! Didn't something whisper to you that the thing to do was to hurry right out of that larder, quick? But suddenly a chubby hand reached out and a small finger disappeared into the pie, and when it came out two rosy cherries came with it and were popped into a little mouth as rosy as themselves. One, two, three times it went in before Teddy felt sure that those edges would meet and then he hastily pinched them together and slipped away, with rather a guilty feeling at his heart.

This was soon forgotten, however, in the excitement of the arrival of his aunt and his cousin, and it was not till dinner was half through that he began to think of what he had done.

When the pie was brought in, he somehow thought it didn't look so tempting. There was that guilty feeling at his heart again, and suddenly he jumped. What was that he heard his mother say to Aunt Lizzie? He could hardly believe his ears, and yet he had distinctly heard her say: "Teddy had a finger in this pie," and every one was looking at him and smiling, and, oh, how dreadful it was!

Teddy's face grew scarlet, and sliding down from his chair, before any one could speak, he was out of the room and up the stairs to his bedroom where he hid his hot face in the cool pillow, wishing he might never have to take it out again.

How had she found out. Did mother know everything? And then to tell it right before Aunt Lizzie and Dorothy: He felt that he could never look them in the face again.

When his mother came up to find him, she found a very much ashamed little boy, who, however, bravely told her the whole story, and what do you suppose his mother did? Why, she laughed and laughed at first—she couldn't help it—and then she told him that it was his own little guilty conscience that had put such a meaning into her words, and that she had only meant that he had helped her to make the pie. And then, of course, she forgave him, as mothers always do when little boys are really sorry; but Teddy always remembers now, whenever he hears those words again, how frightened of nothing a bad deed may make a boy.—The Messenger for the Children.

A Boy Who Became a Missionary.

More than a hundred years ago, away across the ocean, a baby boy came to a little home near the Clyde River in Scotland. How happy his father and mother were to have another boy in the family! They named him David, and they probably hoped that he would grow to be brave and strong like King David. His grandparents loved to read, and as little David grew, they told him many old Scottish stories and sang to him some of the songs of the first Highlanders. The child learned to read very early. He found some old travel stories among his grandfather's books and enjoyed acting out the stories of the exploring expeditions carried on by missionaries and other travelers. He did not know then that he himself would later become a great explorer and missionary.

David's parents were very poor, and he was compelled to work in a mill. But he was so eager to read that he carried his books with him and propped them up in a near-by corner where he could read as he worked. Also, he would sit up at night and read by the light of a small tallow candle until the candle burned down and only a bit of grease remained. Only then would he reluctantly go to bed. David was so faithful in his work that when he was nineteen he was given a better position with a larger salary. This enabled him to attend a medical school nine miles away. He had to walk the whole distance. I wonder how many boys today would be willing to walk this distance in order to get an education.

Through reading about the lives of missionaries, David became interested in the heathen and decided that he would, as soon as he was able, carry the Good News to lands where the people had never heard the message of salvation. He began to prepare sermons, and after a time he was asked to preach in one of the churches. His first sermon was a failure, for when he stood up to talk, the fine address that he had prepared faded completely from his memory. He forgot everything he had intended to say, and in shame he ran from the pulpit. But he did not give up! He tried again, and his second sermon was a success. At last he was ready to go to Africa with the Gospel message. On the morning that he was to bid his parents good-bye, he read aloud two Psalms, the one hundred and twenty-first and one hundred and thirty-fifth, in which these words are found: "I will lift up mine eyes unto the hills, from whence cometh my help. . . . . The idols of the heathen are silver and gold, the work of men's hands."

David Livingstone—for this was his full name—became a medical missionary. He helped many sick people who crowded constantly about him. At the same time he told them about Jesus who could have their sins. One day as he was preaching, a chief came to him and said, "Give me some medicine to drink to make my bad old heart good." Mr. Livingstone told him that medicine would not help him to be good, but that he must ask God to make his heart white.

Mr. Livingstone also taught them many useful things. For instance, some of the wizards pretended that they produce rain for the thirsty lands. The missionary told them that he could show them how to dig trenches leading from the river and thus carry water to their dry fields.

Once he was attacked by a lion and narrowly escaped death. He endured many hardships. The people were hard to deal with and often his life was in danger. It was sometimes necessary for him to go for days without food or water when he was traveling through strange forests and in places where no other white man had ever been. But his trust was always in God. He toiled for his Master and showed the people how to be saved. Also, he made maps of the country. These have helped us to know more about the geography of Africa.

Mr. Livingstone's wife died in that lonely land and his children were sent to England, but still he continued to work and pray for the black people. One night the natives came into his tent and found him kneeling beside his bed. They touched his forehead and found it cold. From Africa, where he had served so long and so faithfully, he had gone Home to be with the Lord.

A NOVEMBER WIND.

The Wind is out with his broom today,
And he sweeps the leaves from his path away,
He whirls the dust through the street along.
And he sings as he passes this lusty song:

"Sweet, oh, Sweep, oh!
From the end of the earth I go!
Over the hills, the streets, the town,
Over the valleys sear and brown,
I and my broom together go,
Singing, Sweep, oh! Sweep, oh! Sweep oh!"

And then he comes with a mighty roar
And rush and bluster the country o'er;
Trumpeting over each flower-decked way,
Wielding his broom with a martial sway,
Shouting hoarsely: "To bed! To bed!
My voice is mighty; your day is o'er;
Down into your chamber; I'll shut the door!
"Sweep, oh! Sweep, oh!
Instead of dust there will be snow."
—The Children's Friend.

Why Walter Was Glad.

"Oh, mother!" exclaimed Walter Wentley, as he hustled breathlessly into the kitchen where his mother was preparing the noon meal, "may I go to the circus?"

"I'm sorry, dear," replied the mother, "but I haven't time to take you, and your father won't be home before night."

"But I can go with the Benson boys," insisted Walter. "They said I could."

The Benson boys were several years older than Walter, but Mother Wentley knew they were not very dependable, and she wouldn't feel easy to trust her seven-year-old son in their care.

"It isn't that I don't want you to go," returned mother, "but there will be such a crowd that it won't be safe for children to go unattended by a grown-up person."

Walter felt too big to cry, but he also felt a big lump coming into his throat. It was the first time in his young life that a real circus had come to his town, and never had he had an opportunity to see one.

"You may run down to the corner and watch the parade go by, Walter," his mother said cheeringly, "but be sure not to go off the pavement, and come back as soon as the parade is gone. Remember, mother trusts you."

Instantly Walter was off like a streak, reaching the corner just in time to see the first wonderful gilded chariot come into view, then came the elephants.

"Come on, let's follow the parade," said one of the Benson boys to Walter.

"No," said Walter, "mother doesn't want me to go."

"Aw, your mother's foolish. Come along; we're going to follow 'em to the tents and watch them feed the animals."

It seemed to Walter that never in his life did he want to do anything so much. What fun it would be to watch the elephants eat! But his mother's words were still in his ears, "Remember, mother trusts you." When finally the clown and last band wagon had passed by, Walter went slowly back to the house.

"Come in to lunch, Walter," called his mother.

But somehow, Walter wasn't hungry, a very unusual thing for a little boy, and he lingered on the front steps.

Suddenly there was a whoop behind him, and then a familiar voice said, "Cheer up, old fellow; there's better things ahead!"

Turning quickly, Walter gave a little cry of surprise, for standing in the doorway was his beloved Uncle Dick.

"Oh, Uncle Dick!" he exclaimed, "I wasn't expecting to see you."

"I knew you were not, but the unexpected usually happens," laughed Uncle Dick. "I just happened to have an opportunity to run out here for a little visit—came in my new flivver, too. So, hustle and get yourself cleaned up for lunch. I have just succeeded in persuading your mother to take time off, and we're all going to take a little spin and then take in the circus. A little fun now and then is good for all of us."

That night when Walter put his arms about his mother's neck for a good-night kiss, he told her how he had been tempted to disobey her. "And, mamma," he finished, "I'm so glad that I obeyed you."

"Obedience is always best, dear," answered mother, sweetly, "and my little son has made a splendid start for success and happiness in life by overcoming temptation."—Our Little Folks.

The Golden Rule.

The Golden Rule as contained in the holy writings of each of the seven great religions is as follows:

The Hindu: "The true rule is to guard and do by the things of others as you do by your own."

The Buddhist: "One should seek for others the happiness one desires for oneself."

The Zoroastrian: "Do as you would be done by."

The Confucian: "What you do not wish done to yourself, do not to others."

The Mohammedan: "Let none of you treat your brother in a way he himself would dislike to be treated."

The Jew: "Whatsoever you do not wish your neighbor to do to you, do not unto him."

The Christian: "All things whatsoever ye would that men should do unto you, do ye even so to them."—Missionary Review of the World.

A Great Hymn-Writer.

One of the greatest hymn-writers was a little man so frail and delicate that his life was often despaired of. Isaac Watts was a sickly child and all through his life he remained so small in stature that he seemed little more than a dwarf. Many interesting stories are told of his first verse-writing efforts, which later developed into the writing of some of our most beautiful hymns. When he was a boy of ten, he was with the members of the household on their knees at morning prayers, and young Isaac was heard to titter. As soon as devotions were over, his father sternly demanded to know the reason of the unseemly giggling. Isaac nervously pointed to a bell-rope hung by the fireplace. "I saw a little moouse run up that rope during prayers," he said, "and these lines came into my head:

There was a mouse for want of stairs,
Ran up a rope to say his prayers.

The father, without another word, turned to a shelf and took down a rod, whereupon young Isaac begged, with tears streaming down his eyes:

O father, father, pity take
And I no more will verses make.

The boy's father was so impressed with Isaac's poetic gift that he laid down the road with a puzzled expression on his face. However, neither his father nor mother wished to destroy the tiny boy's love for rhyming and often his mother used to offer half-a-cent to any member of the family who could compose the best rhyme and Isaac was always the winner.

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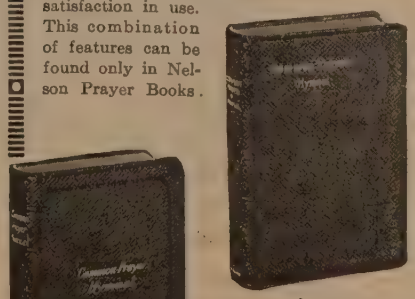

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When he was a young man the church services were often so solemn as to be depressing. The congregation sang psalms only, and the tunes were generally dull and lifeless. One day Isaac was returning from a service with his father when he bitterly complained about the singing. "Why don't you try to compose something better?" said his father. It was this thought which first started him to write hymns for congregational singing, and from that day until his death many years after, he continued to write hymns and today a larger number of his hymns are in constant use than of any other hymn-writer.

During the World War one of the most popular hymns with the soldiers was

O God, our help in ages past,
Our hope for years to come;
Our shelter from the stormy blast,
And our eternal home!

How often do you remember singing, "When I Survey the Wondrous Cross" in your church service? It is an Isaac Watts hymn and one of our greatest favorites:

When I survey the wondrous cross,
On which the Prince of Glory died,
My richest gain I count but loss,
And pour contempt on all my pride.

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Deaths

MRS. LUCY CHAPIN HAYWARD.

Died, in the Georgetown Hospital, in Washington, D. C., September 3, 1930.

Funeral services were held at 3:30 P. M. on September 5 at the home of her brother W. T. Chapin in Newport News Va., the Rev. J. K. M. Lee, rector of St. Paul's Episcopal Church, of which she was a devout member, officiating. Burial was in Greenlawn Cemetery.

Mrs. Hayward was the daughter of the late William Taylor and Martha A. Chapin and the wife of the late Frances Fauntleroy Hayward. She was born in Lexington, Va., on July 26, 1868. She is survived by one son, Francis Taylor Hayward, of Yorktown, Va., two brothers, W. T. and George C. Chapin, of Newport News, two sisters, Mrs P. T. Marshall, of Newport News, and Mrs. J. A. Sommerville, of Washington, D. C., whom she was visiting when taken suddenly ill.

This record commemorates the passing of a gentlewoman in whose character there was exemplified the noblest Christian virtues, and in whose conduct there was applied the highest ideals of her genation. During a life well weighted with responsibilities, she discharged them all with unfaltering fidelity. In the steadfast practice of the noblest tenets of her faith, in the exceeding gentleness of her nature, in the simple dignity of her personality, she was an ornament to womanhood.

She died as she had lived—lovely, loving, lovable—uniting in herself the virtues born of her faith, with the best ideals of her sex, in the life of her heritage.

Hers was a life worth living that was assuredly worthily lived.

The above is taken from a tribute written by a friend at the death of her mother and published in the Presbyterian of the South, and is most fittingly applied to her beloved daughter.

CHURCH INTELLIGENCE.

(Continued from page 15.)

organized and officers were reelected as follows: Revs. J. T. Jeffrey, Dean; S. A. Morgan, Secretary, and the Hon. E. P. Booze, Treasurer.

The Woman's Auxiliary, which met with the Convocation, elected their officers also, which were: Mrs. S. A. Morgan, President; Mrs. H. L. White, Secretary, and Miss J. Filyour, Treasurer.

The program adopted for the coming year is as follows:

1. That a Preaching Mission be held at each Mission point.

2. That there be more than ever a greater concentration on self support by the missionaries and their people.

3. That each Mission be requested to meet with promptness the obligations placed upon it by the Diocese and General Church.

4. That there be a Parochial School wherever the Church has work.

5. That imediate attention be given the reviving of our Natchez Mission, the beginning of a Mission at Meridian and West Point.

It is very interesting to note that the Colored work, by the sacrificing devotion of both Bishops, loyal white friends throughout the Diocese and four hard working colored ministers and congregations, is growing as never before.

In Mississippi the colored people are responding to the teachings of our Church and the demand is really greater than our means for advancement.

The next meeting will be with the Rev. S. W. Foster, the minister-in-charge of the Redeemer, Greenville, the date to be mentioned later.

J. T. Jeffrey, Dean.
S. A. Morgan, Secretary.

MARQUETTE.

Rt. Rev. R. L. Harris, D. D., Bishop.

During the months of October and November Bishop Ablewhite is visiting many of the Parishes and Missions of the Diocese for parish supper meetings. He is accompanied by the Rev. Frederick G. Deis, of the Field Department of the National Council, who in this way is able to give to the people his message about the work of the General Church.

G. S. W.

ALABAMA.

The Rt. Rev. Wm. G. McDowell, D. D., Bishop.

The clergy of the diocese met at Grand View, about fifteen miles from Montgomery, October 7 to 10. Physical disability alone prevented one hundred per cent attendance, as these conferences, spring and autumn, have become a most pleasant and profitable feature of diocesan life.

Mornings and evenings were given over to the discussion of such themes as—World unrest, its cause and cure: Witness and the Church's mission; Facing our practical problems.

At the opening session Bishop McDowell spoke on "Lambeth—A World View." A spiritual note and a richness of thought were perceptible throughout the entire session, traceable through the Bishop to the Lambeth Conference, convincing all present that the diocese had profited largely by making it possible for the Bishop to take part in that notable gathering.

The Rev. Kenneth Morris, a native Alabaman, was the guest of the conference and discussed World Unrest, as Seen in the Far East, illustrating his remarks by reating his experiences as a missionary in Japan.

Preparation was made for the annual canvass for the Church's Program, but in such a way that one was hardly aware that a money drive was in the offing. Almost the entire emphasis was laid on the spiritual aspects of the program, in the assurance that if these were safeguarded the material would of necessity care for themselves.

G. W. R.

Personal Notes

The Rev. Alanson C. Davis, of Christ Church, Pittsford (W. N. Y.), has accepted a call to the rectorship of the Church of St. Mark and St. John, Rochester, N. Y., and expects to enter upon his new work, November 30. His father, the Rev. W. L. Davis, whom he succeeded at Pittsford, will act as supply until a new rector is secured for Pittsford. Mr. Davis, Sr., was for eight years with Bishop Peterkin in West Virginia.

The Rev. J. H. Townsend has changed his address to Martires 111, Camaguey, Cuba.

The Rev. Allen W. Clark, rector of St. Thomas' Episcopal Church in Han-

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over, New Hampshire, has accepted a call to become rector of All Saints' Episcopal Church, Worcester, New York, to succeed Bishop Henry W. Hobson, recently elected Bishop Coadjutor of the Diocese of Southern Ohio.

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You will share our deep regret that in the widespread financial depression the income of the Society is being materially affected. Our receipts for this year up to November 1 have been $113,385, compared with $132,001 for the same period in 1929. This decrease brings us to the end of the year with considerable anxiety.

We know that leaders in many needy and worthy causes are appealing to you just now for funds, but we feel that your support of our work in former years indicates a definite interest in Scripture distribution and a possible unreadiness to have such work curtailed or modified at a time when courage and faith are at a low ebb.

We greatly need additional funds if we are to finish the year without embarrassment. If you are in a position to make a contribution to use such a gift will not only be a great encouragement to us, but will also strengthen the always important work of distributing the Scriptures.

Your help **just now** is greatly needed.

Faithfully yours,

George Wm. Brown,
General Secretary.

PUBLIC AWAKENING TO DANGERS OF MOTOR BUSSES

to passengers; and trucks to motorists by hogging the road. Dangers to life, limb and close contact of passengers spreading infectious diseases.

The Wall Street Jonrnal, under the heading,"Public Shows More Interest in Rails," "Officers of Roads Report Growing Favor of Facilities as Against Trucks and Buses," says:

"Reports received by officers of railroads, with headquarters in Chicago, indicate some swing of the pendulum back toward public use and support of the rail carriers as against trucks and buses.

"The Knoxville (Ill.) Shipping Association has resolved to discontinue trucking hogs into Chicago and other markets, on ground that it has proved less profitable than shipments by railroad. Truck shipments failed to reach and obtain advantage of market prices that railroad shipments received, according to association.

"Business men of Galesburg, Ill., have begun campaign urging traveling and shipping by rail. Window posters to this effect are being supplemented by advertisements in local papers.

"Commercial Club of Sheridan, Wyo., has appealed to all travelers and shippers to use Chicago, Burlington & Quincy Railroad, only steam line serving that community, as against buses and trucks.

"Kansas highway commission has refused to renew licenses of a number of trncks and trailers on ground that they are menace to motorists. Trucks and trailers are said often to reach 60 feet in length.

"Governor H. S. Caulfield of Missouri has ordered investigation of lengths of trucks and trailers on highways in that state with view to curbing their length. Governor's car was recently forced off highway by a long truck and trailer.

"Most wholesale trucking is for distances of 100 to 150 miles from large centers. Over long distances railroads can hold their own fairly well. A number of railroads have gone into the bus business, but more to stop operation of expensive steam passenger trains on short runs than to make money from bus operation."

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The War Between the Northern States and the Southern States

The Editor of the Southern Churchman:

Secession began when South Carolina, in December, 1860, withdrew from the Union. The other Cotton States followed her example.

Congress was in session and made no protest. Members of Congress, on leaving their seats, made farewell speeches, shook hands with the other members, and returned to their States that claimed to be no longer in the Union but foreign States.

As they made these farewell addresses, Congress did not declare those men rebels, nor the inhabitants of these States to be in insurrection.

Months passed, and in March President Lincoln declared that a State could not withdraw from the Union, and that all the inhabitants of the seceding States remained citizens of the United States, and all who obeyed their States were in insurrection.

Congress had not so declared, but Lincoln took steps to inaugurate a war and called on the States to furnish troops. The Northern States furnished troops.

At the December term of 1862 cases involving the legality of the blockade of the Southern ports were heard by the Supreme Court. In one of these cases, U. S. Reports, Volume 67, Justice Grier, on page 668, delivering the opinion of the court, said: "By the Constitution Congress alone has the power to declare a national or foreign war. It cannot declare war against a State or any number of States by virtue of any clause in the Constitution."

"The President has no power to initiate or declare war against a foreign nation, or a domestic State." "But by act of 3rd of March, 1807, he can use the military forces and call out the militia to suppress insurrection."

Later on Justice Grier says: "We have shown that a civil war, such as that now waged between the Northern States and the Southern States, is properly conducted according to the humane regulations of public law, as regards captures on the ocean."

"Under the very peculiar Constitution of this government, although the citizens owe supreme "allegiance to the Federal Government, they owe also a qualified allegiance to the State in which "they are domiciled. Their persons and property are subject to its laws. Hence in organizing "this rebellion, they acted as States, claiming to be sovereign over all persons and property within "their respective limits, and asserting a right to absolve their citizens from their allegiance to the "Federal Government. Several of these States have combined to form a new Confederacy, "claiming to be acknowledged by the world as a Sovereign State."

"Their right to do so is now being decided by Wager of Battle."

The above is a candid statement of the claims of the Northern and Southern States: that the Federal Government had no right under the Constitution to make war on a State; that the war was by the Northern States, and not by the Congress of the United States, under the Constitution.

It is to be observed that the court mentions that the claim of the North was that the inhabitants of each State owed a supreme allegiance to the Federal Government, but it naturally omits to state on what that claim was founded, for there is no such provision in the Constitution; and, indeed, several of the States in ratifying the Constitution, New York among them, particularly declared to the contrary, and no one of them asserted it, and says the court: "The right is now being decided by wager of battle," not by law, the Constitution, and justice, but by force of arms! conquest! And the conquest was not by the Federal Government under the Constitution, but by the Northern States. This opinion of the Supreme Court of the United States ought to be made familiar to all the people. The causes that led to secession passed away long ago, and the people of all the States have been seeking happiness and prosperity under the Constitution.

S. A. ASHE

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Southern Churchman

Vol. 95. RICHMOND, VA. NOVEMBER 22, 1930. No. 47.

Rev. E. P. Minor
326 Brandon Ave
Jun 23

Bless the Lord, O my soul: and all that is within me, bless his holy name.

Bless the Lord, O my soul, and forget not all his benefits:

Who forgiveth all thine iniquities; who healeth all thy diseases;

Who redeemeth thy life from destruction; who crowneth thee with loving-kindness and tender mercies;

Who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's.

The Lord executeth righteousness and judgment for all that are oppressed.

He made known his ways unto Moses, his acts unto the children of Israel.

The Lord is merciful and gracious, slow to anger, and plenteous in mercy.

He will not always chide: neither will he keep his anger for ever.

He hath not dealt with us after our sins; nor rewarded us according to our iniquities.

For as the heaven is high above the earth, so great is his mercy toward them that fear him.

As far as the east is from the west, so far hath he removed our transgressions from us.

Like as a father pitieth his children, so the Lord pitieth them that fear him.

For he knoweth our frame; he remembereth that we are dust.

As for man, his days are as grass: as a flower of the field, so he flourisheth.

For the wind passeth over it, and it is gone; and the place thereof shall know it no more.

But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children;

To such as keep his covenant, and to those that remember his commandments to do them.

The Lord hath prepared his throne in the heavens; and his kingdom ruleth over all.

Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word.

Bless ye the Lord, all ye his hosts; ye ministers of his, that do his pleasure.

Bless the Lord, all his works in all places of his dominion: bless the Lord, O my soul.

—*Psalm* 103.

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Two articles, forthcoming soon, will discuss phases of our work in China today. The one on **Medical Work** is by Anne Lamberton, of St. Luke's Hospital, Shanghai, and the one on **Education** by Dr. James H. Pott, of St. John's University. The Ven. Harry Lee Virden contributes a most illuminating story of **Social Service Work in Oklahoma**, to appear in an early issue.

News of the next General Convention will soon be coming. Denver is less than a year away. Already THE SPIRIT OF MISSIONS is securing pictures of the Convention city and laying its plans to keep the Church informed about Denver and what will be done there.

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Thoughts for the Thoughtful

The Psalms of Israel are not like the fossils of our great museums, proofs of the stages which our life has passed through and left behind, but are the eternal cries of the human heart.—G. Adam Smith.

America, dear native land,
Thy gentle plains and verdant hills,
Thy rocks and woods, thy waters grand,
All speak with joy that ever thrills.
O country fair, awake! arise!
To farthest isles reveal thy face,
Put radiance into saddened eyes,
Give freely of thy wealth and grace.
Dear favored land, thy love increase,
Proclaim the universal peace.
—N. H. Evans.

No purse,
No scrip,
No shoes to wear;
What will they do?
How will they fare?
No purse—no pride;
No scrip—no care
But God—and all things everywhere.
—Beatrice Cleland.

The Union for which Christ prayed was to be a union so plain, so evident, so visible, so unmistakable, so obtrusive that the dull, slow-seeing, carnal world could not miss the sight. Only that kind of a union can ever satisfy the great Head of the Church. For such a union it is not only our privilege, but our sacred duty, to pray and plan and work. We need not fear it. Such a union will not wreck the church. It will hasten His appearing.—Presbyterian of the South.

The man who does not believe in missions would better burn up his New Testament, for it is a record of missions.—Selected.

The telegraph-wire must be completely insulated before it can convey the electric communication. So we must be separated from the world before God's message to sinners can have free course through us. When Saladin looked at the sword of Richard Coeur de Lion, he wondered that a blade so ordinary should have wrought such mighty deeds. The English king bared his arm and said: "It was not the sword that did these things; it was the arm of Richard." We should be instruments that the Lord can use, and when He has used us, the glory should all be His.—Geo. F. Pentecost.

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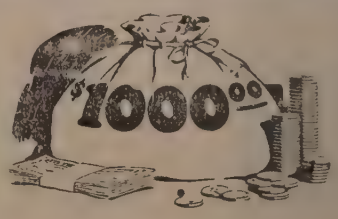

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EDITORIALS

Vol. 95. RICHMOND, VA., NOVEMBER 22, 1930. No. 47.

"OUR HOLY CATHOLIC CHURCH"

The Southern Churchman notes with astonishment the outburst of what seems to us misconduct on the part of some of the spokesmen for the unlucky thirteen who made an exhibition of their misconduct in New York last year, using the modernistic Presbyterian, Dr. Henry Sloan Coffin, as their text. That any member of the unlucky Thirteen Club should charge Bishop Manning with being indiscreet or lacking in good taste and diplomacy is entirely inappropriate and out of place.

The statement of Bishop Manning in his sermon preached by him at the consecration of Bishop Gilbert concerning the Apostolic Ministry and the Catholic character of the Protestant Episcopal Church is very clear and correct in our opinion, and is supported by the minds and conviction of a large portion of the great authorities of the Church. The actions of the Reverend Henry Sloan Coffin, Dr. Carl Grammer, Dr. Norwood, Dr. Karl Reiland and Dr. Russell Bowie, and their modernistic associates who sometimes become intoxicated with the exuberance of their own verbosity, remind us of the story of the farmer who went to the caterer of a big New York hotel and asked him for an order for ten thousand frog legs which he was willing to furnish at a very low price. Of course the hotel caterer gave the order for this immense quantity of frog legs at one-half the ordinary price. A week later the farmer returned with thirteen pairs of frog legs and upon being asked why he did not bring in the ten thousand he replied that he had been fooled to death, that judging from the noise that had been made on his mill pond he had estimated that there were at least five thousand frogs, but when he cleaned his pond he had found only thirteen; hence we are disposed to advise our readers not to take the big noise and loud speakers of the unlucky thirteen, who expressed a desire to upset discipline in the New York Diocese and scrap the Creeds of the Church, too seriously as we want to travel home to God in the way our fathers trod, using the Bible as our chart and compass in the confidence of a certain faith and as members of that Church whose foundations were built upon the apostles and prophets, our Lord Jesus Christ being the chief Corner Stone; and then all join in one hearty accord in singing that grand old Hymn:

"All hail the power of Jesus' Name,
Let angels prostrate fall;
Bring forth the Royal diadem
And crown Him Lord of all."

Langbourne Meade Williams.

THANKSGIVING WITHOUT PROSPERITY

In former years Prosperity has been put forward as a reason for thankfulness at this time of year. But some other reason or reasons must be put forward now since Prosperity has, for the time being, disappeared.

There is this to be said, however, that the glamor of Prosperity having faded and been replaced by the dark cloud of Adversity, we have been brought to a more serious state of mind and are compelled to come face to face with the stern realities of life.

Prosperity serves as an incentive to selfishness because it provides the opportunity for indulgence. Whereas, now we not only feel the necessity for exercising self-restraint, so far as our own desires are concerned, but we realize that we must take thought for others who are in much greater need than ourselves.

This is apt to bring out the best side of our nature and to arouse feelings of sympathy within us, which break down barriers and bring us into closer relations with our fellow creatures and enable us to realize how artificial after all are class distinctions.

Compensations.

There is this to be said, too, that we get much more real pleasure and satisfaction out of life when we are thinking about and helping others, than when we are merely thinking about and seeking our own pleasure. The absence of Prosperity has therefore its manifest compensations, and for these we ought to be really thankful because they reveal to us and to others a side of our nature which may well be called the best and most attractive side.

The Dark Shadow of Unemployment.

Perhaps the darkest shadow which lies across our national life, at the present time, is the existence of widespread unemployment, with the feeling of anxiety and insecurity connected with it. It represents a problem which will have to be solved, otherwise it will be a blot upon our civilization and will give an opportunity to those who are seeking to make trouble to stir up discontent and disseminate revolutionary ideas in the minds of the workers.

If the present distress should result in causing the employers to work out a practical scheme for insuring against unemployment in the future, this time of stress would be looked back upon in the future with thankfulness for the passing away of that feeling of insecurity which has for so long been a kind of nightmare to our working population.

To merely seek to tide over this period of depression without making a heroic attempt to solve the problem of unemployment would be postponing a duty which should be fulfilled now, to what may be a much more evil day in the future. We may be thankful that we have the chance to do now what might be too late in time to come.

The Things That Really Count.

There is another point of view which brings out the advantage of passing through a period of depression and it is this; that it makes us realize how thankful we ought to be for what we have, as compared with the lot of many who are worse off than ourselves.

There are so many of the simpler things of life, especially those which Nature gives us so freely and bountifully, that it is an advantage rather than a detriment to be thrown back upon these unfailing resources, which adversity cannot deprive us of, but which rather serve to enhance the value of life. The glory of the stars is never disclosed to us till the sun has withdrawn his light from the heavens.

Stepping Stones to Higher Things.

This thought may serve as a stepping stone wherewith to reach higher ground still, where the common light of day seems dim in comparison with the light which comes from the consciousness of the divine presence. Prosperity is a poor and faded substitute for that which has ever been the joy and satisfaction of the saints of God. It is worth while to lose the former if we turn for help and consolation to the latter.

What the world can give it can also take away; what God can give the world has no power to give, nor has it the power to take away. If the passing of Prosperity makes us turn from the things which are seen to the things which are not seen, then we have every reason to be filled with thankfulness.

A Vision of Beauty.

When God said, "Let there be light and there was light", He gave beauty to His creation and in beauty we have a revelation of the glory of God and also of His goodness, in having enriched human life with that which gives more pure pleasure than almost anything else.

This is so because it is a foretaste of heaven. Looked at in the right way, it is the point where sense and spirit meet and blend, so that we say of a real work of art, that it is a creation, because it reveals a spiritual quality as well as a mere appeal to the senses.

It is a remarkable thing that this fall, when most of us, I suppose, expected that after the extreme drought, the leaves would dry up, there should have been one of the most beautiful and glorious spectacles that we can remember.

We have much to thank God for, even though Prosperity has been for a while withdrawn; but this free gift of beauty would seem to teach us that He has endowed us all with a wealth which even Solomon in all his glory could not surpass.

Beauty and the Love of God.

Beauty does not seem to have been necessary to the life of man, for we could have existed without it. We may, however, interpret it, not only as a manifestation of God's glory, but also of His Lovingkindness. Looking at it in this way, the love of God can be brought home to us by every beautiful thing that we see. There is something divine in it, which is, as it were, heaven breaking through, to lead our minds and imaginations upward to that higher and more blessed world, where, after all the changes and chances of ths mortal life, we shall behold the King in His beauty.

God's Wooing.

God woos us in so many ways;
He woos us where the sunlight plays
Upon the trees, the grass, the flowers
And beauty gilds the passing hours.

The sparkling stream, the azure sky,
Reveal His secret presence nigh.
We may see beauty everywhere
And thus He does His Love declare.

He woos us till in Him we find
The beauty of the Eternal Mind,
From which all beauty here below
Doth like a pleasant river flow.

Frederick W. Neve.

"I Thank My God"

By H. H. Smith.

"I thank my God," "We are bound to thank God," and "Blessed be the God and Father of our Lord Jesus Christ," are Paul's favorite expressions of thanksgiving in writing to the churches he founded. It is an interesting study to go through Paul's letters and note the things concerning his converts for which he was deeply grateful.

To the Christians at Rome he wrote: "First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world." Paul was a Christian strategist and knew the importance of planting the Gospel in the populous centers. That Christianity should have taken root in the imperial City—so hostile to such a spiritual religion as Christianity—was enough to move the Apostle to profound thanksgiving.

When Paul wrote to the Church at Corinth he gave thanks for the grace of God which had been given them in Jesus Christ, and for the spiritual enrichment Christianity had brought to their lives. What Christianity did for the Corinthians can be appreciated only when we bear in mind how notoriously wicked was the city of Corinth in Paul's day. It has been said that we should have to combine all the vice and sin of the worst cities of the world today to equal the evils of Corinth at that day. Bearing in mind what the Gospel had accomplished in the wicked metropolis, no wonder Paul rapturously cried out: "Thanks be unto God for His unspeakable gift!"

Turning to the Church at Ephesus, Paul exultantly praised God who "hath blessed us with all spiritual blessings in heavenly places in Christ"; and "hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love." And he adds that this high calling of God in Christ brings us into the family of God and we become His children. To bring such pagans out of darkness into the marvelous light of the Gospel of Christ and see them transformed by the mighty power of Christ is enough to make one exultantly praise God.

His beloved Philippians—the only Church for which he seems to have had no word of rebuke—moved him to write: "I thank my God upon every remembrance of you, . . . for your fellowship in the Gospel from the first day until now; being confident of this very thing, that He who hath begun a good work in you will perfect it unto the day of Jesus Christ." In the secret of a happy Christian life, which Paul gives the Philippians, thanksgiving finds a place. Briefly it is this: Worry about nothing; pray about everything; in everything give thanks to God.

To the Colossians Paul writes: "We give thanks to God, the Father of our Lord Jesus Christ, praying always for you, since we heard of your faith in Jesus Christ, and of the love which ye have to all saints, for the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the Gospel." Their love for the brethren was proof enough that their profession was genuine, for the Master had said: "By this shall all men know that ye are my disciples, if ye have love one to another."

Paul thanked God for "the work of faith and labor of love, and patience of hope" among the Thessalonian Christians, who "received the word of God not as the word of men, but as it is in truth, the word of God, which effectually worketh in you that believe." And he rejoiced that the Gospel "came not unto them in word only, but also in power, and in the Holy Ghost, and in much assurance." That the report of their conversion was widespread, was also occasion for thanksgiving. "From you sounded out the word of the Lord, not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread forth." In his second letter to this Church, Paul says: "We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth; so that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure."

No wonder that Paul was continually sounding forth praise and thanksgiving to God. He saw a world lying in wickedness, without hope and without God—but he saw more. He saw the Gospel of Christ prove to be the power of God unto salvation, and from the darkness of heathenism there came forth a Church composed of sincere followers of the Lord, growing in grace and becoming more and more Christ-like in character. As we survey the Church of God today, what are its achievements that move us to give thanks to God?

NEWS FROM THE FRONT

(The Southern Churchman believing that missions constitute the life of the Church, hereby invites the missionaries of our Church to write letters to this paper describing the work they are doing, in an interesting way, so that our people may know more of what is going on in the mission field.
During the Great War news from the front formed the chief news of the day, and it would seem as if this ought to be so in a Church paper. At any rate, this forms an important part of the policy of The Southern Churchman.—Editor.)

Murdered.

Eleanor Harrison and Edith Nettleton, English missionaries of the Church Missionary Society in China, were shot, late in September, by communist bandits who had held them captive since June. Miss Harrison was sixty-three, and had served in China more than thirty years; Miss Nettleton had been there twenty-two years. Their work was inland, in Fukien province. Authorities were still working and hoping for their release, aided by the Chinese government, when the news came.

ST. STEPHEN'S MISSION.

Elkton, Va., October 14, 1930.

Dear Readers:

Your thoughts, your prayers and your gifts for our work at St. Stephen's Mission, Yancey, continue to keep up the steady, although slow, growth of our church in this remote corner of the lovely Shenandoah Valley. Do come soon and see for yourselves the wonders of nature in these parts. The caverns are to the north, to the south and to the west; good roads lead to all the caverns. Then there are but a few miles of rough road to Yancey from either Elkton or Island Ford. The Blue Ridge Mountains to the east of us are gorgeous in their autumn dress this year.

Yesterday Bishop Tucker confirmed five of our boys and girls and two adults. Both adults had not been baptized, so the sacrament of baptism was administered before confirmation. As the church was well filled, it was an impressive occasion.

Seventy-four were at Sunday school, preceding these services of baptism and confirmation. You can imagine how happy I am now that our average attendance has increased to sixty. Every Sunday the whole school takes part in reciting memory texts. We finished twelve texts last month, and when all twelve texts were to be recited at one sitting, ten children and adults responded and said them perfectly.

Even the country school, which is still being conducted in our buildings, has a larger roll call this year. Fifty-six children are coming and there are more to come in as soon as they are vaccinated. Every morning a service is conducted by either the church army captain or myself in the church. Both teachers and students take part in the service, which lasts ten to fifteen minutes.

After this service for the school I take the five-year-old children up to the rectory, where we have a kindergarten until ten-thirty. What a joy it is to me and to those who come for that hour and a half of worship, instruction and fun! How the little ones love to say, "Be present at our table, Lord", when they have their glass of milk and a cracker! Seems to me, we grown-ups miss a lot of pleasure by being in such a rush much of the time, that we neglect the little things, which give the true joy of life.

Every Sunday and Thursday night we have preaching by the church army captain. Captain Moss and Cadet Board have built solidly on the good foundation, which George Fisk, Captain Smith, Captain Bugg and Captain Hodgkinson laid during the preceding two years and a half. Sunday we have Morning or Evening Prayer, but Thursday night is more of a song service with prayer and preaching. Then once a month we welcome with joy either Archdeacon Neve or Archdeacon Mason, who administer the Holy Communion at that time.

The Woman's Auxiliary has started meetings this fall with a prayer circle. The attendance was small, but most good things come from small beginnings, so we are looking forward to a helpful and happy time together through the long winter months.

One of my neighbors just brought me some wild grapes and apples for jelly. M'm! That jelly will taste good this winter. Only last week another neighbor sent Miss Carrickhoff, the capable school teacher, Johnnie and me home with our arms full of apples, jelly and tomato pickle. And Sunday after the Bishop and the Archdeacon left we visited a home on the Shenandoah River and had as much watermelon as we could eat.

Come and have a bite with us at the rectory. There may be no watermelon, but we have other good things, which you may enjoy.

Hoping to see you very soon, I reman,
Your faithful servant at Yancey, Virginia,
—Clara E. Orwig, in Our Mountain Work.

WORK IN MOSUL, IRAQ.

The Rev. John B. Panfil is the Episcopal Church's representative in Mosul, Iraq. His work is supported in part by the Good Friday Offering and in part by the Assyrian Relief Committee. In a report on his work, under date of September 14, 1930, he says:

Medical relief in the Assyrian villages is one of the most important ways to save the Assyrians from annihilation. It takes much of my time and energy. The Assyrians were not settled in the best villages of Iraq. They were given all the abandoned villages. These villages, generally having two or three springs or a little stream of water, are mostly located in low lands. Ponds formed near the village are the breeding ground of mosquitoes. Their original inhabitants, Kurds or Yazidies, seeing their children attacked by a strange fever, ran away and left such villages in ruins. The Assyrians, because no other places were available at the time, were settled in such villages.

They suffer now; in some villages not one man or woman or child is free from enlarged spleen. In other villages no small children are to be found, no births are registered.

The government has doctors in large towns—but leaves the villages to themselves. Two years ago the Near East Relief provided funds, $10,000, to fight malaria in these villages. This year we were left to our own resources. I had $200 to bring help, medicine and encouragement to about fifty villages noted as infected with malarious mosquitoes.

Our help consists in going with an Arab doctor and an Armenian nurse to such a village; to give injections to every one attacked with malaria and order him to drink twice a day, quinine solution. Sometimes we treat as many as 200 persons in a day and inject 100 needles. Kurds and Yazidies have to be refused when our medicine supply gives out. We saved hundreds of children from death. Generally three injections are sufficient for the disappearance of the spleen.

My house is filled with people and my desk with letters, requesting me to come to their villages. Sometimes I wonder what am I, a priest, a teacher or a doctor or engineer? You have to be everything when working among people condemned to a slow death. We succeeded in six villages in driving out the malaria, mostly by ordering the ponds to be dried and forbidding the planting of rice near the houses. The Protestant churches of Switzerland sent me 2,000 rupees for fighting malaria during the last two hottest months of July and August. Captain Rassam and Admiral Hall, eye-witnesses, also have promised to start a campaign in England. We hope that with such united efforts we shall be able to alleviate to a certain extent the misery of the poor Assyrians, and give them back their little children healthy and safe from the killing malaria.

SISTERS TO LIBERIA.

Sisters from an English order, the Community of the Holy Name, are to undertake work at the Holy Cross Mission in the Liberian hinterland. This is the outcome of a long-standing need for women to work among African girls and women while the Holy Cross Fathers are carrying it forward among boys and men. Five Sisters, it is hoped, may go out to Liberia in February. News of this prompted a friend of the Order of the Holy Cross to send a check of $1,000 for the new work, and another friend sent an immediate pledge of $25, paying it in weekly instalments.

FAVORITE SCRIPTURE VERSE.

(In this space each week will appear a favorite passage of Scripture as sent in by a different reader. Every one is, therefore, invited to send us their favorite verse. It is suggested all who can, join wtih the rest of us in committing to memory the verse which appears here each week, including its location in the Holy Book; and in due time your memory chest will be laden with choice, eternal treasures, indeed. "Thy word have I hid in my heart, that I might not sin against thee," Ps.1 19:11.)

This week the following verse was submitted by

By Mrs. Leona Castlen, of San Francisco, Cal.: "But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."—Isa. 40:1.

Who will send one from the faraway places as well as the very near?

SOMETHING TO THINK ABOUT

Roger W. Babson

In my special letter dated October 6, I suggested that later the nations would recognize the economic value of accumulating spiritual wealth, but that they are not now in the mood to do so. Reports, which have since come to me, lead me to believe that such a time may, however, be much nearer than I had then thought. Apparently people today are not only tired out physically, but are discouraged. They lack that faith which is essential to personal or national progress. Accompanying this lack of faith is a disrespect for law, order and experience. Children are self-sufficient of their parents; and parents are self-sufficient of their God. In fact, faith, to be effective, must be backed up by righteousness. Faith cannot be bought or quickly obtained when in trouble—like medicine. Faith must be acquired slowly, before it is needed—like education. Faith comes through patient devotion, right living and service to others.

A great mass of wage workers, executives and young business people have never before witnessed a severe business depression. Ever since Germany declared war in 1914—with the exception of a very short readjustment period after the war ended—there has been a constant demand for labor. Not only was the supply of available labor reduced by the war; but an extra amount of labor was needed for rehabilitation work. Moreover, the willingness of American and other investors to purchase liberally foreign bonds has provided the funds for such rehabilitation. Today the situation is entirely different. A new generation—too young to enter the war in 1914 to 1918—has swamped the labor markets of every country; the rehabilitation work has largely been completed; and owing to the reluctance of investors to buy more foreign bonds, no money is available for new work.

In view of the steady work and easy profits which the above described condition made possible, this new generation has felt sufficient in itself. Sabbath schools and churches have been neglected, family prayers have been given up, and Sunday has been made a common holiday. Hence, unlike previous generations, a large percentage of the people now unemployed, or losing money in business, have no faith upon which to fall back. When employed or making money, they did nothing to store up spiritual reserves and hence have none to draw upon, now that employment and profits have vanished. As a result, great masses of people are discouraged and know not where to turn. The material wealth upon which they solely depended has gone. They have no spiritual wealth upon which to draw and they are tired out physically.

What is true of individuals is also true of nations. This is especially illustrated by conditions in England. England's courage and stability during the past centuries have been due to her religious faith. Although this faith has often exhibited an intolerance which is a blot on her history, yet even these acts were reactions from an abnormal and misled religious belief. This faith, however, crude as it was, provided the foundation for England's power, growth and prosperity. Furthermore, the lack of religious faith may be the real cause of England's present economic difficulties. Says a famous English correspondent, Albert Peel, in a recent article on England, entitled "An Age Destitute of Faith"—

"The other day I listened to a group of business men discussing the religious outlook in Great Britain. They were all of them men with peculiar opportunities for observation, and all had some claim to speak with authority on the subject. Some of them held that Britain could still be called a Christian nation; some, that we should be wise to recognize that Britain was now pagan. But all agreed that the masses of the people now made no place for organized religion in their lives, and had no real religious faith. Many personal experiences were offered to illustrate the view generally accepted.

"Th churches still throw their doors wide open, but the people pass them by as they rush to their pleasures. Car and char-a-banc, golf and other games, fill up the day of rest and meditation, and millions live through Sunday as they do through the rest of the week, and never think of God at all. Truly, we live in an age destitute of faith!

"Everywhere the same story is told, as every pastor could witness countless times over. One day it is a girl at college, who tells you that she is the only girl in her 'set' who ever thinks of going to church. The next it is a youth, who believes that prayer is but the projection of one's own desires, and that life is controlled by instincts. The next two young married people, who ordered their married life without the slightest reference to considerations other than the physical and the material.

"Twenty years ago Sunday schools were filled with children, whose parents, while perhaps making no religious profession themselves, yet believed it was well that their children should be taught the elements of the Christian faith. Now, in British cities, at any rate, we are surrounded by children and by young people in their 'teens who have never been near either church or Sunday school."

If the above analysis of the situation is correct, certainly preachers and churches can render a wonderful service at this time, both in England and America. More religion—rather than more legislation—is the need of the hour. The solution of Britain's economic difficulties will come, as in the past, when a great religious revival sweeps the nation. This revival may be of a different form from those of 1880-1890, but its essential purpose—namely, to arouse the faith, purposes and ambitions of men to service—must be the same. Yea, I expect to see such a revival sweep Europe and America during the next decade. It seems inevitable to any one who studies religious and economic history—in fact, I discussed it in the first edition of my book, "Business Barometers", written in 1907. It has been repeated in each of the twenty-one editions since issued.

Hence there is nothing new in the above observation. The law of Action and Reaction has always applied to religious conditions as well as to economic conditions. The so-called Cycle Theory (which I prefer to call the Spiral Theory, as the net result of each cycle is a real progress) underlies spiritual growth. There is nothing to worry about in the present situation. Both spiritual and economic conditions will recover and be better than ever in the past. Their inter-relation, however, should fearlessly be taught. **People should understand that before prosperity can return there must be a renewed interest in the spiritual life by both individuals and nations. Nations should realize that the world has always possessed raw materials and labor; but has been prosperous only when the people have been actuated by a religious faith to use these resources for advancement and service. This is the law of life and now is the time when it should be taught in churches, schools and colleges. Think it over.**—Babson's Reports, Babson Park, Mass.

Thanksgiving

Corinne Marsteller Milburn.

For food and raiment,
Warmth and cheer,
For sight to see,
Sweet sounds to hear,
We thank Thee.

For love which teaches
Thou art near,
That we to Thee
Are ever dear,
We thank Thee.

For courage which disdains
To fear
And hope which brings
The glad New Year,
We thank Thee.

A PRAYER FOR THOSE IN NEED THROUGH UNEMPLOYMENT.

Set Forth by the Bishop of New York.

For Use in the Churches of the Diocese and by the People in Their Homes.

O Almighty God, Who hast blessed the earth with all that is needful for the life of man, give Thy help and comfort to all who are in need, and especially to those our brethren who are now suffering through unemployment; stir us to do our part for their aid and relief; help us to realize our responsibility for the injustices of our social and industrial life; fill us with the desire to purify our civilization and make it truly Christian that we may be delivered from the evils alike of grinding poverty and of excessive riches: lead us into the paths of simple and upright living; take from us the spirit of covetousness and give us the spirit of service; show us the way so to order our life as a nation that, receiving the just reward of honest labor, none may want, but each according to his need may share in Thy bountiful provision.

We ask this in the Name of Him Who came into this world to show us the way of justice and brotherhood and love, Thy Son Christ our Lord. Amen.

PRAISE AND PRAYER

By Bishop W. A. Candler

Well says the Psalmist: "Praise is comely for the upright."—Psalms 33:1.

IT BECOMES the people of our whole country to give thanks unto God for His signal mercies; for it may be justly said of "the land we love" that "He hath not dealt so with any nation" (Psalms 167:20).

Very properly the President of the United States, and the Governors of most, if not all, of the commonwealths which constitute the Federal Union, have by formal proclamation designated November 27 as a day of national thanksgiving for the divine mercies during the year 1930.

The fact of the issuance of such proclamations is itself a reason for gratitude to God. The recognition of the power of the Almighty Ruler and the acknowledgment of His providential mercies by those in authority over us furnish grounds for thanksgiving.

Such a "Thanksgiving Day" is a peculiarly American celebration and holiday. It is supposed to have originated with the Colonists of New England, who in 1621 were called upon by Governor Bradford to rejoice and give thanks to God for His notable deliverances and marked mercies in their behalf.

In 1623, it is said by reliable historians that a day of fasting and prayer in the midst of a distressing drought was turned into thanksgiving by the coming of abundant rain during the prayers of the people.

After that, the custom gradually prevailed of appointing annually days of thanksgiving at the close of the harvesting season.

During the War of Independence, a day of national thanksgiving was recommended annually by the Continental Congress.

Washington recommended such a day after the adoption of the Constitution, and subsequently his example was followed by other Presidents on notable occasions of divine mercy to the nation.

It is a beautiful custom, which really rises to the level of the morally sublime.

It finds some sort of precedent and parallel in the Feast of Tabernacles, which the ancient Hebrews celebrated annually in memory of God's signal mercies to the Israelites during their nomadic life of forty years in the wilderness. During this feast, the people were enjoined to dwell for seven days in booths erected on the roofs of their houses and in open courts and streets of their cities.

Special sacrifices and a greater number of burnt offerings were made at this feast than on any other festival of the year. It was called emphatically "The Festival" and was the most joyous of them all.

It looked backward with fervent thanksgiving to the divine mercies of the past, and it looked forward with penitence, prayers, and supplications for continued blessings in the future. It was thus a devout acknowledgment of God's supernatural intervention for the deliverance of the nation in its years of dire distress, and it was also a pious confession of dependence upon Him in all the years to come.

In the glad celebration, the people were called upon to "look unto the rock whence they were hewn and to the hole of the pit whence they were digged" (Isaiah 51:1), and thereby to remember most gratefully their blessedness as the people whom He had "chosen for his own inheritance" (Psalms 33:12). Their faith in a living and personal God was thus revived, and their gratitude for His goodness was rekindled annually.

Our national "Thanksgiving Day" should bless similarly the American people. On it, they should be reminded of the religious forces and the divine mercies which gave birth to the Republic, and by which it has been preserved and its welfare promoted.

It is not a fanatical claim, but an historical fact that ours is a nation founded by faith.

The French critic of "Democracy in America," M. de Tocqueville, declared with emphasis that "religion gave birth to Anglo-American society."

In every colonial charter was a paragraph declaring the religious purpose of its establishment. This was true especially of the Colonies of the South, of which Dr. Robert Baird said, in his famous book entitled, "Religion in America," "It is remarkable that in every charter granted to the Southern Colonies, the 'propagation of the Gospel' is mentioned as one of the reasons for undertaking the planting of them."

The same writer says of all the Colonists throughout North America, "They were religious men. They believed and felt that Christianity is no vain fancy—a fact that holds true even as respects those of them with whom religious motives were not the chief motives for expatriating themselves. The overwhelming majority stood acquitted of the slightest approach to infidelity. Neither were they what are called 'philosophers,' attempting to propagate certain new theories respecting human society and suggesting new methods for rendering it perfect. By far the greater number of them were simple Christians, who knew of no way by which men can be good or happy but pointed out by God in His Word. . . . . They looked to futurity and caught glimpses of the glorious progress which the Gospel was to make among their children and children's children. This comforted them in sorrow and sustained them under trials. They lived by faith and their hope was not disappointed."

We owe an immeasurable debt of gratitude to the God of our fathers for the spiritual foundations of the Republic laid by our godly ancestors in their labor of love and work of faith. What sort of a nation would the United States have become if the Colonists had been rationalists and liberalists?

Even a man as rationalistic as Benjamin Franklin felt and acknowledged the value of prayer and the need of God's aid in a critical hour of our national history. In the Constitutional Convention, assembled after the War to frame the Federal Constitution, he offered a motion to have daily prayers in the body, and, in support of the proposition, he said:

> "In the beginning of the contest with Great Britain, when we were sensible of danger, we had daily prayer in this room for divine protection. Our prayers, sir, were heard, and they were graciously answered. All of us who were engaged in the struggle must have observed the frequent instances of a superintending Providence in our favor. To that kind Providence, we owe this happy opportunity of consulting in peace on the means of establishing our future national felicity. And have we now forgotten this powerful Friend? Or do we imagine that we no longer need His assistance? I have lived, sir, a long time, and the longer I live the more convincing proofs I see of this truth that God governs in the affairs of men. And if a sparrow cannot fall to the ground without His notice, is it possible that an empire can rise without His aid? We have been assured, sir, in the sacred writings, that 'except the Lord build the house, they labor in vain that build it.' I firmly believe this: and I also believe that without His concurring aid we shall succeed, in this political building, no better than the builders of Babel."

These were remarkable words, coming from a man of liberalistic opinions. They point to a prevalence of religious sentiment which reached and affected even the astutest among the rationalists. Men who were descendants of the first Colonists could not rid themselves of the convictions which had driven their ancestors to the New World, nor utterly renounce the faith from which their colonial institutions had sprung. They knew, as their forefathers had believed and taught, that commonwealths which are not founded in religion rest precariously on shifting sands.

These simple, but serious, truths apply to the conditions and needs of our country today as much as they concerned its well being in its early days; and our faith in them should be refreshed on the approaching "Thanksgiving Day."

Perhaps the present generation is in greater need of a revival of "the faith of our fathers" than any which has preceded it.

Men who have lost faith in a God of prayer can hardly give thanks to Him at all; for prayer and thanksgiving alike rest on belief in a personal God.

Strange to say, men who profess and call themselves Christians, have been publicly questioning, during the drought, whether prayers for rain should be made. A rather conspicuous man in New York, who occupies at least a prominent pulpit in the metropolis and is called a preacher, was asked what he thought of praying for rain, and he was reported as replying, "No imaginable connection exists between a man's inward, spiritual attitude and a rain storm."

His words are rather vague, but, if they mean anything, they imply that a prayer for rain is useless, if not foolish.

But James the Just, brother of our Lord, and a far

greater man than this metropolitan talker, has said, "The effectual fervent prayer of a righteous man availeth much. Elijah was a man subject to like passions as we are, and he prayed earnestly that it might not rain; and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit" (James 5:16, 17).

Evidently, St. James believed in a personal God, clothed with freedom, power, and mercy, whose ears are ever open to the cries of His children, and who takes notice even of the flight and fall of one little sparrow. He did not deify law and dethrone God. St. James, therefore, could pray hopefully and give thanks sincerely.

The prayerless are the thankless; for supplication and thanksgiving are bound inseparably together. Wherefore, wrote St. Paul to the Philippians, "In everything by prayer and supplication with thanksgiving let your requests be made known unto God" (Philippians 4:6).

Let the American people heed this apostolic exhortation on the day of our national thanksgiving, abandon their prayerlessness, and break forth in grateful praises to Him who crownest the year with goodness.

"Praise waiteth for thee, O God, in Zion: and unto thee shall the vow be performed. O thou that hearest prayer unto thee shall all flesh come" (Psalms 65:1, 2).

MY WORDS.

A Verse to Memorize for Every Day of the Year.

Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth. Deut. 32:1.

FORTY-SIXTH WEEK.

The Jews.

Pray for the peace of Jerusalem: they shall prosper that love thee. Ps. 122:6.

Sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I sware unto Abraham thy father;

And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed. Gen. 26:3, 4.

Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd does his flock. Jer. 31:10.

I say then, Hath God cast away His people? God forbid. Rom. 11:1.

I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy. Rom. 11:11.

Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him: and all kindreds of the earth shall wail because of Him. Even so, Amen. Rev. 1:7.

Book Reviews

HISTORY OF THE AMERICAN EPISCOPAL CHURCH, 1600-1915: By the Rev. S. D. McConnell, D. D., D. C. L., LL. D. Morehouse Publishing Company, Milwaukee, Wisconsin. $2.50.

To this new and eleventh edition of his excellent and illuminating work, Dr. McConnell has added the record of the Church's movement from the period immediately following the War Between the States to the present time. The history of the American Episcopal Church begins with the baptism of the baby girl, Virginia Dare, and Manteo, the first convert from the Indians, by the chaplain of an English man-of-war in 1585. These were the first fruits not only of the Church of England, but of Christianity in the Colonies. From this early day to the days just preceding the World War, Dr. McConnell traces, clearly and impartially, the history of Anglican Christianity in America, first as the Church of England in the several Colonies, and, since the Revolution, as the Protestant Episcopal Church in the United States of America. It is an informing volume that should be read with interest by all Churchmen.

J. H. C.

THE PASTOR AND RELIGIOUS EDUCATION. By Harry C. Munro. Cloth; pp. 227. Published by The Abingdon Press, New York City. Price, $2.00.

RELIGION IN LIFE ADJUSTMENTS. By Samuel Nowell Stevens. Cloth; pp. 147. Published by The Abingdon Press. Price, $1.50.

MUSIC AND RELIGION. Compiled by Stanley Armstrong Hunter. Cloth; pp. 231. Published by The Abingdon Press. Price, $1.75.

THINGS I KNOW IN RELIGION. By Joseph Fort Newton. Cloth; pp. 188. Published by Harper and Brothers, New York City. Price, $2.00.

CAN RELIGION BE TAUGHT? By Frank S. Hickman Paper; pp. 53. Published by The Cokesbury Press, Nashville, Tenn. Price, 25c.

These books, taken as a whole, present varied aspects of the prevailing discussion. Each in its special sphere demands consideration and appreciation. The writers have a definite aim, buttressed by strong conviction. The argumentative in several is largely lost in the revelation of the experimental, Dr. Newton's contribution especially. And coming from a life so rich in spiritual culture, it possesses a winsome appeal. The chapters are sermons preached in various churches and universities, a few being essays on this subject. It is a thought-provoking book. Every page rings out the challenge which Dr. Newton's messages invariably declare. The range of discourse is wide and varied.

Mr. Munro's presentation is a consideration of the problems confronting the pastor of the day. "How to hold the young people," "Why they don't stay in church", "Is the junior church a way out?" are suggestive and thoughtful questions. The author proves his range of study and appropriation of the thoughts of others by the extensive bibliography to be found at the close of every chapter. Such a writer deserves attention. And those who are involved in the problems herein discussed will not be disappointed in what they obtain.

Professor Stevens, a trained psychologist, believes that there are definite values which a positive and intelligent religious experience may have in the life of man. He maintains that institutional religion is meeting a crisis, that "religion can never be confined to any single form or fixed expression". That "it is as broad as human needs, as enduring as human hopes, as unique as individual experience". We agree with him here, if he confines himself to religion as a general human concept. But we part company with him in his contention if related to the Christian faith. Once more, as has been said in this column before, there may be many religions. There is but one FAITH. That faith being anchored in a Person, unchanging and unchangeable, its fixedness must stand inflexible as God Himself. The need of man for the mercy of God; the inner sense of alienation from God; the jubilant testimony of those who have all through the ages found a unique and soulful experience of the verity of salvation through the Cross of Calvary, who have passed through the portals of life here to the life beyond ecstatic in hope and expectation, deny the postulate set forth by the author. But we must expressly warn him that when he mixes psychology with the essential faith of the New Testament, he marries what God has forever divorced. So long as men of his rank and authority set forth the claims herein disclosed, so long will the "crisis in religion" continue. Nothing but the simple gospel of the Lord Jesus will meet the longing of men, who anguished because of their sins, hungry for the God of the Bible and once redeemed by the blood of the Son of God, sound the jubilant note of "victory through our Lord Jesus Christ".

Dr. Hunter has given us a masterly summary of the relation of music to the vital experience of humanity in this sphere of thought and life. Inasmuch as there are here the contributions of fifteen authorities on the subject, all leaders of music in the churches will find a treasure of information and of stimulation. We may commend its historical, suggestive and illuminating messages.

When we turn to the last book, the smallest in the collection, we meet in a nutshell the crux of the problems set forth by Professor Stevens. Professor Hickman frankly grasps the question, "Can religion be taught?" It is so widely presented to the Christian public in the educational tint, that such an interrogation seems almost absurd. We may teach religion; that is an intellectual process. But does the true religion, the supreme faith of which we have made mention, reside in the intellect? Most certainly it does not. Ever in the Scriptures, the appeal from the Lord above and from the Lord on earth has been in the realm of the affectional. It is not the widely informed individual who is the recipient of spiritual

unction. Can we ignore the plaintive declaration of our Lord Jesus, who, spreading His hands to heaven as He was in the midst of His ignorant disciples, saying, "I thank thee, O Father, Lord of heaven and earth, that Thou hast hid these things from the wise and prudent and hast revealed them unto babes"? Later in His life He predicted of them that in their spiritual illumination there should be given to them "to know the mysteries of the kingdom of heaven". This illumination can come only from above and into surrendered lives. David's exultant premise and assurance anticipated this when he wrote, "The secret of the Lord is with them that fear (reverence) Him; and He will show them His covenant". Here is true inspiration, not found in books, not imparted in schools, not conceived by mental processes. Why are we so hesitant to accept God's own way in our self-opinionated attitude? Professor Hickman, though a psychologist, admits that religion (he distinctly says evangelical Christianity) must be woven into the life. And this is not by study alone, but the winsomeness of the elders in their portrayal of true Christian living.

Kenneth Mackenzie.

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letters to the Editor" will appear in our columns except those coming to us signed by the writer.

WHAT UNITY?

Mr. Editor:

"But we are all aware that the constituency which we represent is not universally convinced about all the provisions of the (South India) Scheme, and wishes to see how it works out, before committing itself to definite approval." (Lambeth Conference, 1930, page 26.)

Which would seem to imply the right of that constituency to weigh those "provisions" in the light of their own faith and experience, and to ask the Church for a patient hearing before it commits itself to the plan irrevocably. And so, I submit, it was a perfectly natural thing for the Bishop of New York, at a consecration in his own Cathedral, to place before the Church and the man who is to be his loyal "Curate" through the coming years, just what is his faith in the ordination, which was then being administered, and which he believes the Church has always insisted is of Divine institution and necessary for the validity of every Priestly function. But these "LIBERAL" men, these Bishops and Priests who are the prime backers of the South Indian Scheme, thought otherwise. In their wrath they attacked the Bishop in a very un-liberal and un-loving and un-Christian way. Attacked him? They pilloried him before the world as ignorant and untrue and ungentlemanly. They are saying his earnestness was ugliness, and are doing everything possible to undermine his reputation and destroy his usefulness in the Church. And, I submit, they have not done so because of any disagreement over "Episcopal Ordination"; the Lambeth Conference has shown us no one cares enough about that to fight about it. The Bishop's sin lay in the fact that he intimated that THIS ordination is of Divine institution, which is tantamount to saying that the Jesus who instituted it is that "Creator God" the Holy Scriptures represent Him to be.

That is the thing these men are fighting. As far as ordination goes, they are more than willing to "exchange" that with any other ministry. It is of so little importance that we have been assured the Denominational lads, who are to labor in South India, are to be given Episcopal Ordination out of hand as they stop over somewhere on their way to their new work to get it. But the Deity of Jesus: the conviction that He has laid any requirements of loyalty to Him in this matter over this these gentlemen will fight. They have taken the very first opportunity, by fighting, to serve notice on all of us to lay off that whole subject, as we value our reputations. Did I say they have taken the first opportunity? They must have made the opportunity and been preparing to meet it, so quickly were they able to get their attacks against the Bishop into the papers. And what are you going to do in the face of such a challenge as that? For my part, I have been forced to study more carefully the records we have from the Lambeth Conference, which seem to have proved so satisfactory to these "liberal" men. And the more I study them the more I am amazed at the "sacrifices and ANOMALIES and **irregularities**" (page 26) which the Scheme entails.

In the first place (pages 48 and 49) the Bishops feel impelled to use great circumspection in approaching the question of reunion with the Greek Orthodox and Old Catholic Churches, which do believe in, and emphasize the Deity of Jesus. Every one knows the one is the Mother of us all; and no one questions the orders of the other. But, with them, "commissions of theologians" must be appointed. We must investigate carefully whether there exists **"such a unity of faith, and such a similarity of practice"** (page 25) that it may be possible for us to unite with them. But the Denominations, which are no part of the Church at all, and among whom Unitarianism is rampant; who, in this Country at least, have repudiated the Sacrament both in fact and in teaching; with whom we are assumed to be at unity all the time. Old terms are discarded. New and undefined terms are invented to make it appear to them as if we are all Denominational parts of a "Universal Church" together; only separated in part by a special form of ordination, that is more of a stumblingblock than a necessity. No word is used that would imply that we are not in communion with them. Co-operation of our people with their people "in efforts of Evangelism" is recommended (page 28). Intercommunion with them is provided for, and not only in "special areas", but also in "other **special** or temporary **circumstances**" (page 52). And you know well how that term "special circumstances" can be manipulated "under his dispensing power" (page 52) so as to cover almost anything they please, as has been the case in the matter of opening our pulpits to these same Unitarians. And what good is the "explanatory note" (page 52) in the face of the fact that the Conference has insisted its recommendations carry no binding force. More: it has admitted the principle of intercommunion and then muzzled all our Bishops by insisting that no Bishop shall so much as "question" anything any other Bishop may do in this matter (page 52). And why not? If intercommunion is right at all it is right all the way through, and our people are wise enough to see that is really our position, and they are acting on that principle for themselves now.

But, as Episcopal Ordination is the only thing the Church has ever held dear that the Conference has left to us, an attempt is made to make as much of it as possible. The Bishops who have mixed themselves up with the Denominations in South India, have, over this matter of ordination, lost their seats in the Lambeth Conference, and may no longer take their places in either the "Councils or Synods" of the Church in Northern India (page 27, and our Bishop's report to us at Easthampton). This "Union" is declared to be a new schism, a new Denomination utterly outside the Anglican Communion (page 27); its ministers, who lack Episcopal Ordination, may not minister to our people anywhere outside of South India (page 27). And I ask why; and on what principle? For, on the other hand, in hopes that the "rank and file" of our people may become so steeped in Interdenominationalism that they will ultimately force our hands (pages 54 and 28) and bring us into these new "Federations", the Council has recommended that our people be brought together with the Denominations in Evangelical works (page 28), and has made provision for the administration of the Communion to our people by Denominational Ministers who live outside of South India (page 52). More: they have invited the non-Episcopal Churches "to enter into FULL conference" with Lambeth in future. All of which seems to me to be straining at a gnat and swallowing a camel with a vengeance. And for what? Are we asked to make, and swallow all these "sacrifices, and AMONALIES, and **irregularities**" for the sake of a hope for a real Church Unity? The Lambeth Conference carefully warns us they have no faith, or hope, or plan for Church Unity. They insist they are looking forward to a greater DISUNITY: to a growing **"less and less alike"**: to a "PROGRESSIVE DIVERSITY", if you please, and that among the Churches of the Anglican Communion themselves (page 29). And as for the Churches without; they are planning for and expecting only "a larger FEDERATION of **much less homogenious** Churches" still (page 29). And so I maintain we have no principle of belief in Episcopal Ordination any more than we have a belief in the necessity of converting anyone to anything, even to the Deity of Jesus. All that is expected is a FEDERATION of Churches, each of which may believe as it pleases and do as it pleases MORE AND MORE. And that kind of a hope may make your pulses quicken in enthusiasm if you will, but I have learned of a something else that is better and more worthy of the name of Church Unity.

And these Unitarians who are trying to destroy the Bishop of New York? Show me any statement from the Conference that is so worded as to be unacceptable to them. And what of the Unitarian Church, and the Christian Scientists in this matter of FEDERATION? They both claim to be Christian, "naming the name of Christ". What of the fact that the National Presbytery tried for years to place the Presbytery of New York, and Union Theological Seminary, on trial for their denials of the

Deity of Jesus? What of the fact that the Congregational Church does not believe in any ordination, and boasts of the per centage of Unitarianism among its Ministers? In New England it advertises on its bulletin boards outside its Churches that it is Unitarian, as I have seen with my own eyes. What of the Methodist's acceptance of Unitarians from other Ministeries, as well as from its own Seminaries, into its Ministry? Is it to such young men that our Bishops are to give Episcopal Ordination on their way from their own Seminaries to the South India field? Where would the "Union" be if our Bishops began to question and select whom they should so ordain, and whom they should not?

And the Episcopal Church? It is being publicly charged that our Episcopate is being recruited from the ranks of the Unitarian Priests, who are serving at our Altars. The gentlemen who are attacking Bishop Manning are boasting they have Bishops in their membership. And how could it be otherwise when we all know the Unitarians are here? And so it goes. We none of us know what is the faith of any of us any more. And the battle is on, and the first blood has been drawn, and I thank God it was the "liberal" men who struck first. Struck quickly, and swiftly, and hard, for they have unmasked themselves in striking. It is now clear to all who wish to see that it is the same old theological struggle all over again—is Jesus God, and His commandments to be obeyed? or is He something less and we at liberty to play away our lives striving to found FEDERATIONS of Churches whose faiths are as variable as the winds?

J. V. Cooper.

Christ Church, Lynbrook, New York, November 11, 1930.

NO BITTERNESS.

Mr. Editor:

The fourth chapter of the History of the Church in America is admirable, except the one word "bitter" **dispute** as to the **re-union** after the war. I do not know much about it, but I do not recall any manifestation of **bitterness** in the South; and there does not seem to have been any in the convention at Philadelphia in 1865.

I have no recollection of any **bitterness** as to re-union in the South. We simply accepted **defeat**, and realized that the Southern Confederacy had passed away. Philips Brooks and his kind may have been **"bitter"**. His brother died of fever at New Bern, N. C., where he had no business being.

S. A. Ashe.

Raleigh, N. C.

"A GREAT NEED IN THE CHURCH."

Mr. Editor:

Bishop Winchester, who has been in sympathetic touch with Negroes all his life, has recently stressed, in the **Living Church, "A Great Need in the Church". The Church had better hearken to the note sounded by this old veteran of the cross. During my entire ministry I have made the same contention. Next year will be my fortieth year in charge of my present parish, and is the longest record of any clergyman, colored or white, among colored people, in the entire history of the Church in this country, save one. I have led more than a dozen men into the Christian ministry, a number of them, now priests of the Church, I held in my arms at the font and called over them their Christian names. From a communicant list of sixty, I have seen it grow to almost 600. From inability to contribute anything towards pastoral support, I have witnessed its growth not only to self-support, but, in addition where it sends without its own borders, for various purposes, about one thousand dollars a year. I think I ought to know something of the needs of this work; and I have mentioned all of the above particulars to back up the contention of Bishop Winchester. What has been accomplished under my leadership has been wrought in the spirit of the entire contention of the good Bishop of Arkansas.**

A story is told of a certain political convention, in one of the Southern States some time after the War Between the States. Way back in a corner were a number of colored delegates. One had been loudly calling and attempting to get the eye of the Chairman for a considerable while, without success. Finally, the Chairman looked squarely in that direction, and said, "What do you want?" The speaker said, "Mr. Chairman, am I recognized?" "Yes," said the Chairman, "you have the floor, speak on." Whereupon the speaker thanked the Chairman, and said he had no speech, he only wanted to know whether he was "recognized". Then he sat down. It is not money, or schools, or anything else the Negro desires. He wants to be "recognized". He is not "recognized" as long as he is excluded from participating in the government of the Church. He seeks no domination, but participation. Vain will be all our efforts to effectively reach this people until such "recognition" is freely, and generously, accorded.

George F. Bragg, Jr.

Baltimore, Md., November 6.

(The 184th anniversary of the birth of Absalom Jones, our first Negro Priest.)

SOUTHERN HISTORY.

Mr. Editor:

I have today read in Confederate Veteran copy of a letter written by a Boston native born lady many years ago to her kinsman, Charles Sumner, the distinguished Northern statesman, who went to the climax in his abuse and villification of the people of the South, who did all he could to establish negro rule in every Southern State. She exonerated him in fine style for the malignant character of his abuse of the Southern people. Read it. I presume you take the Veteran.

Last week I entertained two days and two nights at my bungalow a Confederate veteran born within five miles of Rocky Mount one hundred years ago, the fourth day of July. He is as spry as a man of sixty years, six feet two inches tall, and the FATHER OF EIGHTEEN CHILDREN, all alive but three; never was sick a day and, strange to say, his name is Samuel Young.

I attended the funeral services of a comrade fox hunter yesterday, about ten miles down the highway. I stood the jaunt fine, though I adhered to the car. There were five hundred motor cars packed around the church. I am sorry that I did not retain copy of my letter to Dr. Bell. I was barely able to write the original. Levi P. Morton was the senior member of the firm that gave its patronage to that treasonable sheet, The Imperialist. I am sending copy of the pamphlet, "Imperialism in America". Please read closely pages 75-76-77 and 78, and you will be highly edified as to financial conditions during the ten years after the war. It was a period of the most gigantic schemes of robbery ever enacted by a civilized tribunal enhancing the value of holders in America, but extravagantly increasing the intrinsic worth of the securities held by foreign bankers and capitalists, and to the development of wheat and cotton products of the British colonies in India to the extreme detriment of domestic industries in America. It bankrupted 80 per cent of the farmers of the United States. In other words, it legislated in behalf of foreign labor, alien capitalists and to the financial interest of European governments. (Very few Democrats were in Congress during this era.) I am still quite feeble, but better than I was twelve months ago.

G. W. B. Hale.

ERA OF SATANIC RULE.

Your letter in the last Southern Churchman, October 25th, my dear Mr. Editor, calling attention to the great threat of "Atheism" now to the welfare of the world by Soviet Russia, and seeking the co-operation of good people everywhere in besieging the Throne of Heavenly Grace for guidance and enlightenment in this dark hour of peril to the world, is fine, and I hope will meet with the prompt recognition that it deserves.

This must be the great Era of Satanic rule in the world, beginning with Abraham Lincoln, being almost if not quite, an Atheist, himself, who doubtless, had for willing students Lenin and Trotsky, while in America before undertaking the overthrow of the Czarist regime in Russia, and imprinting their Atheistic influence on its population, after having exhibited the same barbarous traits that marked Lincoln's War on the South, being true evidences of Satanic instigation. These influences will largely account for the Atheism of Russia today; and, while this is a great evil threatening Protestantism, there is now, too, another equally great evil in Vaticanism.

Believer in True History.

Washington, D. C.

BIBLE QUESTIONS AND ANSWERS.

(Our readers are invited to send in their questions from time to time concerning Scriptural subjects in which they are perplexed or desire light. Our limited space necessitates brevity in questions, as well as in the answers which we will endeavor to maintain in strict accordance with the Word of the Lord, which, after all, settles all argument. This column is therefore not for controversy, but for a testimony.)

Question No. 86—"Do you not think it is questionable for a spiritual person to marry one who gives but little evidence that he is a genuine Christian?" My daughter lives in the hope of helping this young man to know the Lord after marriage.

Answer No. 86—The Word of God is very specific in this matter: 2 Cor. 6:14, "Be not unequally yoked with unbelievers". It does not seem to us a wise thing to do, hoping that the young man will eventually change, for in the light of the foregoing passage of Scripture, the believer is exhorted to marry only one who is regenerated. Have you prayed with your daughter about this?

Church Intelligence

Direct Result.

Requests for approximately 800 copies of the Book of Common Prayer have already been received at the office of the Diocese of Long Island as a direct result of the weekly radio broadcast over Station WOR on "The Value of Religion to Life", which are being sponsored by the Long Island Diocese. Diocesan officials hail this as a striking demonstration of the value of radio broadcasting in reaching the many thousands who listen in, many of whom are without Church affiliations. The announcement was made in advance of this series of talks, that a limited number of copies of the Prayer Book would be sent on request to those whose interest in the Church was awakened by any of the addresses. With but two of the five scheduled Wednesday evening talks yet broadcast, these reassuring requests for copies of the Prayer Book have been received. In at least two instances requests for the book came from points as far west as Arkansas.

From Philadelphia, Newark and points in Connecticut reports have been received of the interest which the broadcasts have awakened.

The third address in the series was delivered by the Rt. Rev. J. I. Blair Larned, D. D., Suffragan Bishop of Long Island. The fourth talk on Wednesday evening, November 19, will be delivered by Lewis B. Franklin, D. C. L., Vice-President and Treasurer of the National Council, on the topic, "Does Moral Development Matter?" The fifth and final talk of the series will be delivered on Wednesday, November 26, by the Hon. Charles H. Tuttle, formerly United States District Attorney for the Eastern District of New York.

Chinese First Lady a Wellesley Graduate.

New York, Nov. 18, 1930.—Mrs. Chiang Kai-Chek, the wife of the president of China, was reared and educated in this country from the age of ten years. So Americanized did she become that while at Wellesley College, she expressed the fear that she had lost her native Chinese tongue. At that time she spoke English with a marked Southern accent. This fear proved to be ill-founded.

Mrs. Chiang, whose husband was baptized a Christian, according to recent cabled reports, is a Methodist. After her return to China the Chinese first lady of the land became interested in the Y. W. C. A. of China, and served on its sub-committee for the improvement of industrial conditions. She comes from a family distinguished in politics. Her brother, T. V. Soong, is minister of finance.

Bishop Ts'en Thinks Danger of Chinese Bolshevism Past.

The Right Rev. P. Lindel Ts'en, D. D., assistant Bishop of the Diocese of Honan, China, passed through New York recently, returning to China from the Lambeth Conference. He is quoted as follows in an interview concerning the mass education movement in China:

"The people of China as a whole do not understand that as a people they have any part in the political life of their country. The government of China, ever since the revolution, has been in the hands of a few, and we all know that no political civilization can survive without a sufficient common education for all to give them a proper sense of their responsibility. A great deal has been done already for the adult Chinese who did not go to school when young; but now this mass educational movement, which is under the direction of Dr. James Yen, a Christian, by the way, is beginning to make headway.

"The plan is simple enough. A limited vocabulary of a thousand Chinese words has been formulated, which, it is claimed, anyone can master in ninety hours of study. Beginning with the young children, the movement seeks to have this vocabulary mastered as a first step. Thereafter, as rapidly as possible, literature dealing with history, especially the history of China, political theory, civic administration, hygiene, etc., is being printed in terms comprehended in the thousand-word vocabulary and distributed broadcast throughout the Republic. This movement is not identified with any faction. It has the support of the Government without being a direct part of any Government department. In recent years the movement has been taken up by the Christian Churches. It seems to me to hold out great hope for the future of China. Certainly it is leading China away from any possibility of going Bolshevik. If there was ever any danger of China going Bolshevistic, I think that danger is now past. Probably the next step will be to stop the intermittent warfare, and this, in the circumstances, can alone be brought about through education."

Discussing the educational situation in China with respect to the restrictions placed upon teaching Christianity in the public schools which are registered with the Educational Department, Bishop Ts'en pointed out that these restrictions hold only in the lower primary, higher primary and junior middle schools, which include the first nine years of school life. "The restrictions do not apply," he said, "to the universities and colleges. And even though it is forbidden in registered schools to teach Christianity to the children in the three divisions named, there is nothing to prevent Christian missions from teaching these children Christianity in Christian Sunday schools. I think that possibly points the way out of the difficulty."

Bishop Ts'en, who was born in Wuhu, in 1885, is a graduate of Boone College and Boone Divinity School, Wuchang, and has studied in the Virginia and Philadelphia seminaries. Trinity College, Hartford, gave him the degree of Doctor of Divinity in September, 1930. His work in China has included distinguished service as first general secretary of the Chinese Church's Board of Missions, organized in 1915. He was also dean of the Cathedral of Our Saviour, in Anking. His diocesan, Bishop White, of the Canadian Diocese of Honan, has assigned to Bishop Ts'en the special care of the Chinese missionary district of Shensi.

Memorial to Bishop LaMothe.

It has been definitely decided to raise as a memorial to the Rt. Rev. J. D. LaMothe the sum of $300,000, with which to endow Iolani School for boys. The library will be named for Bishop Restarick, and the assembly hall for Sun Yat-Sen, former pupil of the school, and funds for which will be raised among the Chinese. Already $55,000 has been secured.

A Deepening of Spiritual Life Need of Clergy Says Synod of the Province of Sewanee.

The Synod of the Fourth Province, the Province of Sewanee, met in St. Andrew's Church, Jackson, Mississippi, November 11-13. The first evening in a crowded church."

Bishop Burleson delivered a masterly and inspiring address on "Faith the Victory That Overcometh the World".

The report and address of the President, Bishop Mikell of Atlanta, called attention to the fact that there had been a gradual slipping back from the high standard set in 1920, the year of the inauguration of the Nation-Wide Campaign. He said that we needed more to TEACH the people about the Church and her mission to the world. If men and women understood, they would manifest their interest in working and giving.

In discussion it was brought out that too often now the motive for paying an assessment was the matter of pride in having excelled, or a matter of loyalty to the rector who asked that it be paid. This Province used to lead in gifts, but it had fallen behind in the last two years.

The President called attention to the fact that "there are wheels enough; but it was needed that there should be life put into the wheels".

It was brought out that the Diocese of East Carolina had already carried out the "Spiritual Mission idea", and that the Diocese of Mississippi has such plans that are to be carried out in every parish and mission of the Church the last week in November or the first week in Advent. Rather than missions the plan is to proclaim the Church's Mission to God's children everywhere.

The representatives of the Woman's Auxiliary of the Province met with the Synod each day, morning and evening. The reports from the women and their addresses were inspiring, both in their plans, and in what they have accomplished.

A Retreat for the Clergy (limited to fifty) is planned to be held at Monteagle, at the DuBose School, February 3-6.

From several addresses it was made plain that it was generally felt that the clergy needed to deepen their spiritual life, before they could lead laymen to higher things. "We must go deeper before we can go further!"

Bishop Gailor made an illuminating address about the Lambeth Conference. He said: "In order to have Power, we must get a comprehension of the Splendor of God."

The President of the Brotherhood of St. Andrew emphasized the fact that success depended upon quality, and that no matter what numbers there were in a chapter, there must be "an inner group with the vision". "Having a vision ONLY makes the visionary; a method only makes mechanical; but vision and method make conquerors".

He emphasized the need of personal work, such as the plan of some chapters of keeping a ledger, and charging a man to a member until he had been brought in. He related how he himself had been brought in by a truckman who was interested in bringing men into contact with the Christ through His Church.

It was brought out how depression

was the result of the Impression of truth upon human hearts, unless there was an Expression in active life.

Too much work is being done without a purpose. In working, in giving, in singing and reading the service, the ultimate purpose should be in the heart to advance the Cause of Christ, to help bring in the Kingdom of God.

The twenty-fifth anniversary of the first Missionary Conference was celebrated Thursday morning. A splendid paper of reminiscences was read by the Historiographer, the Rev. Gardiner C. Tucker; and an address was made by the Rev. Gardiner L. Tucker.

The Rt. Rev. Frederick Reese was again elected to represent the province on the National Council.

Three new members of the Provincial Council were named as follows: The Rt. Rev. Edwin A. Penick, the Rev. R. Bland Mitchell and Mr. Algernon Blair. The Rt. Rev. H. J. Mikell's term of office as president continues through the meeting in 1932.

The Synod accepted the invitation of the five Carolina Dioceses to meet for its eleventh session in 1931 as their guest at Kanuga in North Carolina. There will be no meeting of the Synod in 1931, it being the General Convention year.

R. R. C.

Porto Rico Receives Roman Bishop.

The Rt. Rev. Julio Garrett, formerly Bishop of the Roman Catholic Diocese of Cochabamba, Bolivia, where he ruled an immense territory, with more than a million souls and over a hundred priests under him, has renounced his former allegiance and will be formally received into the ministry of the Episcopal Church, it was announced by the Rt. Rev. C. B. Colmore, D. D., Bishop of Porto Rico, October 20- "It was when on a visit to Rome as the Bishop of Cochabamba a year ago that he began to doubt the papal claims of infallibility and universal jurisdiction, and he renounced his episcopate and made ready to apply for reception in the Episcopal Church," says a correspondent to The Living Church.

It is understood that Mr. Garrett will be received as a priest, rather than as a Bishop, and will continue for the time being as assistant at St. Andrew's Church, Mayaguez, of which the Rev. F. A. Saylor is minister in charge.

VIRGINIA.

Rt. Rev. H. St. George Tucker, Bishop
Rt. Rev. F. D. Goodwin, D. D., Coadjutor.

Richmond Auxiliary Holds Instructive Sessions.

The Woman's Auxiliary to the Richmond Convocation, after a celebration of the Holy Communion at All Saints Church, held their annual Convocation Day Wednesday, November 19, at the Mayo Memorial Church House, when interesting addresses were delivered as follows:

"Inspiration," by Rt. Rev. St. George Tucker; "India Looks to Her Future," Mrs. E. B. Osgood; "Diocesan Advance Work," Rev. Charles Sheerin; "Justification for Woman's Work," Miss Elizabeth Winegar; "Building," Rev. George P. Mayo; "Christianity in Action," Rev. R. Cary Montague; "Church Periodical Club," Mrs. Lizzie Green; "Home Department Church School," Miss Etta Ambler; "Home Life in Brazil," Mrs. Leigh Ribble; "Spirit of Missions," Miss Louise Powers; "Work With the Juniors," Mrs. H. H. McVeigh; "Challenge of Our Rural Work," Rt. Rev. F. D. Goodwin.

Lunch was served by the Woman's Auxiliary of St. Thomas Church. During the day and the day following a sale was held of the handiwork of the women of the Mountain Missions

Those who missed this sale and are interested in an opportunity to secure unusual gifts for the Christian season can communicate with Mrs. C. P. Picot, Secretary for Convocation Day, Boulevard 3750-J, in regard to placing orders for rugs, bags, brooms, etc. A suitable market for their wares is one of the great needs of these workers who are eager to help themselves but live far from their possible patrons.

Venerable Frederick W. Neve, D. D., Archdeacon of the Blue Ridge, and the new St. John the Baptist's Church in the Ragged Mountains. The fortieth anniversary of this Mission was the subject of last week's editorial in the Southern Churchman.

WASHINGTON.

Rt. Rev. James E. Freeman, D. D., Bishop

Rev. Thomas Worthington Cooke.

Rev. Thomas Worthington Cooke, rector of Ascension Church, Diocese of Washington, died at his home on November 9, after a short illness. At his bedside were his wife and their three children, and Rt. Rev. James E. Freeman, Bishop of Washington. Paying tribute to Dr. Cooke's life, Bishop Freeman said:

"Dr. Cooke was one of the most devoted, highly consecrated clergymen of the Diocese. Coming to a Parish in the down town district, a Parish that had passed through many vicissitudes (it had not had a rector for four years before his coming), he attacked its problems with vigor, courage and splendid efficiency. He was a noble example of the high-minded Christian pastor, faithful in all things. The Diocese experiences a great loss in his passing."

Funeral services were held in the Church of the Ascension November 11, conducted by Bishop Freeman. All the clergy of the Diocese were asked to be in the processional. Interment was in Ivy Hill, Alexandria.

The Rev. Dr. Cooke was born in Providence, R. I., April 26, 1872. His parents were natives of England, his father, Samuel Cooke, having lived in Lancastershire, and his mother, Ellen Worthington Cooke, in Nottingham. He attended the high school and later Brown University, in Providence, and in 1896 was graduated from the Theological Seminary of Virginia.

In 1895 Rev. Dr. Cooke had been ordained a deacon in his church, and the next year, on July 26, he was ordained a priest, and became assistant to the Rev. Dr. Elliott at the Church of the Ascension, in Washington. Miss Hume, whom he married two years later, and her parents were members of the church.

The vestry and congregation of Christ Church, in Clarksburg, W. Va., called Mr. Cooke in 1898. Five years later he became archdeacon of mountain work of the Diocese of Lexington and rector of St. John's Church, at Bellevue-Dayton, Ky., a work he engaged in for four years. Then he went to St. Andrew's Church, in Dayton, Ohio, where he remained until 1920, serving as archdeacon of Southern Ohio. He was active in rescue and reconstruction work during the disastrous Dayton flood in 1913.

In 1920, at the invitation of Bishop Reese, Mr. Cooke became rector of St. Paul's Parish at Greenville, Ohio, and two years later he accepted the unanimous call of the vestry of the Church of the Ascension in Washington. He was instituted on February 4, 1923, by Bishop Harding.

The Rev. Dr. Cooke was a member of the Executive Council of the Diocese of Washington and the Department of Missions and the Finance Committee. In addition, he served as chairman of the Committee on the State of the Church in the Diocese. He was an original incorporator of the Episcopal Eye, Ear and Throat Hospital.

The Church of the Ascension was established in 1845 by the Rev. Levin J. Gilliss and was rebuilt on the site it now occupies in 1875. In 1908 the church became the pro-cathedral of the Diocese of Washington and retained that designation until the National Cathedral on Mount St. Alban was occupied.

The Diocesan Preaching Mission is just getting under way as this goes to press, with a fine opening service at Constitution Hall, and mission services beginning Sunday night at the thirty-five mission centers. At the opening service at Constitution Hall, the music was rendered by the combined male choirs of the Diocese under the direction of Edgar Priest, Washington Cathedral organist and choir-master. The order of service was as follows:

Processional Hymn, "Onward, Christian Soldiers".

Prayer, the Right Rev. Irving P. Johnson, D. D., Bishop of Colorado, chairman of "The Seventy".

Scripture reading, the Right Rev. Philip Cook, D. D., Bishop of Delaware, and vice-chairman of the National Commission on Evangelism.

Introductory address, the Right Rev. James E. Freeman, D. D., Bishop of Washington.

Hymn, "All Hail the Power of Jesus' Name".

Address, William C. Sturgis, Ph. D.

Hymn, "Stand Up, Stand Up for Jesus".

Address, the Right Rev. R. E. L. Strider, D. D., Bishop of West Virginia.

Hymns, "The Church's One Foundation" and "Jesus Shall Reign", to be sung during the taking of the offering.

Closing prayer and benediction, the Right Rev. James E. Freeman, D. D.

Recessional hymn, "In the Cross of Christ I Glory".

This service was broadcast by radio.

NORTH DAKOTA.

Rt. Rev. J. P. Tyler, D. D., Bishop

Tyler House, acquired by the District within the past two years at a cost of $8,000, which is now fully paid for, is affording an unusual opportunity for the Church's work among the students attending the State University at Grand Forks. The rooms are all occupied, and the income from room rentals, luncheons and dinners is sufficiet to care for the running expenses of the institution, except the salaries of the house mother, Mrs. Thompson, and the student secretary, Miss Elsie Brown, the former being underwritten by the National Council, while that of the latter is provided by the United Thank Offering of the Woman's Auxiliary. The work among the students includes an open forum conducted each Sunday evening. The students participate in the work and worship of St. Paul's parish, of which the Rev. Homer R. Harrington is rector.

The Holiday House at Pelican Lake, Minn., a memorial to the late Bishop Samuel Cook Edsall, at a total cost of about $6,000, is rapidly proving its worth as the District headquarters for the annual summer school, and as a rest house for the clergy and their families during the vacation period. It is contemplated making the House the scene of retreats for clergy and laity, and conferences of the various District organizations. The property lends itself to adaptation and enlargement, and is considered the best investment that could possibly have been made.

R. E. G.

MISSISSIPPI.

Rt. Rev. T. DuB. Bratton, D. D., Bishop
Rt. Rev. W. M. Green, D. D., Coadjutor.

Mississippi Convocations.

The three Convocations of this Diocese have just come to a close. The Southern Convocation met in Trinity Church, Crystal Springs. The Coast in St-Peter's-by-the-Sea, Gulfport, and the Northern in All Saints, Grenada. A great deal of interest was manifested in all three.

Each Convocation had the privilege of having the Rev. Mr. F. L. Clark from the Church Missions House to present the program of the Church.

The following resolution was presented to each Convocation from the Executive Committee of the Diocese:

Whereas, we are living in a time one of the greatest and perhaps the most salient defect, as said President Lowell recently, is lack of wisdom—lack of the ability to see beyond the local and tangible and temporary—when people of all sorts and conditions are mentally confused as to what is of real value—and are disposed to believe that man's life consists only in the abundance of the things which he possesses—who in the midst of the collapse of prosperity find themselves without spiritual resources and, therefore, are unhappy and anxious;

Therefore, be it resolved, That the Field Department be requested to arrange a program for Diocesan-Wide Devotional and Spiritual Mission to be conducted by our clergy and laity. To this end the interest and prayers of our clergy and laity are challenged to gain the co-operation of all the people of the Diocese; and to this end,

Further resolved, That at meeting of each Convocation about to be held that one hour be devoted to a conference of clergy and laity together to be conducted by the chairman of the Field Department. And that the Deans of Convocation be requested to make place for this in their programs.

The resolution was discussed by all Convocations. The Rev. Joseph Kuehnle, chairman of the Field Department, made an address at each meeting of Convocation. The resolution was accepted, and each Dean has arranged a schedule so that every Parish and Mission in the Diocese will have a Mission. The Mission begins November 17, and it is the plan that by November 28 every Parish and Mission will have had a series of services.

V. H. S.

MARYLAND.

Rt. Rev. E. T. Helfenstein, D. D., Bishop

"Sioussat Day."

November twelfth was the day for the fall meeting of the Woman's Auxiliary in Maryland, but it was more than that really. It should have been called "Sioussat Day" because truly every member of the Woman's Auxiliary bowed in homage to Mrs. Albert Sioussat, who resigned as President of the Maryland Branch of the Woman's Auxiliary after serving for forty years.

In the morning the Holy Communion was celebrated in Old St. Paul's Church Baltimore, by Bishop Helfenstein, assisted by the Rev. Arthur B. Kinsolving, D. D., rector; the Rev. Smith Hilton Orrick, assistant, and the Rev. Robert S. Chalmers, rector of Grace and St. Peter's Church, Baltimore. The United Thank Offering, which is presented semi-annually, was placed upon the altar, and amounted to $2,958.30. Bishop Helfenstein delivered the usual charge to the Auxiliary.

In the afternoon the meeting was held in the great hall at Emmanuel Church, Baltimore. Miss Sally Deane, of the Diocese of Virginia, gave a very interesting address on the work of the Auxiliary.

Bishop Helfenstein read the following letter, written to Mrs. Sioussat by Bishop Paret on December 23, 1890:

My Dear Mrs. Sioussat:

I hereby appoint you President of the Maryland Branch of the Woman's Auxiliary, and I beg that you will yield to my wishes and accept the appointment.

Yours truly,
WILLIAM PARET,
Bishop of Maryland.

He then spoke of Mrs. Sioussat's wonderful leadership over this long period of time and explained that he accepted her resignation only after she had made it plain to him that on account of personal reasons she would not be able to carry on the work. Mrs. Samuel M. Shoemaker was appointed to succeed Mrs. Sioussat.

Miss Sally Carter, President of the Woman's Auxiliary of Emmanuel Church, read the following resolutions, expressing the feeling of the Maryland Branch:

It is my privilege, dear Mrs. Sioussat, at the request of the women of the Maryland Branch of the Woman's Auxiliary, to express to you our heartfelt appreciation of the consecrated service and able leadership with which through so many long years you have filled your position as our President and accredited leader.

We acknowledge with pride and gratitude the position of honor and confidence accorded you by the women of the entire American Church, not only on account of the strong mental ability and training you bring to their deliberations, but from their confidence in the consecration of your spirit and the reality of your devotion.

We women of the Maryland Auxiliary, however, recognize with feelings of a much more intimate nature, how, during the life of the Auxiliary, as most of us know it, you have with boundless generosity, given us of the gifts of your strong, well-stored, well-trained mind and of your spirit which by training, inheritance and natural endowment is so peculiarly fitted for service in the Church.

For all of this, we thank you, and hold you in high regard and beg you to accept these, our expressions of gratitude and affection.

N. E. P.

PENNSYLVANIA.

Rt. Rev. Thomas J. Garland, D. D., Bishop.
Rt. Rev. Francis M. Taitt, S. T. D., Coadjutor.

The seventy-second semi-annual meeting of the Philadelphia Association of Students of the Virginia Seminary was held November 6. The president, Rev. R. R. Windley presided and Rev. Dr. Carl E. Grammer, rector of St. Stephen's Church, and some time professor at the seminary, made an address on "Some Benefits of the Reformation".

Rt. Rev. James DeWolf Perry, Presiding Bishop of the Church, who is a native of Philadelphia, is to be the guest of the Church Club of the Diocese at a reception to be given in his honor November 20 in the Parish House of Holy Trinity Church, Rittenhouse Square. It will be Bishop Perry's first visitation to his native city since his elevation to the office of Presiding Bishop.

William T. Hamilton, M. D., for many years a vestryman of the Church of St. Jude's and the Nativity, Philadelphia, died October 15. In his will gifts of $5,000 each are to be given to the Children's Seashore House for a bed in memory of himself and his wife, to the Episcopal Hospital of Philadelphia for a bed in memory of his mother, Elizabeth Hamilton, and to the Philadelphia Home for Incurables, also in memory of his mother.

R. R. W.

FLORIDA.

Rt. Rev. F. A. Juhan, D. D., Bishop

The annual Clergy Conference, with a 100 per cent attendance, and the fall meeting of the Executive Council of the Diocese, with an almost equally good attendance, marked the onset of forward work in this Diocese for the active season of 1930-1931. These meetings were held in St. John's Parish, Jacksonville, October 14-15.

The addresses were inspirational and helpful. Facing the general depression, easily recognized and sometimes calamitously felt, by the Church within the Diocese, the Executive Council yet felt the general outlook for the future to be encouraging. Plans were

(Continued on page 22.)

Family Department

NOVEMBER.

1. Saturday, All Saints.
2. Twentieth Sunday after Trinity.
9. Twenty-first Sunday after Trinity.
16. Twenty-second Sunday after Trinity.
23. Sunday next before Advent.
27. Thursday. Thanksgiving Day.
30. First Sunday in Advent.

COLLECT FOR SUNDAY NEXT BEFORE ADVENT.

Stir up, we beseech Thee, O Lord, the wills of Thy faithful people, that they, plenteously bringing forth the fruit of good works, may by Thee be plenteously rewarded; through Jesus Christ our Lord. Amen.

COLLECT FOR THANKSGIVING DAY.

O Most Merciful Father, Who hast blessed the labors of the husbandman in the returns of the fruits of the earth; we give Thee humble and hearty thanks for this Thy bounty; beseeching Thee to continue Thy loving kindness to us, that our land may still yield her increase to Thy glory and our comfort ;through Jesus Christ our Lord. Amen.

For the Southern Churchman.

THANKSGIVING.

The Rev. Percy T. Fenn, D. D.

With thankful hearts we bend the knee
In worship in Thy courts Divine;
And as we count our blessings, see
How ceaselessly Thy mercies shine.

On rich and poor, on old and young,
Thy gifts have fallen as the dew;
The rainbow from the clouds has sprung
To teach us of Thy promise true.

For friends who fill our lives with joy,
And share our sorrows as they come,
For pleasures pure which never cloy,
For sin cast out, for victory won;

For mercies past, and those to come,
For gift of life with all it brings,
For harvests ripened by the sun,
Our grateful heart loud anthem sings.

We cannot offer gems, or gold,
To pay for Thine unfailing care;
We have no merit, new or old;
"Thy mercy, Lord," must be our prayer.

If we withheld the thanks we owe
To Thee, the Fountain of all good,
The very stones would not be slow
To censure our ingratitude.

With hearts aflame with love, we cry
"For ever be Thy Name adored";
For all our thanklessness, gone by,
We supplicate Thy pardon, Lord.

Let "the Heathen" Alone.

A cultured and charitably inclined lady said that her argument for her opposition to "Foreign Missions" was that we should let "the heathen" alone; they had their religion and loved it as we love our own; we would not appreciate their coming in and interfering with our religion, and so we should not go in and interfere with theirs. She was emphatic in declaring that Foreign Mission work was a species of "meddling" and interference, for which there was no justification or excuse. This lady was quite secure, she declared, in her conviction, because there were so many who agreed with her.

This point of opposition to Foreign Missions is worth considering. Shall we let "the heathen" alone? The Jews in time of the Christ had also their religion, an appalling amount of it, in fact. Our Saviour, the Lord Jesus, did not let them alone. The fact is, He stirred them up to such opposition that they nailed Him to the cross, crucified Him. The Gentiles of Rome and Greece and of the world around had their religion, an appalling amount of it, but Paul did not let them alone. In fact, he became so busy preaching the gospel, bearing witness of the crucified Christ, telling the peoples around about him of their false teaching and idolatrous worship, that they put Paul in prison and finally had him executed. Martin Luther, in his day, found an immense amount of religion all about him. They were intensely religious and were willing to tie at the stake and burn with madness and religious zeal any man who did not follow their religion and accept their doctrines, but Martin Luther did not let them alone.

When Robert Morrison went to China he found the Chinese with religion in abundance, so much so that they had a decree that any one who should teach any other religion than their own should be executed. Robert Morrison took his life in his hands and for years, without a convert, preached in China. He would not let them alone, but gave them a chance at the gospel of the Son of God. A changed and an ever-changing China, with her thousands of converts to Christianity and a constant modification of her cruel and killing laws, is the answer to the fact that Robert Morrison and Christian missionaries could not consent to let them alone while they perished by the thousands without the knowledge of Him who alone can save.

William Carey could not even go in the ship that bore an English flag to India, for even the English nation, in Parliament assembled, as well as the millions of India, said that India had religion of her own and must not be disturbed. William Carey went at the hazard of his own life; and the hospitals and churches and Christian colleges and benevolent institutions by the hundreds and thousands throughout India today, dedicated to the sole purpose of relieving human suffering and carrying joy and freedom and release to hundreds of thousands of Indian souls, are the justification of the fact that William Carey could not afford to let the Indians alone.

David Livingstone found in Africa the "open sore of the world". The world outside said let Africa alone. She had a will and a way and a religion of her own. In fact, Africa today is coming into her own, and instead of being the open sore of the world, is making her contributions to the world's wealth as well as to the world's moral and spiritual enrichment. This constitutes the answer to the fact that David Livingstone would not let Africa alone.

Standard Oil can go with its organization of industry and enterprise into all parts of the world today. So can Ford cars and United States steel and the products of our American farmers and factories, but the missionary who would not "let these nations alone" had to blaze the way with the Bible and the preaching of the Word of God before our trade was safe or our flag was respected. Trade and the flag have followed the missionary, and the missionary made them possible. Let them alone? Shall we? The disciples on one occasion saw the multitudes and knew that they were hungry, and they requested that they be let alone, for they had no bread with which to feed so great a throng. Our Lord Christ said to those disciples that which He has been saying to His disciples ever since, "Give ye them to eat".

And again He looked on the multitudes and said, "The harvest truly is great, but the laborers are few. Pray ye the Lord of the harvest that He will send workers into His vineyard"—not to let them alone, but to give unto them the bread of life. The gospel has made us what we are and brought us untold blessings and benefits. Shall we be selfish about it? Those who need it most will never ask for it. The most needy never do ask. And the best help we will ever render in this life will be to those who do not want us to help them. They do not want us because their want is so great, their need so appalling, that their hands are paralyzed and they cannot stretch them out, and their voices are dumb and they can't speak.

History tells us of a man confined in a dungeon for seven years. There was only one little keyhole that admitted a ray of light to that dark cell, and with this ray his eye looked, and on it his soul feasted day by day. And then one day the prison-keeper came and flung wide open the doors and flooded the dark cell with the glorious rays of a balmy sun. The poor man of the dungeon fell on his face and cried out, "Why did not they let me alone; they have taken away the only light I had". The poor man soon discovered that instead of taking away the little light, they had flooded his body and mind and soul with the full, free light of God's sun and God's love. Why not let "the heathen" alone? Because they need, as we do, the Bread of Life, and without this they perish.—Christian Sun.

Christian Steadfastness.

In a time of much slackness in religious things and open disregard of religion in many quarters it behooves every follower of the Lord Jesus Christ to lay to heart and put it into practice the advice of St. Paul, "Be ye steadfast, unmovable, always abounding in the work of the Lord" (1 Cor. 15:58). We are living in an age when it is deadly to give away to the foe, hence we must always be pressing forward in face of every attack, determined in the strength of our blessed Lord to prevail against all the wicked forces that set themselves to oppose us. Nothing is to turn us aside out of the way of duty, but with brave hearts and unconquerable spirits we are to face every danger, combat every enemy, and cease not until we have won right through to the end. You are in the place of danger once you allow yourself to be shifted about from place to place, hence your safety lies in being so rooted and grounded in Christ that you will be incapable of being shaken or moved from the hope of the gospel. Every Christian is to do this in his own way according as God has gifted him therefor. Martin Luther and Philip Melanchthon were both stalwarts in the cause of God, but in different ways. This comes out in the statement of Luther: "I am rough, boisterous and stormy. I am born to fight against innumerable monsters and devils. I must remove stumps and stones, cut away thistles and

thorns, and clear the wild forests. But Master Philip comes along gently and softly, sowing and watering with joy, according to the gifts which God has abundantly bestowed upon him." Thus each in the manner best fitted for him is to stand fast in the liberty wherewith Christ has made him free, put forth every effort to advance the Kingdom of God with courage and devotion, and bear himself as a servant of the Lord with all integrity, honor and uprightness.—Belfast Witness.

THANKSGIVING.

I would give thanks before I go
For all the joys my heart has felt,
That have not scorned the threshold low
Of the clay cottage where it dwelt.

For morning sunshine glancing through
My eastward-looking window pane,
And for those hours when I knew
The benediction of the rain:

For homely scents the evening breeze
Has wafted o'er my window sill,
For the night wind among the trees,
And for the moonlight on the hill:

For cheerful smile, for laughter gay,
For kindly word, for friendship true:
For Love that came at close of day
And whispered, "May I stay with you"?

For spring and summer, all too brief:
For autumn's frost and winter's snow,
For every unremembered grief,
I would give thanks before I go.
—H. T. J. Coleman, in The New Outlook.

Jonas Wetherbee's Thanksgiving.

"Three weeks from today is Thanksgiving, father," said Mrs. Wetherbee, rather timidly, looking across the table at her husband, as he helped himself to another doughnut. "I've been wishing that we could ask all the children home and make an old-fashioned Thanksgiving once more."

Mr. Wetherbee frowned, and stirred his coffee so vigorously that he spilled some on the tablecloth.

"'Twould make a lot of extra work for you, Maria, and sort of upset us all around," he said at last. "Besides, I can't see any particular sense in making such a to-do over Thanksgiving. Think of the money fooled away on folks' stomachs that day! And what does it amount to, anyway? If you feel so anxious to be thankful, why not have mush and milk, or something else that's easy to get, and devote your time and strength to giving thanks and praising the Lord?"

"But I should like to see the children all together once more, Jonas. It has been a good many years since they were, and we're getting to be old folks. I think sometimes I won't be here much longer, and somehow I want to have them all come home this year."

Mr. Wetherbee frowned again, though not quite so forbiddingly, perhaps. In his heart of hearts he loved his wife very tenderly, but in the struggle to acquire riches his best self had become crusted over. Before he could decide what to say to his wife's appeal some one drove into the yard.

"There's Cousin Samuel!" he said, as he hurried out; "he has come over to see me about buying the woodlot. I guess. If he has we will drive out there and look at it, and most likely he will come back here to dinner."

Mr. Wetherbee proved correct in his surmise, and presently the two cousins were driving together to the woodlot.

"Seems to me Maria is looking sort of slim, isn't she?" queried Samuel Wetherbee, as they rode along.

"I don't know. I hadn't noticed she was," replied Jonas, remembering with sudden misgiving her words at the breakfast table.

"We are very apt not to notice little changes in those we see every day," continued Cousin Samuel. "She certainly does look rather frail. Make it as easy as you can for her, Jonas. I'd give a good deal if I could have my wife back. There isn't an hour in the day but I think of something I could have done to make life easier or pleasanter for her. But I never thought then, and it is too late now."

All the time they were inspecting the woodlot and talking over various matters of business, Jonas Wetherbee kept thinking of his cousin's words. He thought of them in the afternoon when he was in the barn at work. He remembered how Maria and he had started life together nearly fifty years before, both young and strong and ambitious. They had worked hard, and Maria had done her part nobly and cheerfully. The children had come—six of them—but two were laid away in the churchyard. They had done the best they could for the others, and the farm was clear now—one of the very best farms in the county it was, too.

He had always meant to take life easier some time, but somehow he had worked and scrimped and saved so long that it seemed to be second nature to him. He had never realized it as he did now, sitting on the haymow thinking of his wife's request and his cousin's words. There weren't so very many years left to them now at the longest—that was true. It was selfish, he knew, but, oh, if Maria could only live to see him through! "The children would do for her, but there's no one on the face of the earth who would care for me as she would," he said to himself, as he brushed the unwonted tears from his eyes.

"And God helping me, I'll do for her as long as I can," he vowed, solemnly, as he heard the bell ring for supper.

"I've been thinking about what you said this morning, mother," he remarked at the table, "and I believe we'll do as you say. Suppose you write to the children tonight. I'll take the letters to the office in the morning, and stop to see Melissa Hatch coming home. We will have her come right over now and stay all winter, if she can. Anyway, she must help you over Thanksgiving, for I'm not going to have you get all used up. You have worked hard all your life, and I reckon you deserve good times now if ever a woman did. I—used to tell you you were a 'nonesuch' sure enough, and I think so yet."

Mrs. Ketherbee tried hard to speak, but do her best she couldn't, so she went over and stroked the thin grey hair on her husband's head, and then stooped and kissed him tenderly, as she had not done for years.

It was a beautiful Thanksgiving. The children all came with their children, and they enjoyed every minute; but the very happiest and best of all to Mrs. Wetherbee was when she and her husband stood alone by the fireside late at night.—Kate Sumner Gates, in Pittsburgh Christian Advocate.

For the Southern Churchman.

Cosmetics and Character.

Beatrice Curl.

In these days of cosmetics and their place in beautifying the girls and women of our generation, we see so many advertisements concerning our beauty and its rightful place in our lives and perhaps in the success it brings us that we may accord it too great a part.

True, there is no employer who will employ a young woman or girl who is untidy about their personal appearance. The business world demands neatness and will reward those who will make the very best of themselves, or who will improve the good points they happen to possess.

The business world and the social world demands that you dress neatly. Your clothes must be as neatly-up-to-date as possible. They must be neat, without holes or tears, and they must be neatly pressed. Above everything else, they must be clean.

Some girls and women stress this appearance question to the last point. But there is another matter quite as important as the question of appearance. It is the building of a character. It is essential that people cultivate character and a pleasing manner. For as surely as we neglect to cultivate a pleasing manner and a sterling character we are going to be sorry.

A wonderful character will shine forth when dress and cosmetics are only a second consideration. Look around you the next time you are on the street car or bus; examine the faces of these around. Study them to see which are the faces of happy people, which are of sad ones, and of those who are discontented with life. It will not be hard to detect them. Study to see which of them seem to have a pleasing manner and how many of them are living for a useful purpose in life.

It pays to cultivate our appearances and keep ourselves up in everything, but it never pays to neglect a pleasing manner or a strong, fine character. Because there is not a cosmetic that has ever been found that will take the place of character. The formula has never been prescribed that will take their place, because this formula must come from the heart and soul.

But how may we cultivate these better and more wholesome appearances?

The answer is not difficult to find, for we are told that "a merry heart doeth good like medicine".

The greatest book in the world is packed full of such assurances, and is just waiting for the earnest person to open and read and to possess. Besides a merry heart the old Golden Rule—"Do unto others as you would have them do unto you."

Following these two rules which seem to work together, is not an easy task, and to many they would not appear worth the trouble. But it is worth the trouble and patience. They will be broken many times and you will have just as many discouragements. But for every discouragement new courage may be obtained for the next. It is through prayer and depending on God for strength that you can make this formula a true and lasting success.

Christ's sheep find pasture. He Himself feeds them with "food convenient"; yea, always and ever, He becomes the soul's true aliment. Albeit, meditation on the Scriptures is one great means of our feeding on Christ Himself. The newborn babes desire the sincere milk of the Word, and thereby taste that the Lord is gracious. The faithful of all ages can sing, "The Lord is my shepherd . . . He maketh me to lie down in green pastures: He leadeth me beside the still waters."—Dr. J. Norman Case, in the Keswick Calendar.

He who hath given thee liberty,
Now bids thee set the captive free,
Proclaim His mighty power to save
Who for the world His Life-Blood gave.
—E. M. Grimes.

For the Young People

For the Southern Churchman.

DOXOLOGY.

Charles Nevers Holmes.

Glory to the Father be,
God of might and majesty.

And to Jesus Christ our Lord,
Jesus Christ, the Son of God.

To Christ's Spirit glory be,
Holy Ghost of Trinity.

As it was, is now, shall be,
Through our life, eternity.

Glory be to God again,
World without an end. Amen.

Peter's First Fruit.

It was fairly burning holes in his pocket, doubtless would have burned them through had not Peter taken the money out so often to count it.

There were two big, round silver dollars, three half dollars, one quarter of a dollar, a dime, a nickle and two pennies. It was his precious, very own turkey money. For on Peter's visit to his grandfather's farm the past summer he had been given one of the little turkeys that were being raised and promised that at Thanksgiving time, when the grown-up turkeys were sold, he should have the money that his brought.

Grandfather had not forgotten, and the Saturday before Thanksgiving had come a post office order for $3.92, and mother and Peter had gone to the post office and had it cashed.

"How are you going to spend your money, son?" asked mother.

"I'm going to buy a silver watch with a stem-winder," said Peter, "and a scooter and a typewriter like Bob Upson's and maybe a victrola."

"Are you going to spend it all on yourself?"

"Why not, mother? It's my very own money."

"I know, dear, but don't you think it would be rather selfish?"

For an instant Peter looked crestfallen, but quickly rallied. "I'll write you a letter on my typewriter, mother, and everybody in the house can hear my victrola, and I guess maybe I'll put the two pennies in my mite box."

But after Sunday school the next morning Peter came running eagerly to her. "Mother, I'm not going to spend all of my very own money on myself after all," he began. "I'm going to take a quarter dollar of it and buy a first fruit"

"A what, Peter?"

"A first fruit to give to the children at the Orphanage on Thanksgiving," earnestly explained Peter. "Mr. Wickson, our Sunday-school superintendent, told us how the people in the Bible always used to give their first fruits to God to show how much obliged to him they were. And that's what our Sunday school is going to do, mother. Next Wednesday right after school we're going to have a Thanksgiving service, and each boy who comes is to bring a fruit or vegetable or something else that's good to eat for the poor little orphans without any fathers and mothers so God will know that we 'preciate all the night things that He's given us."

As mother had a dressmaker in the house Monday and Tuesday, she could not go down town with Peter to spend the money burning holes in his pocket, but she promised to meet him at the church Wednesday afternoon and directly after the children's service go with him to the Emporium toy department.

Meanwhile mother and Peter went to a nearby provision shop to get Peter's first fruit.

And what do you suppose Peter chose? A great golden pumpkin.

"But, dear," protested mother. "I'm afraid it's too heavy for you to carry."

"Of course I can carry it, mother. I'm a big little boy."

"A pumpkin costs a good deal of money, Peter. This one is seventy-five cents."

Peter gulped at that, but persisted. "If I buy the pumpkin, mother, there won't be anybody in the whole procession who'll have such a swell first fruit as me."

The motive was not the highest, but mother made no comment, and the pumpkin was bought.

"Gee, that's some pumpkin, kid!" admiringly remarked Johnny Tyler, a boy in his Sunday-school class, when Peter entered the church Wednesday afternoon and breathlessly dropped in the vacant seat next him.

"I paid seventy-five cents for it," boasted Peter. "What did you bring?"

"Onions." Johnny produced a small paper bag. "Everything cost so much," he sighed, "and I had only the dime mother gave each of us kids to make up for our disappointment in not having a Thanksgiving turkey."

"You're not going to have any Thanksgiving turkey!" exclaimed Peter aghast.

Johnny hung his head and wriggled the toe of a shabby shoe. "We can't afford to. You see, father's out of work, and my grandmother, who lives with us, has been sick and had to have a doctor." His head went up, and he squared his small shoulders. "But we're going to have dumplings in our stew for a Thanksgiving celebration," he said with sturdy cheerfulness.

Peter could not get over it. He thought of course everybody had Thanksgiving turkey.

"At first I was going to buy some peanuts for myself and get only a nickel's worth of onions for the orphans," confided Johnny; "but when I thought of all I had to be thankful for, I was ashamed. Father and mother and granny," he counted his blessings on his fingers, "and two whole brothers and a baby sister and Ruffles, an awfully smart dog, and Mary Ann, our cat, and dear old Beppo."

"Who's Beppo?"

"Our goat."

But here the service began, and all talking ceased.

It was a beautiful service of praise and prayer, and at the close all the children bearing their thank offerings marched singing in processional around the church.

As a certain mother who had slipped into a back pew saw a certain small boy carrying a great golden pumpkin pass up the aisle singing with all his child heart her eyes filled with happy tears.

"Well, dear, are you ready to go shopping for your things now?" she smiled when Peter came to her afterwards.

"No, mother," Peter eagerly answered. "I'm going to wait till Christmas for my things and put all my very own money back into a turkey."

"Why, what do you mean, Peter?"

"I mean Johnny Tyler and his father and his mother and his grandmother and two whole brothers and a baby sister and Ruffles and Mary Ann and Beppo, the goat!" breathlessly explained Peter. "I'm going to buy them all a Thanksgiving turkey."—Sunday-School Times.

A PRAYER FOR THE CHURCHES.

O God, within whose sight
All men have equal right
To worship Thee,
Break every bar that holds
Thy flock in diverse folds;
Thy will from none withholds
Full liberty.

Lord, set Thy churches free
From foolish rivalry!
Lord, make all free!
Let all past bitterness
Now and forever cease,
And all our souls possess
True charity.

—John Oxenham.

Black Bear Visits Blue Jay.

Blue Jay sat on a branch of an old oak tree and watched Black Bear eat berries from a bush below. "Why do you eat so much?" asked Blue Jay in the politest voice he could use. "Whenever I see you you are always eating something!"

"Yes," replied Black Bear, looking up at Blue Jay, "all spring, summer and autumn I eat most of the time, but in the winter I sleep. Then I do not eat."

"Oh!" said Blue Jay, "I didn't know." And he began to fix his feathers as he sat there on the branch, but all the time he kept his eyes on Black Bear. "Don't you ever get tired of eating?" he finally asked.

"Yes, I do," was the reply. "And I'm tired now. I think I'll come up and visit you."

"Jay! Jay! Jay!" screamed Blue Jay as loud as he could. "How can you get up here? Can you fly?" and Blue Jay began to hop around in a very excited manner.

"No," laughed Black Bear, "I can't fly, but I can climb this tree."

"Don't be silly," answered Blue Jay. "Of course you can't climb this tree!"

"Yes, I can!" replied Black Bear. "Do you want to see me do it?"

"I don't know," said Blue Jay doubtfully. "You are pretty big to sit up here with me."

"Well, here I come," laughed Black Bear, and before Blue Jay had time to scream again Black Bear was up on the very limb upon which Blue Jay was standing. "There!" said Black Bear, "now we can have a nice visit together."

"Jay! Jay! Jay!" screamed Blue Jay at the top of his lungs, hopping far out on the branch of the old oak tree. "Is it safe to be near you? You might eat me if you should get hungry!"

"Ha! Ha!" laughed Black Bear. "Bears never eat birds. We eat roots and grasshoppers and insects, but best of all we like blueberries and honey."

"Honey?" said Blue Jay. "I never tasted any. Is it good?"

"Is it good?" repeated Black Bear. "It is the best thing I ever ate. When I find a bee tree, I am happy."

"Don't the bees ever sting you?" asked Blue Jay.

"Of course they do," laughed Black Bear. "I often get stung all over my nose and ears, but what do I care as long as I get the honey?"

Blue Jay hopped a little nearer. This was a good chance to see Black Bear

close up. "You look rather sleepy," he said.

"I am," Black Bear replied. "It is time I went to bed for the winter. My den is all ready for me, and there I shall sleep warm and cozy all the long cold months. In the spring I'll see you again. Good-bye, I'm going now."

"Are you going to climb down the tree?" asked Blue Jay as Black Bear moved a bit on the branch.

"No, just watch me," replied Black Bear sleepily, and what happened next surprised Blue Jay so that he didn't even scream "Jay".

Black Bear just fell right off the branch into the bushes beneath! And then he picked himself up and trotted off to his den in the woods!

"I wonder if he hurt himself," thought Blue Jay. But Black Bear didn't hurt himself at all, for that's the way Black Bears often get out of a tree. They fall just as if they were cushions, and it never hurts them one bit!—Sunday-School Times.

For The Southern Churchman.

BILLY.

Maude Forrest Mumma.

A warm gray coat, a head, a tail,
And four soft paws together;
Asleep in Daddy's big arm chair,
In any kind of weather.

For the Southern Churchman.

THE WAY TO DO.

Annie Winfrey Meek.

The little Birds must learn to fly
Just as their parents do;
The tiny Ducks each learn to swim,
The baby Goslins too;
The Downy Chicks learn how to scratch
And find their daily food,
So little Children should all learn
To be both wise and good.
To learn their lessons with a will,
And mind their teachers too,
For all the Feathered Folk have proved
That is the way to do!

Thanksgiving Presents.

"Oh, what a fine red wagon you have!" said little Joe White, peeking through the alley fence.

"Yes," replied Howard, "and when I get my pet goat here harnessed up, two or three of us can have a lovely ride."

"Wish I were lucky like you children, with your goat and fine wagon and all," said Joe, as he moved away from the fence and walked down the alley to his own little tumble-down house.

"Kind of too bad about Joe White," remarked Howard that night after mother had finished the bedtime story. "He hasn't anything to play with—no wagon, no goat, or anything; and I don't suppose he'll have any Thanksgiving dinner either; his ma is too poor to buy anything good."

"We're going to have a good goose for our Thanksgiving dinner," said Thelma. "Yes, and pumpkin pie, and candies, and nuts, and all sorts of good things."

"I wish Joe could have as good a dinner," answered Howard. "When I don't like anything at the table and feel like fussing about it, I always think how glad Joe would be to have it. He looks like he felt hungry all the time. I wish we could give him something on Thanksgiving Day to make him happy."

"I'll help you fix up a little Thanksgiving present for Joe and his mother," said Howard's mother, "but you must think out what you want to do. I think you'll really enjoy your own dinner better if you know you are sharing it with somebody else who really needs it."

"I've got an idea already!" exclaimed Howard suddenly. "Joe wants a red wagon just dreadfully. He's always talking about mine. I have a box out in the barn and some wheels. I believe I can make him one. Wendell, of course, will want to help, and Thelma can paint it red with some of pa's paint he had for the fireplace. She's the artist of the family."

"I'll do it all nice," agreed Thelma. "Then we can harness goatie up and take the wagon to Joe Thanksgiving Day."

"But we'll want to put something in the wagon," suggested mother. "What shall it be, something for Thanksgiving dinner?"

"I'll give 'em one of my bunnies," said little Wendell.

"I'll give them one of the pumpkins I raised," said Howard; "yes, and some potatoes, squashes and onions out of my garden."

"And I'll give them my share of candy, nuts and fruit," added Thelma.

"That will be fine," said mother. "I'll add a mince pie, a new loaf of bread and some other little things. I'm sure we'll enjoy our own good dinner better for sharing it with our needy neighbors."

Early Thanksgiving morning the children loaded the new cart with good things, then harnessed the goat to it and made their way to Joe's house.

"Whew!" cried Joe as the children came up the walk. "What a lovely new wagon! You're a lucky boy, Howard."

"We made that for you," said Thelma. "Yes, and we've all brought you a Thanksgiving present. We've had the greatest fun getting it ready for you and your mother."

"The wagon and all that's inside is yours," said Howard smiling.

"Whew!" It's a Thanksgiving Day present, is it?" asked Joe, surprised. "Oh, you're all so kind." Then he called excitedly, "Mother, come and see the lovely present, and it's all for us!" —Enid S. Smith.

For the Southern Churchman.

THE SOWER.

Frances Forbes Grafton.

A sower in the fields of love,
Dear Master, let me be—
Thy glory in the sky above,
In life, and leaf and bud to see.

Not always in the fertile ground,
Smooth turned for golden grain,
Oft times where tares and weeds abound,
Soil rough and parched for rain—

Sometimes with natures cold and hard,
Lord, Thy work let me see;
With courage high, and soul unscarred,
Let me Thy servant be.

Not ever where men's praises glow—
In hearts bowed down with care,
May I the seeds of kindness sow,
And meet my Master there.

A Thanksgiving Grandmother.

"No school for four days," sang Frances. "I'll see you after Thanksgiving, Laura."

"You'll have lots of fun," Laura answered. "I wish I had brothers and sisters."

"You have a grandmother," declared Frances. "I've always wanted one. Like the song, you know, go driving to her house and eat pumpkin pies."

"We don't drive out to her house; she comes to ours," Laura said. "But she does bring pumpkin pies, and they're good."

"We might change," proposed Frances. "If you lend me your grandmother, I'll lend you Susy and Tony."

Laura shook her head. "I couldn't spare grandmother. It wouldn't be Thanksgiving without her."

"And I couldn't spare Susy and Tony," laughed Frances. "We'd better be grateful for what we have. I am; aren't you?"

"Yes, I am," answered Laura. "Good-by."

Frances ran out of the schoolhouse to find her father, who was waiting to drive her home, for Frances lived out in the country almost as far as Laura's grandmother.

Laura lived not far from the school. She ran home and into the kitchen, where her mother was stuffing a fat turkey. A mold of cranberry jelly stood on the table and a chicken pie and three mince pies. The pumpkin pies they left for grandmother to furnish.

"Don't they smell good?" exclaimed Laura. "I can scarcely wait until tomorrow. But, mother, I wish some children were coming."

"I wish so too," her mother said. "We'll try to be as young as we can, but it isn't like real children, is it?"

"You're better than anybody in the world," Laura declared. "Frances Mackey has four brothers and sisters, and they do have lots of fun. But Frances hasn't any grandmother. We talked about trading, but I couldn't give up grandmother, and she couldn't give up Susy and Tony; so we decided to be thankful for what we had and not fuss."

"That's a splendid Thanksgiving thought," smiled her mother. "And I'll tell you a secret. When we are grateful for what we have, that always opens the door for something bigger."

"What could it open to me?" Laura asked.

"We never know. That's part of the secret."

Before dark the white flakes began dropping down. When Laura waked in the morning the earth was white.

"I never remembered such a snowstorm at Thanksgiving," her father said at breakfast. "We'll have to get down the sleigh, pack up our dinner, and drive out to grandmother's. She can't come out in this storm. I'll telephone her now."

The snow had put grandmother's telephone out of order, and he could not get her. Finally he got a neighbor who promised to take the message in to her.

The dinner was packed up and tucked under the back seat of the sleigh, and off they went to church. It was hard going, for the wind was blowing, and the snow was piling deeper all the time. It was deeper than ever when church was over.

"It's going to be a hard journey," the father said as they started, "but I guess Dobbin can make it."

Dobbin did his best. Sometimes he was pulling over dry ground and sometimes he was plunging through drifts that almost upset the sleigh; but nothing happened until they reached the Mackey house, where there was a drift that was too much for him. While they sat wondering what to do next the Mackey door opened, and rosy-cheeked Tony came plunging down the drive.

"Come in!" he cried. "Mother says you must eat dinner here."

"I don't believe there's anything else to do," the father said. "I wouldn't ask Dobbin to go any farther. I'm only

sorry about grandmother."

Laura and her mother and the baskets went into the house, while her father and Tony took Dobbin to the barn. The Mackey living room was full of people: Mr. Mackey and Mrs. Mackey and Frances and Susy and Mary and Fred and the baby. Frances grasped Laura's hand. "You're having your wish," she said. "You'll spend Thanksgiving with lots of brothers and sisters."

But Laura said soberly: "I'm sorry about grandmother."

"Who's sorry about me?" asked a familiar voice, and there in a chair behind Mrs. Mackey sat grandmother herself. "I started early, but this was as far as I could go; so I and my pies are having a Mackey Thanksgiving this year. They tried to telephone you, but I suppose you were at church."

"And we sent a message not to start," said Laura's mother, "but you had probably started already."

Laura looked at Frances and Frances at Laura, and they both laughed. Laura had her brothers and sisters and Frances had her grandmother, and still neither of them had lost anything.

"It's what mother said," thought Laura. "We were grateful for what we had, and so we got more."—Helen Ward Banks, in Picture Story Paper.

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Deaths

TINSLEY: ASHTON MAUPIN TINSLEY, son of W. H. and H. G. Tinsley, died suddenly at his home in Salem, Va., on November 13.

ROBINSON: Died, suddenly, on November 1, 1930, at Los Angeles, California, ALEXANDER PEALE ROBINSON, only son of the late Archibald Robinson and Ariana Ambler Holliday. Burial at St. Louis, Mo.

REV. WILLIAM M. MORGAN.

THE REV. WILLIAM M. MORGAN, missionary in charge of St. Stephen's Church, Charleston, S. C., died on Sunday, November 9. His funeral was conducted at St. Stephen's Church on Tuesday, November 11, by the Rt. Rev. A. A. Thomas, D. D., Bishop of South Carolina, assisted by the Ven. E. L. Baskervill and the Rev. C. A. Harrison.

The Committal service was held near Columbia, S. C., by the Ven. J. B. Elliott. Mr. Morgan came into the Protestant Episcopal Church with his congregation from the Union Methodist Church in 1922.

REV. WORTHINGTON COOKE, D. D.

With a large gathering of former colleagues, representative of every station of the Episcopal ministry, attending, funeral services for REV. DR. WORTHINGTON COOKE, 59 years old, rector of the Church of the Ascension, who died Sunday, November 9, were held Tuesday morning at the church, Twelfth Street and Massachusetts Avenue.

The Right Rev. James E. Freeman, Bishop of Washington, conducted he services. Members of the vestry of the Church of the Ascension acted as pall bearers.

Rev. Dr. Cooke, who entered the Episcopal ministry in 1895, had been identified with the Washington Diocese for many years. He had been rector of the Church of the Ascension for the past eight years.

Rev. Dr. Cooke had also been active in ministerial work in West Virginia, Kentucky and Ohio.

MISS EUGENIA TALIAFERRO.

MISS EUGENIA MASSIE TALIAFERRO died in Retreat Hospital, Richmond, Va., October 22, 1930, at two A. M. after a lingering illness of several years' duration.

She was a daughter of the late William and Susan Gatewood Taliaferro who preceded her to the grave by several years. She was the last of four children born to this union to die and with her the family became extinct. She was a devoted member of Trinity Protestant Episcopal Church, Staunton. She was buried in Thornrose Cemetery on October 23. The last sad rites was performed by her rector, the Rev. J. J. Gravatt, at the grave. There was no funeral. Her pallbearers were the following: J. Clinton Hite, George W. Taylor, Harry Hmilton, Arthur I. Miller M. L. S. McCutchan and Edley Paxton.

The floral tributes were many, beautiful and varied, and came from far and near and from people in all walks of life, which attested her popularity. She was a woman of fine sensibility, taste and judgment, and also of a strong conviction and a high sense of honor.

She left a host of friends who regretted her demise and can tell of her many kind acts, which will ever be remembered.

She always waited on the sick and always gave to the poor and needy, denying herself of many pleasures in order to make others happy, and did it all without any affectation or show. Even in her dying, agonizing moments, her thoughts were for others and her sufferings were borne with soldier like fortitude.

(Written by one who had known her from his childhood days)

L. EDLEY PAXTON.

Moffatts Creek, Va.

MRS. HENRY M. BRUEN.

Thirty Years in Korea.

At Blair Academy, then a coeducational school at Blairstown, N. J., a young girl, Martha Scott, and a boy, Henry M. Bruen, became interested in each other. In 1892 the boy graduated at Blair and went to Princeton, where he graduated in 1896, and then for three years he attended Union Theological Seminary. He was accepted as a Foreign Missionary of the Presbyterian Church, and assigned to Korea, Asia. Before leaving he became engaged to his old friend of school boy days. The condtiions in Korea were such that he could not take her there until he had prepared the way. There were no roads. The transportation over the trails was by little ponies, bulls, or coolies carrying baggage on their backs, and passengers were carried in "chairs" (a box between two poles). Chinese wheel barrows and Jinrikshas (Japanese man-pulled wheel chair) were unknown in Southern Korea at that time. The Koreans had never seen a wheel. Their huts were of stone and mud, and usually thatched with straw. Oiled paper was used in the windows (for glass was unknown). The native food was largely dirty rice and soup made of dog meat. Cows and bulls were used to carry loads and to plough, and they were killed and eaten when too old or sick to work. Milk was not used, except by calves, and the cows gave very little. Water was undrinkable until boiled, on account of typhoid fever. Smallpox was universal, and leprosy was common.

Mr. Bruen spent two years and a half learning the language and building a home at Taiku, and then he returned to the United States over the Pacific, spent a month in this country, married Martha Scott, to whom he was engaged before leaving, and returned with his bride through Europe, Egypt and India. Martha faced the dangers and gave her life to her husband and missionary work.

The thirty years which have passed have seen greater changes in Korea than thirty centuries in the white man's world. Missionaries no longer find it necessary to send to America for canned milk and other foods, and depend on their guns. Roads, locomotives, automobiles, flying machines, telegraph, mail lines and telephones followed the magic touch of Japan when she took over Korea. Sanitation and modern buildings changed the cities, and millions of trees planted by Japanese foresters rescued the barren hills. But with the white man's civilization came the white man's and Japanese vice and infidelity.

The Christian missionaries brought, long before and since Japan took over Korea, healing for both body and soul. Establishing hospitals and dispensaries where the Gospel was preached to every patient and forming into churches hundreds of groups of Christians until the followers of Jesus numbered hundreds of thousands.

Mrs. Bruen, since her coming to Taiku, in 1902, has done a wonderful religious work. She has done her part in establishing a school and two hospitals at Taiku—one for lepers. Sixty of the churches in that province were under her husband's care Mr Bruen was but one of the several missionaries who, with their wives have shared in this wonderful work Two, Rev Dr Adams and Woodbridge Johnson, M. D., were at Taiku when Mr. Bruen arrived. When sickness and death removed one after another, new missionaries volunteered. Now "Nan", Mr. Bruen's daughter, has cabled her offer to take her mother's place.

When the Board of Foreign Missions of the Presbyterian Church heard October 2sit by cable of the death in the hospital at Seoul of Mrs. Bruen, they passed a resolution reciting the blessed work that she has done, and expressing their sympathy for her husband and family. The members stood while the resolution was read and prayer offered.

The vacant place in the mission will be hard to fill—in the hearts of her family impossible.

J. deHART BRUEN.

CHURCH INTELLIGENCE.
(Continued from page 15.)

made for the 1930-1931 campaign for the Program of the Church, and the dates set for the Every Member Canvass throughout the Diocese were those of the National Council, November 30-December 14. The Diocesan Assessment figure, which covers the current expense items of the Diocese for 1931, was set at $13,992.50, and the quota figure at $31,696.00, this latter including $13,000.00, the quota laid on the Diocese of Florida by the National Council for the general work of the Church throughout the world. These figures will be allocated to the Parishes and Missions within the Diocese in the immediate future.

Personal Notes

The Rev. Robert M. Redenbaugh, curate and director of religious education at the Church of the Heavenly Rest, Fifth Avenue and Ninetieth Street, New York City, has resigned from the clergy staff of that church to become the new rector of St. John's Church, Mason City, Iowa. Mr. Redenbaugh will leave New York November 17 to assume his rectorship, the former rector, the Rev. Dr. Whitehead, having resigned to accept a parish in Madison, Wisconsin.

The Rev. Bryant Gray Harman, who has been in charge of St. Stephen's Church, Colebrook, New Hampshire, for the past year, has recently been restored to the ministry after fourteen years in the Roman Church.

Rev. Robert E. McAnen, deacon, has accepted his appointment as general missionary in the Missionary District of North Dakota, with residence at the Diocesan House, Fargo. He is a graduate of Harvard University, afterwards receiving his theological education at Cambridge Theological Seminary and the General Theological Seminary. He was ordained to the diaconate last spring by Bishop Babcock, of Massachusetts.

LEAN HARD.

Child of My Love, Lean Hard,
And let Me feel the pressure of thy care;
I know thy burden, child; shaped it,
Poised it in Mine own hand, made no proportion
In its weight to thine unaided strength;
For even as I laid it on, I said,
"I shall be near, and while she leans on Me,
This burden shall be Mine, not hers;
So shall I keep My child within the circling arms
Of My own love." Here lay it down, nor fear
To impose it on a Shoulder which upholds
The government of worlds. Yet closer come;
Thou art not near enough; I would embrace thy care
So I might feel My child reposing on My breast.
Thou lovest Me? I know it. Doubt not then;
But, loving Me, Lean Hard.

"Casting all your care upon Him; for He careth for you."—1 Pet. 5:7.

Robert Dick Wilson, Ph. D., D. D. (Princeton), who has learned forty-five languages and dialects in his life-long study of Semitic Philology, gives this verdict: "I have come now to the conviction that no man knows enough to assail the truthfulness of the Old Testament."

—St. Luke 24:44.

THE SUN STILL SHINES ON AMERICA THE LAND OF PROMISE.

A friend of mine has sent me the following letter:

It seems to me entirely sane and entitled to serious consideration. Have faith in America. The United States with most of the countries of the world, is going through a severe depression in business, railroad earnings having materially declined and the income of most corporations and individuals have shown a sharp shrinkage from the abnormally high earnings of the past five years of unprecedented prosperity. The prices of many commodities have dropped to levels which permit very little if any profit to the producer. This has temporarily curtailed the buying power of a large percentage of our people, particularly of the farmer, which in turn is reflected in decreased earnings of our railroad and industrial corporations. These conditions have occurred before and will unquestionably occur again, but great as has been this depression in busines, it has not in our opinion, justified the enormous shrinkage in security values which has occurred in the past year, the depreciation in stocks listed on the New York Stock Exchange alone being more than fifteen thousand million dollars.

Can we ignore the fact that these are the same corporations (most of them greatly improved) which earned in the past five years profits which astonished the investors of the entire world? Securities were too highly valued in the past two years, but in our opinion the shares of most of our finest corporations are now selling far below their real value. It is inconceivable that any clear thinking man even in these days of hysteria can be bearish at the present deflated level on the best securities of a country which has, roughly 58 per cent of the world's gold and which produces approximately: 50 per cent of the world's steel; 50 per cent of the world's copper; 60 per cent of the world's petroleum; 60 per cent of the world's grain; 50 per cent of the world's cotton; 50 per cent of the world's automobiles; 50 per cent of the world's typewriters; and a very large percentage of practically all of the necessities of modern civilization. Can any depression justify prices of many sound securities selling very little, if any, above the par share of their net quick assets and entirely ignore the potential earning capacity of the fine modern plants which have created this strong asset position. Many corporations during their periods of prosperity, greatly reduced and in many cases entirely eliminated all funded indebtedness of their corporation putting them in safer and more sound condition than any period in their history. There are unquestionably some elements of weakness in our present economic situation, but are not these outweighed by the many elements of strength, including:

1, Sound government; 2, Strong Federal Banking System; 3, Strong financial position of our industrial and railroad institutions; 4, Enormous natural resources; 5, Annual increase in population and consumption; 6, Low interest rates; 7, Deflated security values; 8, High yield from securities.

The foundations of great fortunes are laid under conditions such as exist today and the far-sighted man with power of analysis and with prudence against over extension, has, in our opinion, rare opportunities for investment. which will reward him richly in the years to come. "We believe in America.'

J. F. Harris.

SOVIETS SCORED FOR CHEAP LABOR.

Georgetown U. Economist Says World Revolution Is Intended.

The assertion that the Soviet's five-year industrialization plan was designed to bring about such disastrous economic conditions as to accomplish a world revolution was made today by Rev. Father Edmund Walsh, vice-president of Georgetown University, in testimony before the House Communist Committee.

Father Walsh, who was with the American Relief Commission in Russia several years ago, said the Soviets planned to create world-wide economic depression by dumping into the world markets products of enslaved labor.

Reads From Russian's Book.

He read from a book by G. T. Grinko, creator of the five-year industrial plan, which said that "the five-year plan is an important part of the offensive of the proletariat of the world against capitalism; it is a plan tending to undermine capitalist stabilization; it is a great plar of world revolution."

He said the Soviet department of labor had issued decrees authorizing the government to send 30,000 workers into the mines and forests to produce without any compensation, coal and lumber for export.

Reveals Propaganda Scheme.

The educator presented to the committee a copy of a book written by Gregoire Bessedowsky, formerly charge d'affaires at the Soviet embassy in Paris, revealing how he was to be sent to the United States, presumably for trade relations, but specifically to promote Communist propaganda.

The book said annual subsidies for Soviet activities in the United States amounted to $100,000, while the cost of maintaining military and naval spies was $50,000 annually.

The educator read from a report of the world congresses held at Moscow, stating that unemployment was a growing object of Communists in America and that it had been sponsored in a special campaign. The campaign, the report said, was promoted in the anthracite and bituminous strikes in Pennsylvania and attacks against the American Federation of Labor.

Report Is Translated.

He translated a report of the Soviet congresses saying the revolutionary center in America was in its 13,000,000 Negroes, but said the Communists had not succeeded in advancing their cause in this direction, or among the farmers.

In that connection, the report said the Soviets had not been able "to do anything with the Pullman car porter."

The report added that Communists had subsidized anti-imperialist campaigns three years ago in Nicaragua and China and that efforts had been made to influence Marines sent to those countries to turn against the United States.

Red in U. S. Put at 12,000.

Reading further from the report, Father Walsh said the Communists had established perambulatory schools around Buffalo, instructors being sent from New York City to conduct the schools along lines formerly followed by circuit riders in the rural districts.

The Red membership in this country was officially recorded at 12,000 in the report. The Communist party, it added, published eleven daily papers in nine languages, in addition to twelve weekly journals, with an aggregate circulation of 170,000.

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RUSSIA, GERMANY AND ITALY

That there has existed for at least seven years a secret understanding between Soviet Russia and Germany is well known. The Bulletin of the "Better America Federation of California," dated August 15th, gives some interesting and valuable information.

No happenings in Europe are of greater interest in the world to-day than the things that are happening among the three countries, Soviet Russia, Germany and Italy. It is probable that no person in the United States and very few persons in Europe at this time know exactly what has happened.

The thoughtful man will keep his eyes open for indications.

This much we do know:

Italy is to-day as eager for a place in the sun as any Hohenzollern ever was. Italy moreover, is constantly looking askance at her powerful neighbor, France.

Germany, for her part, and for not dissimilar reasons needs powerful, economic, moral and political friends. With Italy she has a common cause, that of a not very latent fear of France; with Italy also Germany has a common economic cause; their common need for elbow room for markets and for colonies.

Soviet Russia, as the whole world knows, needs everything; and, as the whole world also knows, Soviet Russia doesn't care a tinker's barricade where or how she gets what she wants.

From Rome on August 3rd the Associated Press brings this interesting wire:

"Minister of Finance Mosconi and Minister of Corporations Bottai, representing the Italian Government, and Commercial Attache Liubimoff of Soviet Russia to-day signed a commercial treaty designed to favor the purchase of Italian products."

Following the signing of this treaty, the Bolshevist Commissar sang his usual gold song to the newspaper men as he said Russia's purchases in Italy would be doubled in the next twelve months because of this treaty.

From Berlin, on July 20th, Universal Service tell us this:

"Ten 'miracle' all-metal planes with a cruising speed of 220 miles an hour, capable of quick turns and the most difficult of maneuvers, have just been delivered to the Soviet Government by the Junkers Works.

"These planes, intended for military purposes, will be mounted with four machine guns and manned by three men. The field of fire which these machines possess is the widest ever achieved in the construction of a military plane. According to experts, there is hardly an angle from which opposing planes cannot be attacked. It is claimed a single 'miracle' plane can stand off five enemy planes."

The shallow observer will at once say, "Why, Italy, ruled by a Fascist Dictatorship, is the very antithesis of Communism." Let it not be forgotten that the man who is to-day the Fascist Dictator of Italy just a few years ago, in a period of national need, flopped from Syndicalism to socialistic Fascism; and that one good flop depicts another.

As to Germany, while the sturdy rank and file of commons and statesmen are probably anything but free of Bolshevism, yet, on the other hand, there are more Communists in political office and more Communists in the organized party in Germany than in any other country outside of Soviet Russia; and be it further remembered that if in the United States under its present comparatively happy economic situation, there are influential though short-visioned manufactures flirting with Bolshevia, just so, and much more so is this true in the post-war Fatherland.

All alliances in the world—political, economic, or what not—are highly important to every nation, even the nations apparently most remote.—*"Our Hope."*

Any nation or government fighting against God Almighty who is long suffering and of great goodness, as the present and anarchistic Russian rulers have done surely is on the **toboggan slide to Hell.**—*L. M. W.*

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Vol 95 RICHMOND, VA. NOVEMBER 29, 1930. No. 48

THE DEITY OF CHRIST

THE PROPHETS

By Dyson Hague, of Toronto

Said that great thinker and writer, Dale of Birmingham: "I find in the history of the Christian Church that wherever faith in the Divine Sonship of Christ declines there soon declines with it, as a rule, the joy and exaltation that come from the vision of the infinite love of God. Just as a flower severed from its root will retain its colour and perfume for a while, so a real faith in the Divine Fatherhood may survive for a time after faith in the Divine Sonship of Christ has died; but sooner or later, whosoever denieth the Son discovers that in losing the Son he has lost the Father also." It is surely an indisputable fact that in proportion as our estimate of Jesus is vague or erroneous or depreciatory, we must lose, not only the Father's pleasure, but also the consciousness of our own kinship with Him.

It would be impossible in a brief article like this to gather up the mystic and marvellous glimpses of Christ's Deity which are scattered like gems throughout the Major and Minor Prophets. Take, for instance, that glorious verse in Isaiah 7:14: "Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." It is quoted by the first inspired writer of the New Testament as referring to Jesus our Saviour, and the imprimatur of the inspiration of our God is placed upon it. It tells prophetically of that naturally impossible event, the birth of the Son of God from a human virgin. The Child to be born was God with us, and in the Incarnation we have the solution of that profoundest problem, that God can indeed dwell with sinful men, and that Great Birth would be a sign for all the ages. Of course, the critics have derided all this. They say Isaiah 7:14 has no reference to the birth of Jesus. There is no reference to an Incarnation of God, nor does the word virgin mean virgin, but only a young woman of marriageable age. (Peake's Commentary, p. 442.) Professor Orr, in his masterly work, "The Virgin Birth of Christ," repeats the challenge of Luther: "If a Jew or Christian can prove to me that in any passage of Scripture almah means a married woman, I will give him one hundred florins;" and Professor Beecher: "There is no trace of its use to denote any other than a virgin." Even Cheyne in his later days so extreme a Modernist, admitted that the word is limited in the Old Testament to the unmarried woman. The efforts of a modern rationalistic criticism to destroy this and similar prophecies only shows that no one, chained by the prejudice of a rationalistic naturalism, has any right or any qualification to expound the true meaning of Holy Scripture.

When we pass on to Isaiah 9:6, that famous verse: "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace," we have here undoubtedly a pre-vision of that confessedly greatest mystery, the mystery of God, (1 Tim. 3:15), the Incarnation of Him who is the Wonder of wonders, the Mighty God, the Father of Eternity. Or rather it is said to mean the Father of the world to come, the Lord of the age that is to be, a Hebraism of great poetic strength and beauty. The word contains the ideas also of Creator, Preserver, and Protector, a wonderful setting forth of Christ as our Creator, (John 1:3; Col. 1:16), our Preserver, God with us, and our Protector unto the end. The critics may hurl their darts and spears at this verse, but they might as well try to crash Gibraltar with pellets from a sling. From age to age and year to year and especially at Christmastide, this passage will bring home to every Christian heart the joy of the birth of the Child born to us and the Son given to us by the Father's transcendant love, (John 3:16).

In the succeeding chapters, the Messianic prophecies and promises accumlate. The picture of David's Son in Chapter 11:1-10 and Chapter 32:2, where the reigning King and the Man who shall be a hiding place, as in that beloved hymn "Jesus, lover of my soul, let me to Thy bosom fly," is as clear a description of the Divine Son as that marvellous Chapter 53, which sets forth His crucifixion and atonement, and Chapters 60 and 61, which set forth His glory and His evangel. In Jeremiah 23, the King who is to come and reign as the Son of David is to bear that marvellous name, Jehovah Tsidkenu, the Lord our Righteousness, manifestly the Lord Jesus Christ, "Who was made unto us wisdom from God, and righteousness and sanctification, and redemption," (1 Cor. 1:33).

And then there is the Micah revelation of the Prince to be born in time in Bethlehem but existing from eternity, whose dominion is to be unto the ends of the earth, Micah 5:2: "But thou, Bethlehem Ephrathah, which art little to be among the thousands of Judah, out of thee shall one come forth unto me that is to be ruler in Israel; whose goings forth are from of old, from everlasting," and the last part of verse 4: "He shall be great unto the ends of the earth." And the marvellous predictions of Jer. 6:13: "Even he shall build the temple of Jehovah; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne, (compare with this Heb. 7:2, 25; 10:12-13). And then Zec. 9:9: "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold thy king cometh unto thee; he is just, and having salvation; lowly, and riding upon an ass;" Zec. 13:1: "In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem, for sin and for uncleanness;" Zec. 13:7: "Awake, O sword, against my shepherd, and against the man that is my fellow, saith Jehovah of hosts;" all of these so clearly prophetic of the coming King that none but the poor blind critic could possibly deny their reference to Christ or their pre-incarnate exhibition of His deity.

As to the great prophecies of Dan. 7:9: "I beheld till thrones were placed, and one that was the ancient of days did sit," and verses 13 and 14: "I saw in the night-visions, and, behold, there came with the clouds of heaven one like unto the Son of man, and he came even to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all the peoples, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed;" and Dan. 9:24: "Seventy weeks are decreed upon thy people and upon thy holy city, to finish transgression, and to make an end of sins, and to make reconciliation for iniquity, and bring in everlasting righteousness, and to seal up vision and prophecy, and to anoint the most holy;" and Dan. 9:26: "And after the threescore and two weeks shall the anointed one be cut off, and shall have nothing and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and even unto the end shall be war; desolations are determined." They stand like mighty bulwarks to confirm the faith of all believers and set forth the Messianic glory of our Lord and Saviour Jesus Christ.

But as I have often observed, and will observe again, no breadth of scholarship or depth of theological acumen can reveal to the student of the Word the great truth of the Deity of Jesus Christ. It is a revelation of the Holy Ghost, (1 Cor. 12:3). It is given to him who is of a humble and lowly heart, a revelation of the Father.

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Let us have in our minds today the conception of purity not as emptiness but as an indwelling fire.

'Tis not in things our thought to domineer
Guard well thy thoughts, our thoughts are heard in heaven.
—Young.

Surely He cometh; and a thousand voices
Call to the saints, and to the deaf are dumb,
Surely He cometh, and our heart rejoiceth,
Glad in His coming Who hath sworn, I come.
—F. W. H. Myers.

A man's own individuality and personality is not lost by thus conforming to the Divine Will but on the contrary is marvelously intensified.

Henry Ward Beecher said, "The longer I live, the more confidence I have in the sermons preached when one man is the minister and one man is the congregation; when there's no question who is meant when the preacher says, 'Thou art the man'."

Humility is not a thing which can be cultivated directly. A man who tries to be humble may be as proud of Lucifer underneath: we all know of people who are proud of being humble. But genuine humility is a by-product—a by-product, I suspect, of thankfulness. If you can make a man thankful for almost anything you have gone a long way towards making him humble.

In the long run those men and women have been most effective in changing and remodelling the present world, who have realized that goodness, in whatever form, is not in the end something that we produce, but something that claims us and is imparted to us by the eternal and unchanging Goodness. The vision of God is the spring of moral fruitfulness.—Selected.

God's candles we,
If set where dark or light,
It matters not—if we but keep
His altar bright.

God's candles we;
Oh, may we higher glow,
To lighten other flames,
That flicker low.

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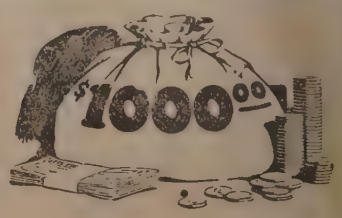

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EDITORIALS

Vol. 95. RICHMOND, VA., NOVEMBER 29, 1930. No. 48.

ADVENT

"The Kingdom of Heaven Is At Hand."

This is the message which John the Baptist delivered when he first came forth from the wilderness of Judea to commence His ministry. This, too, was the proclamation which Christ Himself uttered when He began His ministry in Galilee. When, too, He chose His apostles and sent them forth, two and two before His face, this was the message they were deliver: "The Kingdom of Heaven is at hand."

The Gospel of the Kingdom.

The Gospel was the Gospel or Good News, of the Kingdom, and part of the good news was that it was near at hand. What was it that had brought it near? The Presence of the King. There can be no kingdom without a king; and Christ Himself had come to set up His Kingdom here.

But this Kingdom was a different kind from any that had ever existed in the world before. All other kingdoms had depended upon material force for their support and continuance. But Christ told Pilate, the representative of the greatest power on earth: "My Kingdom is not of this world, if my Kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews, but now is my Kingdom not from hence."

This is plain speaking; so also is the statement which He made to the Scribes and Pharisees, who asked Him when the Kingdom of God should appear. His answer was: "The Kingdom of God cometh not with observation, . . . but I say unto you the Kingdom of God is within you."

The Disciples and the Kingdom.

So utterly different was this conception of a kingdom from that which His disciples had been accustomed to, that they were never altogether able to understand His teaching on the subject. Even after His resurrection He was asked by the eleven: "Wilt Thou at this time restore again the Kingdom of Israel?" It was the temporal kingdom, such as that of David and Solomon that was uppermost in their minds.

How remote these ideas were from those present in the mind of Christ, may be seen from His answer: "It is not for you to know the times or the seasons which the Father hath put in His own power, but ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto me in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

They were to win the world, not by material weapons or resources, but by the power of the Holy Spirit, who would enable them to exert a moral and spiritual influence that was to be more effective and compelling than any material weapons or forces could possibly be.

They were to bear witness of Him, the unseen King, and to enlist all men in His service, and this was to be accomplished by the invisible power of the unseen Spirit working in and through them.

Their hope of the setting up of an earthly kingdom took a long time to fade away, and it was not till the Second Century that the Church really settled down to carry out its appointed task of conquering the world by bringing all men into a spiritual kingdom, under a Heavenly King, which corresponded exactly with the announcement of the Baptist and of Christ Himself, that: "The Kingdom of Heaven is at hand." They thought in terms of time, He in terms of Eternity.

The Kingdom of Heaven is always at hand, always ready to reveal itself for the simple reason that the King is always present, wherever there are those who are ready to receive Him, and where the King is there is the Kingdom.

Machinery and Personality.

God does not work through machinery, He works through personalities. Machinery and organization imply routine, and the more perfect the machinery is, the easier it is to become a mere part of the machine. Even efficiency simply means fitting in perfectly to the needs of the machine. But this is taking the Church out of God's control and making it respond to merely human intelligence and control. Organization should utilize and develop personality, not suppress it.

This was Christ's intention and purpose. As members of His Body we are supposed to respond to His Will, and be the means and instruments through which His Spirit can work in us, and through us, upon the outside world.

The history of the Church shows what God has done through personalities; those who have yielded themselves to His Will, and have become fellow-workers with Him. They have been regarded as great and shining exceptions to the general rule. They have lived on a higher plane and, having walked with God, it has been given to them to advance the Kingdom to a degree far surpassing the accomplishments of ordinary Christians.

But, on the other hand, they may have been in reality examples of the vaster possibilities of the Christian life, which are within the reach of us all, if we had but the faith that "all things are possible to him that believeth."

The Realization of the Kingdom.

Christ said on one occasion, "The Kingdom of heaven suffereth violence and the violent take it by force." The Kingdom of Heaven is always near at hand, but it will not force itself upon us; we must manifest a desire, and a burning desire, to possess it. Then it will come to us in the Person of the King, Himself, who is ready and willing to set up His Kingdom within our hearts, and to radiate out His Royal Power from us upon the world around us.

That is His way and method of bringing in His Kingdom, and if all professing Christians would let Him reign within them, then the Kingdom would have come.

Why Not the Kingdom?

And why should not the Kingdom come? The King Himself has bidden us use the words: "Thy Kingdom

come," when we approach the Father. He would not have taught us to ask for what is impossible. Is it our unbelief and indifference which form the principal hindrances to the coming of the Kingdom? Is it near at hand and waiting to be revealed, while we persist in treating it as if it were far off in the future?

Or, is it that we are so much taken up with side issues, the minor matters, that "the one thing needful," the main issue is overlooked and neglected?

Advent comes and passes and comes again, and its message: "The Kingdom of Heaven is at hand" sounds in our ears, but that is all. "Behold I stand at the door and knock, if any man will hear my voice and open the door, I will come in and sup with him and he with me" (Rev. 3:20).

The coming of the Kingdom awaits the coming of the King. The Christian world repeats the words: "Thy Kingdom come" day by day, and month by month, and year by year, with a multitude of different voices and different tongues, but it goes no further because so few let the King come into their hearts and lives to reign within them and set up His Kingdom there.

As at His first coming there was no room for Him in the Inn; so there is no room for Him now, and until we make room for Him, His Kingdom cannot come, because there can be no Kingdom without the King.

Frederick W. Neve.

NOTES AND COMMENTS.

Reordination: This seems to constitute a grievance on the part of ministers outside the Episcopal Church. It must be remembered, however, that Episcopal ministers are required to receive successive laying on of the Bishop's hands as they pass from one stage of the ministry to another. Some of our ministers, although they have been ordained, are not allowed to celebrate the Holy Communion. If they were to attempt to do so they would probably be brought to trial, and any one of them who persisted in doing so would probably be deposed from the ministry. It would not seem fair to them to allow the ministers from outside the Church to celebrate the Communion in our churches, when they themselves would be disciplined and punished for so doing. Again a leading Congregational minister, of Chicago, a few years ago, stated publicly that he was just as much a Bishop as the Archbishop of Canterbury. This would seem to imply that he would expect to be received as a Bishop in the Episcopal Church. But our presbyters, in spite of the fact that they have been ordained twice, would, as in the case above mentioned, be disciplined and perhaps be deposed from the ministry for exercising episcopal functions. In order to become a Bishop in our Church a man has to receive the laying on of hands four times, including confirmation, which may be regarded as a setting apart for the lay ministry.

Any one who has been present at the consecration of a Bishop will realize how very carefully the Church safeguards herself from the admission of any one but a man of good character and reputation. The rule that three Bishops should take part in the consecration of a new Bishop, shows care which has been taken through the ages which have elapsed since the early times to safeguard the Church from anything but careful and deliberate action. After eighteen centuries from the times of the Apostles, tested as it has been by every conceivable method of attack, the historic ministry has found a permanent place in Western civilization. It is not likely that Christendom, taken as a whole, would accept any other as a basis of reunion. The Anglican Church, which includes, of course, the Episcopal Church in America, has been called "The Church of the Resurrection." The Bishops can hardly be blamed for exercising extreme caution, lest in making concessions in one direction they should go so far as to lose the privilege of exerting a reconciling influence in other directions.

F. W. N.

FIRST SUNDAY IN ADVENT.

Today commences the Christian year. There was a time when apologies or defence was used for the observance of the various feast and fast days. Such a condition has, I believe, passed away and is no longer necessary, for do we not find that there is, one might say, a universal observance of the principal feast and fast days which have been handed down to us through the centuries? With Advent we bgin again our annual round of fast and feast and holy days, we enter again, in God's mercy, upon the course marked out for us to walk in. Advent also brings to our remembrance that we are "One day nearer home." It will be generally acknowledged that the Sun of Righteousness is the great centre around which the Church revolves, and her ritual year begins with a renewal of His glorious light and warmth. It is well to notice that in the spiritual sense we live in advance of the world; we are a whole month on our way before the civil year commences. Are we not to learn that in this manner we are taught to be ever on the alert, looking for and hastening unto the coming of the day of God, The call of Advent is to awake out of sin, out of carelessless, out of unbelief, in the sense that the dawn of the Second Advent is now a year nearer to each one of us.

William E. Callender.

FAVORITE SCRIPTURE VERSE.

(In this space each week will appear a favorite passage of Scripture as sent in by a different reader. Every one is, therefore, invited to send us their favorite verse. It is suggested all who can, join with the rest of us in committing to memory the verse which appears here each week, including its location in the Holy Book; and in due time your memory chest will be laden with choice, eternal treasures, indeed. "Thy word have I hid in my heart, that I might not sin against thee." Ps.1 19:11.)

This week the following verse was submitted by

Miss Sarah Gilbert Peter, of Ridgeway, North Carolina:

> "And now I am no more in the world, but these are in the world, and I come to Thee. Holy Father, keep through Thine own name those whom Thou hast given me, that they may be one as we are."—St. John 17:11.

Who will send one from the faraway places as well as the very near?

IF.

"If thou canst believe; all things are possible to him that believeth."—St. Mark 9:23.

If I had but the nerve to believe,
Just simply believe
That one could achieve
The things under the sun
That Jesus wants done;
If I had but the nerve to believe.

If I had but the nerve just to try,
Bravely venture and try
What the power from on high
Could do with just me.
From my poor self set free;
If I had but the nerve just to try.

Then my eyes would no longer be dim,
For I should see Him
With cup filled to the brim,
And each set of sun
Would see golden deeds done,
For I should see, I should see Him.

The greatest things in human history have been wrought by Faith. The world is waiting now for men and women of faith to lead the way to new heights of spiritual adventure.

Frederick W. Neve.

CHURCH ARMY.

A Cicago policeman listened to one of the Church Army's open-air services, and afterward introduced himself, drawing from his pocket a much used New Testament.

Down in Virginia, people walked five and six miles over rough mountain roads to attend the Church Army mission. One man walked three miles every night, with a crutch. It was fourteen years since he had been to church: he had not thought, he said, that there was so much in religion.

In Utah, Archdeacon Bulkley writes that he already sees greater results than he could have expected from the hard work of two Church Army men in the difficult coal camps around Helper.

AFTER COLLEGE---WHAT?

By W. Brooke Stabler

THOUGH we may not be in accord with Walter Lippman's general theses, we must admit that there is much to be weighed seriously in his description of the modern man as one who "may be very busy with many things, but he discovers one day that he is no longer sure that they are worth doing. He has been much preoccupied; but is no longer sure he knows why. He has become involved in an elaborate routine of pleasures; and they do not seem to amuse him very much. He finds it hard to believe that doing any one thing is better than doing any other thing, or, in fact, that it is better than doing nothing at all. It occurs to him that it is a great deal of trouble to live, and that even in the best of lives the thrills are few and far between. He begins more or less consciously to seek satisfactions, because he is no longer satisfied, and all the while he realizes that the pursuit of happiness was always a most happy quest. . . . And then, surveying the flux of events and the giddiness of his own soul, he comes to feel that Aristophanes must have been thinking of him when he declared that 'Whirl is King, having driven out Zeus'." (A Preface to Morals, Pp. 3-4).

Leaders of the Church must realize the need for exposing students to that which is generous, noble, and faith-provoking. To state a simple fact, life for many is monotonous routine, because God's Will for their lives has never been found. "Whirl" is too often King, because those qualified to lead have not cared enough, have not held up before the young men and young women a vision of purposefulness and usefulness, have not challenged that insidious "whisper" that it matters not into what work or profession we go. "Wasted" and "mis-fit" lives may in part at least be done away when more leaders enthusiastically support enterprises similar to the Conferences on the Ministry held at St. Paul's School, Concord, N. H., in January and June, 1930.

The opportunity is again at hand, and in several sections of the country. The first Conference is to be held at Virginia Seminary during the latter part of the Christmas vacation, January 2-4, 1930. Behind this lies an interesting and indicative history. In order to bring this question of the need for the right men in the Ministry, before the clergy of the Diocese of Virginia, the Council of 1929, was asked to appoint a Commission on the Ministry composed of five representatives of the rural, college, city, school and seminary work. The following men were appointed: The Rev. Noble C. Powell, D. D., St. Paul's Church, University, Virginia, Chairman; the Rev. Churchill Gibson, D. D., St. James' Church, Richmond, Virginia; the Rev. William Page Dame, D. D., Christ Church School, Middlesex County, Virginia; the Rev. Samuel B. Chilton, St. Paul's Church, Hanover, Virginia; the Rev. A. C. Zabriskie, Theological Seminary, Alexandria, Virginia. This Commission was instructed to study the situation and take such steps as seemed wise to present the claims of the Ministry to men peculiarly fitted for it. The outcome is the above-mentioned Conference, together with one for school boys to be held later in the year, further plans for which will be announced later. Such leaders as: The Rt. Rev. Robert E. L. Strider, D. D., the Rt. Rev. William Scarlett, LL. D., the Rev. Wallace E. Rollins, D. D., the Rev. Beverley Tucker, the Rev. W. Cosbey Bell, D. D., and Mr. Coleman Jennings, will present the following subjects: "The Purpose of Life," "The Purpose of the Church and Its Ministry," "The Concrete Opportunities of the Ministry," "The Minister's Resources," "The Minister Leader, Christ," and "The Basis of Choice."

A corresponding need has likewise been felt in the Province of Sewanee and a similar Conference for College Men is to be held at the University of the South, Sewanee, Tennessee, April 10-13, 1931. The aim here is to gather together a group of picked college men, preferably sophomores or, better, of those who have not decided definitely upon their life work yet who, because of their unique qualities of leadership, wish to gain insight into the Ministry in its manifold phases and face its challenge. The Rt. Rev. William G. McDowell, D. D., General Chairman; the Rt. Rev. Frank A. Juhan, the Rev. Moultrie Guerry, Executive Chairman; the Rev. Thomas Wright, Secretary; the Rev. Oliver J. Hart, D. D., Mr. Z. C. Patten, Dr. B. F. Finney, and Dr. Charles Clingman constitute the committee. For further information write the Executive Chairman.

Still a third for College Men will be held at Bexley Hall, Gambier, Ohio, the actual date for which has not been set. This conference will minister to the needs of the colleges in the neighboring dioceses. For information please write to the Rev. Stanley Plattenburg, Gambier, Ohio.

A fourth conference is to be held at Windham House, New York City, February 6-8, 1931, a "Conference to Consider Christian Service.' Its aim will be to broaden the scope and heighten the vision of the girls in the women's colleges throughout the Middle Atlantic States. Obscurity all too frequently surrounds the need and opportunities for trained and consecrated and full-time leadership, which the Church has for and offers to women. Some of the conference leaders will be: The Rev. Angus Dun, the Rev. W. Brooke Stabler, Dr. Adelaide Case, Miss Edmund Lee, Miss Elizabeth Willing, Miss Grace Lindley and Miss Florence Newbold. They will present the opportunities of work in the fields of College Work, Religious Education, Missions, Social Service, Church Mission of Help, Women's Auxiliary, and Girls' Friendly Society. Miss Katherine Grammar, Miss Margaret Teague, Dr. Adelaide T. Case, Miss Adele Lathrop, the Rev. W. Brooke Stabler and Miss Alice Young are the committee planning the conference.

Certain salient emphases will prevail in all. The fundamental grounds upon which one should make a life choice, the spiritual approach to the finding of God's Will, and the basis demands of the Master of those who would be His followers will form the foundation of all presentation. Furthermore, no life decisions will be sought after or accepted.

Such conferences will be futile unless all cooperate, sending only those most admirably fitted. "Whirl" may thus be dethroned and exiled beyond our borders. There is a miraculous and dynamic and transforming power in a vision of a purpose and a need. And there is that in young men and women which responds. "Whirl" succeeded to the throne while men slept. May all awake and press forward, hearing evermore the Master's call "Follow Me."

MY WORDS.

A Verse to Memorize for Every Day of the Year.

Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth. Deut. 32:1.

Forty-Seventh Week.

The First Resurrection.

And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just. Luke 14:14.

But every man in his own order: Christ the firstfruits; afterward they that are Christ's at His coming. 1 Cor. 15:23.

Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His voice,

And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. John 5:28, 29.

And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the Word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.

Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years. Rev. 20:4-6.

BIBLE QUESTIONS AND ANSWERS.

Conducted by E. V. S.

(Our readers are invited to send in their questions from time to time concerning Scriptural subjects in which they are perplexed or desire light. Our limited space necessitates brevity in questions, as well as in the answers which we will endeavor to maintain in strict accordance with the Word of the Lord, which, after all, settles all argument. This column is therefore not for controversy, but for a testimony.)

Question 87—Do the Mormons teach that persons being baptized by water can secure the salvation of their father, grandfather, or any of their ancestors who are dead?"

Answer 87—Yes, that is in their creed, together with so many other gross misrepresentations of Scripture with which the Mormons are deluding an ever-increasing number of men and women of the world. They quote 1 Cor. 15:29 to support their theory, but a study of the context will readily show one that Paul is not teaching baptism for the dead.

THE CHURCH---THE BODY OF CHRIST

By the Right Reverend Hugh Latimer Burleson, D. D

Sermon Delivered at the Catholic Congress, in Buffalo, October 29. Bishop Burleson is in Charge of the Missionary District of South Dakota and Assessor to the Presiding Bishop of the Church, with Executive Administration of the Department of Missions, Education and Social Service of the National Council of the Protestant Episcopal Church.

"For the Son of Man is as a man taking a far journey, who left his house and gave authority to his servants, and to every man his work, and commanded the porter to watch"—St. Mark 13:34.

OUR LORD'S public ministry was over. For the last time He had gone forth from the Temple which had been the scene of His teaching, and was seated with His disciples on the slope of the Mount of Olives, looking across the valley toward the city of His love—and of His despair. Around it the shadows of the falling eventide began to gather. The day of His personal visitation to the men of Jerusalem was done, and He sat brooding over their tragic failure to understand. Already, as in a vision, He saw the Roman eagles gathering about the doomed city, like carrion birds closing in upon their prey. But beyond it He must also have seen, in far perspective, the outline of that other golden city, the New Jerusalem, "which standeth fast forever."

But what lay between these two? What was to bridge the gap and span the chasm, making "a way for the ransomed to pass over?" Where He seemed to have failed, who could hope to succeed? Slowly and solemnly He addressed His disciples, unfolding before them, in a parable, the powers and purposes of His world-wide Kingdom.

It is a timid little band to which He speaks. Did He, I wonder, have moments of questioning as He looked into their bewildered faces and realized how ill-prepared they were for the great task which must be laid upon them? If so, there is no sign of it beneath the calm quietness with which He describes the characteristics of the Kingdom which they were to establish in His Name. "For the Son of Man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch."

It is a great text—too great, perhaps, for the necessary limits of an occasion such as this. But the preacher may at least hope that it will not prove inappropriate as the keynote of a gathering which has chosen as the topic for its consideration: "The Church—The Body of Christ," for it seems to me that, wrapped up in the story of the departing householder, we have our Lord's own summary of the provision He was making for the continuance of His Mission in this present world.

II.

His declaration is four-fold. He tells them of two great endowments which He is leaving as a reservoir of power for them, and of two absorbing occupations in which they are to employ these noble gifts.

1. **"He left his house."** His Church, in its outward and witnessing form, was to remain in the world, as the projection of Himself, incarnate in His members in the realm of time and sense. And this house was to be:

(a) A Witness to His Rights of Possession.

Though departed into a far country, the householder had not surrendered his property nor abandoned his home. Indeed, he had provided that that the life of that home should go on more actively than before. Its order and efficiency would be a perpetual witness to the rule of the unseen owner.

So does the Church continuously witness to the sovereignty of her unseen Lord. He has left His House as a sign that the kingdoms of this world are of right the kingdoms of the Lord and of His Christ. For it is His House always—a fact which we do well to remember. The Church is not merely a venerable institution, nor a moral policeman, nor a humming factory, of good works—but the Kingdom of God and the Body of Christ, whose purpose is, above all things to witness to the Divine presence in, and possession of, the hearts and lives of men.

(b) That house was also to be **the home of His servants.** It was to have a common life, motivated by a common purpose, producing a Divine Society, a blessed brotherhood. Thus early did He indicate to them the social implications of the Christian Gospel.

(c) That house would stand as **the pledge of His speedy return.** What does it mean when you pass a home whose doors and windows are open to the sun and whose busy servants go cheerfully about their daily tasks; where the joy of good accomplishment and the thrill of eager expectations are in the air? It is the sign of a Master not far distant, who even now knows what is being done for His cheer and welcome, and whose early return to reward His faithful servants may be confidently expected.

Such is the Church which He sees as He looks out into the future: She speaks of Him and for Him; she witnesses to His sovereignty in the world which He has made; She is the mystical mother of men, binding them into a Brotherhood of peace and power; she bears perpetual testimony to His speedy return.

Greatest of all endowments, richest of all blessings, He left—**His Church.**

III.

2. "He Gave Authority to His Servants."

This was an endowment of power.

(a) They were, first of all, to govern the household. For His home was to be, not an aggregation but an entity; not an organization only, but an organism; controlled, responsive, harmonious.

We are not over-eager, in these days, about authority, particularly when it applies to ourselves. Perhaps one would rather exercise than experience it. It is a little surprising that some of our brethren who have traveled to another Communion in search of authority, were so restive under the authority of their own.

However that may be, responsibility for governing His household must have been inherent in the act of Him who "left His house and gave authority to His servants." It is not timely, perhaps, to speak of the episcopate as a part of Christ's conscious purpose. About that rock upon which His Church is founded, the waters of controversy have boiled, and still are boiling. It is timely however, to call attention to the growing feeling among groups which in the past have broken with the authority of the episcopate, that something very real and important has been lost thereby. This was indicated by events connected with the recent Lambeth Conference, and in other movements of our day. Some are enquiring anew into the working of episcopacy, and are coming to believe that this method by which the ancient Church ruled its house still has much to commend it.

(b) **"He gave authority to his servants,"** to represent their Master. Again, it is **His** authority, not **theirs.** This is evident from the Greek word used: it is **exousia**, not **dunamis** derived, and not inherent power. How important it is that we who exercise the powers of the priesthood should remember this fact. When we call the Church the Body of Christ, it is no mere figure of speech. We are always and only **His** ministers. We take one of His children in our arms at the font, but it is He who baptizes; we may speak His word of pardon to the penitent, but it is He who absolves; we may sign His cross over the kneeling congregation, or over the broken bread, but it is He who blesses or consecrates. With what reverence and high regard, with what sense of dignity and honor, His minister should serve! But how pathetic! nay, how tragic, is self-assertion, or self-importance, or pomposity, in him who **is the hands, and the lips, and the feet of the Christ!**

His Church and His Authority. This is the equipment which our Lord promised to those twelve men whom He was trusting to convert a world to His rule.

IV.

But here the note changes. He speaks no longer of what He will do for them, but of that which He will do with and through them. If one may change the word slightly, He passes from Endowment to Enduement. They are to be endued with power from on High. Two great

purposes are set before those who serve Him, and these together make the sum of Christian discipleship: They are Service and Sanctification. To take our place and to bear our part in these two lines of Christian endeavor—this is the Master's will for us. These are two sides of the same shield, two features of the one allegiance. Neither is adequate nor valid without the other. Holiness without helpfulness is barren, and helpfulness without holiness is ineffective. In His Kingdom, Work and Worship are twin brothers.

3. **"To every man his own work."**. Each is given a task in accordance with his powers; and it is his work; something which no other can do, because in all the universe there is no other just like you, or me. God esteems personality as the most precious of all human values, and He is not willing to be served, however excellently, by automata. The Christ is not seeking robot Christians, but friends who work with that loving loyalty which should characterize the children of God.

And that work, whatever its features, and however adapted to our personal abilities and opportunities, will have but one objective—to forward and extend the interests of the Master of the House. All else is vanity and vexation of spirit.

How much simpler and how far happier life would become for some if we could stop thinking of what we want from God, and begin thinking of what Christ wants from us. It would bring to us something of the peace that dwelt in the soul of William Carey, the consecrated cobbler, who afterward became a missionary hero in India. When asked concerning his occupation, he replied: "My business is to extend the Kingdom of God, but I make shoes to pay expenses." To extend the Kingdom of God! Here is work enough for the greatest, and opportunity enough for the least.

The supreme task was assigned in His last word on the Mount of Ascension when He said: "Ye shall be witnesses unto Me," and our interest in extending our Master's Kingdom furnishes our own estimate of its value; it is the price-mark which we put on our own religion. I know of no admission more sadly revealing than when a man tells me that he is not interested in the extension of that Kingdom. Does it never occur to him that the only important question is whether the Master whom he has sworn to follow is interested?

One encounters an enormous number of anomalies in these chaotic days. We seem to have Republicans who do not believe in Republicanism, delegates to peace conferences who do not believe in peace, penologists who do not believe in punishment, married folk who do not believe in matrimony, Catholics who do not believe in Catholicity, and Christians who do not believe in the enterprise for which their Lord gave His life.

A group of men not long ago asked: "Does China want Christ?" The answer was: "Probably not"; which brought to their faces an expression of pleased relief. It settled the matter so conveniently. The expression disappeared, however, when the speaker added, "But the question for you and me, as Christian disciples, is not whether China wants Christ, but whether Christ wants China."

V.

The Church, the Ministry, the Mission—What more remains? A very great thing:—indeed, for you and me, the very greatest—the Making of God's Man in you. This will not be done by fellowship in the House only, nor by obedience to authority, nor even by tireless service. It comes through Communion with God. It is on this high note that our Lord closes His description of His Church: "And He commanded the porter to watch."

There can be no worthy service without worship; no abiding work without waiting upon Him. Yet how often the busy hands of Industry are permitted to push aside the folded hands of prayer, and the bustle of good works drowns out the praises of God and of the Lamb. Especially in these days of feverish activity, when the ends of the earth crowd in upon us with their demands and their clamor, do we need the porter at the gateway of life; to challenge those who come and go, making them show cause why they should enter; to cheer the workers with the larger vision of one who lifts up his eyes unto the hills; and to keep us ever mindful of the purpose of our service, and of Him whom we serve.

We need to check over our activities by the eternal values; to serve this world cheerfully while seeking another; to make our own, as we lie down to rest, the attitude of that great soul upon whose tombstone is written: "The inn of a traveler on his journey to Jerusalem." The Christians of the early ages, whose enthusiasm carried the Gospel throughout the known world, found His Church to be even as He had said. They lived in a glorious fellowship, they felt the stimulating influence of His delegated authority, they experienced—even the least and lowest of them—the joy of bearing witness for Him, but most of all, they lived with the light of eternity shining upon their face. The Christ was at the door. They daily heard His words in those wonderful and solemn verses which follow our text: "Watch ye, therefore, for ye know not when the Master of the house cometh; at even, or at midnight, or at the cock crowing, or in the morning; lest coming suddenly, he find you sleeping. And what I say unto you, I say unto all: Watch."

VI.

Brothers in Christ's Holy Church, suffer a brief word of exhortation. It is a high title which you bear—"The Catholic Congress!" I pray that your deliberations may prove it to be a true one. It is a noble word—Catholic—but too often used as a badge of the sect spirit. May not our chief accent be on those Catholic principles which should unite us, rather than upon practices which sometimes divide? Never has a clear witness and a united purpose been more urgently needed.

I quote words of James DeKoven, which sound in my memory over the space of fifty years. They are as appropriate today as when they were uttered a half century ago: "Let us remember that the questions which divide us are infinitely petty in the light of the work which we are called to do. Let us find our unity, not in any intolerant assertions.

Dear brothers, have I helped or only hindered and bewildered you? If the latter, forget now the preacher, and remember only the Christ. See Him sitting on the mountainside, speaking to the ages. Listen as He tells you of the blessings which He has for you in Church, in ministry, in high endeavor; but most of all, in the holy place of His Presence, where we poor pilgrims of earth may eat of that Bread which cometh down from Heaven and be satisfied.

Book Reviews

WHEN JESUS WAS BORN: THE STORY OF CHRISTMAS FOR CHILDREN: By Walter Russell Bowie. Boards. Pp. 21. Published by Harper and Brothers, New York City. Price, 75c.

AT BETHLEHEM'S INN: THE STORY OF STEPHEN, THE STABLE BOY AND THE INNKEEPER: By B. Z. Stambaugh. Boards. Pp. 31. Published by The Morehouse Publishing Company, Milwaukee, Wisconsin. Price, 75c.

THE CHRISTMAS TREE AND OTHER NATURE POEMS: By Elizabeth M. Bruen. Paper. Pp. 25. Published by Dalrymple Print Shop,, Easton, Penn. Price, 25c.

THE LITTLE TOWN OF BETHLEHEM: By Katrina Trask. Boards. p. 88. Published by Samuel French, New York City. Price, $1.75.

STELLA MUNDI: A NATIVITY PLAY: By E. L. Oakden. Paper. Pp. 24. Published by The Morehouse Publishing Company, Milwaukee, Wisconsin. Price, 60c.

This cluster of volumes pertaining to Christmas, presents a varying and attractive appeal. Dr. Bowie, as fresh and winsome to the children as he can be in his touches with the elders when he strikes a theme so welcome to us all, is at his best in this contribution. In the dress of the Christmas adornment, it becomes a most acceptable gift for the holy season.

Mr. Stambaugh's book reaches out into the speculative which is quite consistent. For beneath the brief narratives of our Lord's Nativity, lie personalities and experiences which devout contemplation may weave into the fabric of reasonable history. Stephen, the stable boy, is given to tell his impressions as the story of the nativity unfolds; and the innkeeper, whom Amos R. Wells so strikingly put into his matchless poem, has his tale to narrate. This, too, will make a delightful Christmas gift.

Mrs. Bruen's poems have their own charm, which we commend also for gift-making. While the first alone has reference to Christ, the others are in their way suggestive of the deeper things of life and thought.

The Little Town of Bethlehem and Stella Mundi are pageants, the latter with music in full score. The former, much more extensive, was presented by the Ben Greet players, and thus it may be recommended as of a high order. Guilds and schools preparing for the Christmas season will do well to look into both of these publications.

Kenneth Mackenzie.

PILGRIM'S PROGRESS IN THE WORLD TODAY. By the Rev. H. F. B. MacKay. Cloth, 8 mo. Pp. 175. Published by The Morehouse Publishing Company, Milwaukee, Wisconsin. Price, $1.50.

The author is an English clergyman of the Anglo-Catholic School. But as John Bunyan, a Dissenter, wrote the original Pilgrim's Progress, which has still its great message for all Christian people, so does this same message ring clear and true through the pages of this recasting of his characters in modern life. The Puritan flavor of the original now becomes strongly Churchly and the vivid portraiture of Greatheart, Faithful, Apollyon, the saints, the sinners, and the monsters of Bunyan's great book is admirably sustained as a modern Englishman makes the same pilgrimage to the Wicketgate, into the Valley of Humiliation and the Valley of the Shadow, through the streets of Vanity Fair, and finally to the Gate of the City; and then in Part II, as his wife and boys after his death followed him in the Way, to the House Beautiful, through Cave and Den of Giants, to the Borders of the Enchanted Ground, and the Last Trial and Last Adventure. Other books of similar insight and portrayal by the same author are: Saints and Leaders, Assistants at the Passion and The Message of Francis of Assisi. E. L. W.

NEWS FROM THE FRONT

(The Southern Churchman believing that missions constitute the life of the Church, hereby invites the missionaries of our Church to write letters to this paper describing the work they are doing, in an interesting way, so that our people may know more of what is going on in the mission field.
During the Great War news from the front formed the chief news of the day, and it would seem as if this ought to be so in a Church paper. At any rate, this forms an important part of the policy of The Southern Churchman.—Editor.)

A MISSIONARY WRITES FROM INDIA.

ON December 2, the Oxford Mission to Calcutta celebrates its fiftieth anniversary. They are all looking forward to a visit from Bishop Gore, Chairman of the Mission.

Their quarterly paper, edited from England by the Rev. H. G. Blomfield, at Elpis, Wheatley, Oxford, contains valuable local news and "local color" about India.

From Barisal, one of the stations, a missionary writes.

The atmosphere outside the compound is still charged with ill-will, hatred, bitterness, and a lying spirit which exaggerates appallingly every bad thing that happens and invents lies and evil reports, even when there is no excuse for them. . . . .

Our Christian boys who work in the town are now being jeered at by Hindus, because they are Christians, on the ground that they are necessarily anti-national. They see in this an indication of much worse things that will happen to them and their relatives when **swaraj** comes.

They in common with probably ninety per cent of the inhabitants of India are by no means in favor of **swaraj**. They do not consider it objectionable that they should be governed by Englishmen. Their minds cannot compass such an abstract idea. They only desire a government which will look after their interests. They know that the "Sahib" officials will do that if they can be got at. But they have no reason to expect that a government of **zemindars** and lawyers would (that is what **swaraj** implies to them), for all their experience goes to show that the opposite would happen. Hence they not only desire a Sahib-Government, but also that there should be many more Sahibs in every place than there now are, to govern them.

But the new point of view is entering the minds of some of our masters and elder boys. They hear what is being said by educated people; they read a Bengali newspaper, which is full of false charges against the British Government, which they believe, because they are in print; they were fascinated, as we were, by Mr. Gandhi when he visited our compound, and so feel there must be something very wrong about a Government which puts him in jail.

Also it is not surprising if they are coming to entertain the idea, which is so vivid in the minds of most of the educated people in this town as in the rest of India, that it is objectionable and wrong that any civilized people should continue indefinitely to be governed by foreigners. We cannot but sympathize with them as they begin to realize that, except in India, there is no considerable nation in the world now that is so governed.

We can, however, and must, help them to see that the spirit of hate which is abroad and which is doing untold harm and causing all classes of people to quarrel with and injure one another, can only be overcome by love; that getting angry and saying and thinking hard things about other people must make matters worse; and that the duty of all Christians, whatever their political views may be, is to produce and send out into India a great force of good-will from their minds and hearts to counteract and replace the force of ill-will which is so terribly prevalent.

I have written so much, in order that those who are interested in our work may do what they can by their prayers and thoughts to help us all, Indians and English, to do God's will in these difficult times. . . . .

One bright ray of light continues to shine here amid the surrounding gloom. The Sisterhood is still a bond of peace between English and Indians. The Sisters are welcomed everywhere as before, and Indian women, rich and poor, Hindu and Mussulman, come to see them as much as ever. They evidently realize that the Sisters are beyond politics, and are only here to help their neighbors as much as possible.

NEW CHURCH NEEDED IN CANAL ZONE.

The Ven. J. Lundy Sykes, Archdeacon in the Canal Zone, is in the United States seeking to raise funds for the erection of a church building for the American congregation at Cristobal, the Atlantic terminus of the Canal. This congregation is composed of employees of the Canal and the Panama Railroad, and also of members of the Army and Navy stationed in the vicinity.

For many years this congregation, of which Archdeacon Sykes is rector, has been sharing the use of a church building in the neighboring Panamanian City of Colon, with a congregation of West Indians from various islands, who were brought up in the Church of England. The building, known as Christ Church, was erected in 1857 by the Panama Railroad Company, assisted by private subscriptions. During the turbulent days when the Province of Panama, now the Republic, was freeing itself from Columbia, Christ Church was used by the revolutionists as an armory and then as a stable. It was subsequently reconsecrated.

The time has arrived when a church building for each congregation is absolutely essential to the advancement of the Church's work. It has been decided, therefore, to turn over Christ Church to the West Indian congregation and build a church for the American congregation in the heart of the American settlement in Cristobal. A site has been donated by the Panama Railroad Company on condition that construction is begun in the near future; otherwise the land will revert to the donor.

Archdeacon Sykes is endeavoring to secure at the earliest moment the $35,000 required for a building of concrete, suitable for the needs of the congregation. This is one of the items in the Advance Work Program.

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letters to the Editor" will appear in our columns except those coming to us signed by the writer.

THE PROCESS OF SALVATION.

Mr. Editor:

In last week's issue of The Southern Churchman, under the caption, "A Clinic in Personal Evangelism," the writer states that salvation is a process.

In my humble judgment the writer confounds salvation with sanctification.

When Israel in the land of Egypt had killed the Passover lamb, and had applied the blood to the doors of their houses, he was effectually and completely saved, even before he had moved a foot.

Salvation is a two-fold operation. "And he **brought us out from thence that he might bring us in**, to give us the land, etc." Deut. 6:23. St. Peter expresses the same thought, "Blessed be the God and Father of our Lord Jesus Christ, who . . . **hath begotten us** . . . who are kept by the power of God through faith unto the salvation ready to be revealed in the last time. 1 Peter 1:3-5. Between these two termini is the process of being fitted or

made "meet to become partakers of the saints in light."

The following Scriptures bear upon the fact that salvation is "once and for all." "Whosoever believes in him should not perish, but have eternal life." "He that believes on him is not condemned" (John 3:15, 18). "He that heareth my word, and believes in him that sent me has (now) everlasting life, and shall not come into judgment; but is passed (already) from death into life" (John 5:24). "We know that we have passed from death into life, because we love the brethren" (1 John 2:14). "He that eateth my flesh and drinketh my blood has (now) eternal life" (John 6:54).

Speaking of His sheep the Lord said, "I give (now) unto them eternal life; and they shall never perish, neither shall any be able to pluck them out of my hand. My Father . . . is greater than all, and no one is able to pluck out of his hand" (John 10:28, 29). "Behold NOW are sons of God (adult sons)" (1 John 3:2). "Who shall lay anything to the charge of God's elect? Shall God who justifies? Who is he that condemns? Shall Christ that died? What shall separate us from the love of Christ? I am persuaded nothing in earth, heaven, or hell, shall be able to separate us from the love of God which is in Christ Jesus" (Romans 8:33-35, 38, 39).

Upon leaving Egypt, Israel entered upon the process of being fitted not only for his inheritance, but also as witnesses to the true God. "He found him in a desert land . . . he led him about, he instructed him, etc." (Deut. 32:10). "Now the God of peace . . . make you perfect to do his will, working in you that which is well-pleasing in his sight" (Heb. 13:20, 21). "But the God of all grace, who hath called us . . . make you perfect, etc." (1 Peter 5:10). "Being confident of this very thing, that he who hath begun a good work in you will perfect it until the day of Jesus Christ" (Philippians 1:6).

Lancaster, Va. **L. R. Combs.**

Church Intelligence

The Children of the Mountain People.

A somewhat modified statement has been issued by Rev. Dr. W. R. Mason, Associate Archdeacon of the Blue Ridge, in regard to the "hard hit" mountain people. He was reported as saying that mountaineers in Albemarle, Greene and Rockingham Counties, Virginia, wanted to give away their children that they might not starve.

"It is true," says Archdeacon Mason, "that there is great need in the mountains and I fear that before spring there will be suffering of both live stock and of people on account of the drought and lack of work, but there are no people starving at present, and we will try to see to it that they will not get in that condition. It is true also that I have been asked to take several children, and believe we may have later on to open up a little house to provide for these and others.

"The mountain people, however, that are in such trying circumstances, do not want to give up their children permanently. They trust us, because they know us to be their friends, but would not be willing to let their children go to strangers.

"The relief measures proposed by the government are not much help to our people, who cannot give the necessary security. Only those who are what we would call the 'well-to-do' can get credit. What we need for our people is work, credit and financial help, all of which can be best administered through their friends in the mountains."

Venerable Frederick W. Neve, Archdeacon of the Blue Ridge, writes: "Mr. Mason is planning to take care of some of them (the mountain children) for the winter, and perhaps the matter can be tided over in some cases by providing families with food. They do not seem to want to part with their children altogether, nor trust them to strangers. I think Mr. Mason can work out a solution of the problem with the help of the missionaries."

Already there has been a generous response to the Southern Churchman's offer to forward contributions to Archdeacon Mason, but still there is need.

A Scientist Looks to God.

The New York Times recently quoted one of the world's foremost men of science, Dr. W. R. Whitney, director of research of the General Electric Company. The Times had asked Dr. Whitney to what he attributed the result of his experiments. And this is what he said:

"To the will of God, and no man today can give a more precise answer. The best scientists have to recognize that they are just kindergarten fellows playing with mysteries. Our ancestors were and our descendants will be."

We repeat that these words were uttered by the director of research of the General Electric Company, from whose "House of Magic" come marvels of science. Is it any wonder that scientific success comes to a man so clear-sighted that he can see that there are truths that he cannot prove mathematically but in which he has complete faith?

Bishop W. Blair Roberts, of South Dakota, Elected Bishop of Harrisburg.

Harrisburg, Pa.—At a Special Convocation, held in St. Stephen's Church, Harrisburg, the Rev. Dr. Oscar F. R. Treder, rector, on Tuesday and Wednesday, November 18 and 19, the Rt. Rev. W. Blair Roberts, D. D., Suffragan Bishop of the Missionary District of South Dakota, was elected Bishop of Harrisburg, to succeed the late lamented Bishop James Henry Darlington, first Bishop of the Diocese.

The Convention opened at 7:30 P. M., on Tuesday evening, and was presided over by the Rev. Lewis Nichols, President of the Standing Committee of the Diocese. On the recommendation of the Standing Committee, Lesley McCreath, of Harrisburg, was elected Secretary of the Diocese to succeed the Rev. Samuel H. Sayre, who asked to be relieved of the office. After the adoption of rules of order, the Convention proceeded to the question of fixing the new bishop's salary. A quorum of the clergy and laity being present, it was found that an election could be secured by majority vote in both orders. The following priests were then nominated from the floor of the Convention: the Rev. Chauncey E. Snowden, of St. Paul's Memorial Church, Overbrook, Philadelphia; the Rev. Rudolph Brestell, D. D., St. Paul's Church, Camden, N. J.; the Rev. George T. Lascelle, St. John's Church, Oneida, N. Y.; the Rev. Archibald M. Judd, St. Paul's, Harrisburg; the Rev. William C. Hicks, D. D., St. Andrew's Memorial Church, Yonkers, N. Y.; the Rev. Henry Harrison Hadley, D. D., St. Paul's Church, Syracuse, N. Y., and the Rev. Robert Scott Chalmers, D. D., Grace and St. Peter's, Baltimore.

After the nominating speeches were concluded, the Convention, on motion, decided to go into Committee to consider the qualifications of the nominees, A. W. Duy, Esq., of Bloomsburg, being in the chair.

On Tuesday morning there was a Corporate Communion, at which the Rev. Lewis Nichols was celebrant. On convening at 9:30 A. M., the Convention proceeded with the balloting. On the first ballot, the leaders were the Rev. Dr. Hadley, the Rev. C. E. Snowden and the Rev. A. M. Judd. On the second ballot, Dr. Hadley was gaining, while the Rev. Dr. Snowden maintained his lead in the lay order, but lost two votes in the clerical order. On the third ballot Dr. Hadley was far in the lead in both orders. He maintained his hold on the clerical vote in the fourth ballot, and gained twenty-seven additional votes in the lay order. Before the fourth ballot, Bishop W. Blair Roberts, of South Dakota, was nominated from the floor, and received two votes in the clerical order, and two in the lay. On the fifth ballot he secured twenty-three votes in the clerical order, and thirty-six in the lay, against Dr. Hadley's twenty clerical votes and ninety-five lay. Dr. Chalmers' name was withdrawn after the fourth ballot in favor of Bishop Roberts. On the sixth ballot, Dr. Hadley reached the zenith of his strength in the lay order, but lost two clerical votes. On the succeeding ballots, Dr. Hadley lost gradually, but steadily, when, on the eleventh ballot, Bishop Roberts had thirty-two clerical votes and seventy lay to Dr. Hadley's fourteen clerical votes and fifty-six lay. On motion, the election was made unanimous. When the final result was announced, the Convention spontaneously and fervently burst into the Doxology. It is not yet known whether Bishop Roberts will accept.

The following were appointed a Committee to notify Bishop Roberts of his election: the Rev. Hiram R. Bennett, of Williamsport; the Rev. Squire Scofield, of Muncy; the Rev. Clifford Gray Twombly, D. D., of Lancaster; the Rev. Thomas Worrall, of Lewistown; George Schmidt, Esq., of York; Dr. George Gorgas, of Harrisburg, and A. W. Duy, Esq., of Bloomsburg.

A. A. H.

Church of England Notes.

The Round Table Conference on India is occupying the attention of the English religious as well as secular press.

"May your names go down to history as those of men who served India well, and whose endeavors advanced the hap-

piness and prosperity of all my beloved people. I pray that Providence may grant you in bounteous measure, wisdom, patience and good-will."

With these moving and inspiring words the King-Emperor concluded his simple but remarkable speech in opening the Round Table Conference on India, on Wednesday, November 12.

Professor Sorabji, a distinguished Indian Christian, comments in an article in the Church of England Newspaper: "There are two things which every one of the Indian delegates has in common. devotion to the King-Emperor and respect for and admiration of the Viceroy, Lord Irwin."

He points to some of the difficulties before the Conference: "As regards India itself, Britain has led her to the day of awakening. Her cry for independence is a reflection of Britain's spirit and education. Britain has waked this dreamy East.

"Were India a nation—were all the peoples and creeds, with one voice, to demand the same independence—Britain could not withhold entire freedom. But there lies the difficulty."

He says that the Indian as well as the British delegates recognize the importance of the maintenance of law and order, and that "It were useless merely to argue—'Give us Indians full control and we shall be responsible for law and order.' Of course we should be, but should we achieve it The Extremists have abundantly shown that they can produce confusion, which is the exact opposite of law and order. And no Party in India has shown itself stronger than the Extremists.

"The Indians must not say 'we must have independence at all costs'—nor the British, 'you shall not have it'—but both sides must see how India can best acquire, and continue to hold, an assured status amidst the powers of the world."

The same paper carries a memorial on the Round Table Conference prepared on behalf of the men and women of British nationality working in India in connection with various missionary societies. The memorial says:

We have to face a situation marked by misunderstanding, distrust, and bitterness. We recognize that many explanations may be advanced to account for this(but we would record our conviction that the main cause is to be found in the growing sense of ignominy in the minds of the Indian people that the destiny of the nation lies in the hands of another people. To us the national awakening is a very real thing, and it is our belief that no settlement will be satisfactory that does not respect Indian sentiment and make for the recovery of national self-respect. India is now of age and can speak for herself. We therefore urge that the principle should be fully and frankly recognized that the determining factor in laying down the lines of India's future Constitution should be the wishes of the people of India. This principle is held by politicians of all schools, and it is one that accords with our deepest Christian convictions. Its acceptance by the suzerain Power would go far to ensure success at the Round Table Conference.

A remarkable discovery has been made of portions of a church eight centuries old beneath the floor of Westminster Abbey, London. The find was made by workmen making changes in the heating system.

It has been reported that the ancient Church of St. Bartholomew the Great in the Smithfield District of London, has been declared in a dangerous condition and is, in consequence, in danger of demolition. This typical Norman church was founded in 1120 by Rahere, jester to Henry I, whose tomb is in the church beneath a fifteenth century canopy.

Desperate Need for Trained Nurse.

November 21, 1930.

The Hudson Stuck Memorial Hospital at Fort Yukon is in a desperate plight. Two epidemics during the late summer and early autumn swept the Indian Village and wore out the staff. The first, of intestinal "flu," affected nearly every Indian home and was followed by an equally virulent streptococcic throat. One nurse has broken down and has been obliged to come out of Alaska. Both the other nurses have been ill, although fortunately, not at the same time.

A wireless message informs the Department of Missions that Dr. Grafton Burke has been ill for over a month with a septic throat, but has been obliged to keep going night and day doing a great deal of nursing as well as doctor's work. He is now on the verge of a breakdown, because of work and worry. Efforts are being made to bring a physician from Fairbanks by airplane for consultation with regard to Dr. Burke's condition.

The Department of Missions is seeking a thoroughly trained nurse, in vigorous health, a communicant of the Episcopal Church, ready to face frontier conditions and an abundance of hard work, and willing to fly the two hundred and fifty miles from Fairbanks to Fort Yukon. The only other means to reach the hospital at the present time would be by dog sled over the winter trail, which would take as many weeks as the airplane trip would take hours.

The associate secretary of the Department of Missions, the Rev. A. B. Parson, 2281 Fourth Avenue, New York, will be glad to supply information to any one willing to consider helping out in this emergency for the next eight months or longer.

Sunday School on Saturday.

The Rev. J. A. McNulty is conducting a Saturday Sunday School in his church at Winner, South Dakota. Mr. McNulty said: "It is almost impossible for farm people to come to church on Sunday; they either have the chores to do. their relatives come to visit them, they are too tired, or perhaps they don't realize how much God would love to have them in church; anyway, many of them are not there. But they do come to town on Saturday." The whole family comes; mother, father, the young folks, even the hired man, if he isn't a tractor.

So Mr. McNulty said: "Why not keep open house in the parish rooms on Saturday afternoon, supply a place for the men to smoke, the women to visit, and some one to take care of the children while the parents do their marketing." When he talked the plan over with some farm friends, they said, "Sure, go to it!" And he did; he sent out mimeographed announcements saying: "Don't dress up come as you are, and make Trinity Parish House your home on Saturday afternoons. We will make our parish house a veritable 'house of friendship'."

The response has been splendid; farm people come from all over. They park their children with the people in charge, do their Saturday buying, and then come back for services and Sunday School in the church at four o'clock. They have a choir, a sermon is preached and an offering is taken.—Ven. H. W. Foreman, in a radio speech, reported in The Rural Messenger.

Bishop Manning Commended.

A statement signed by eleven rectors and two former rectors, declaring that the Episcopal Church is Protestant and contradicting the view expressed a few weeks ago by Bishop Manning that the Protestant Episcopal Church is essentially Catholic in spirit, was distributed as worshippers left the doors of eleven of the largest and wealthiest churches under Bishop Manning's jurisdiction, Sunday, November 16.

In most of these churches the statement was read from the pulpit at the eleven o'clock service, and announcement made that copies, of which 7,000 were printed, would be handed out at the doors. The statement did not mention Bishop Manning by name, but was understood to be in response to his declaration that the Episcopal Church "is fundamentally and definitely Catholic," made in his sermon at the consecration of the Rt. Rev. Charles K. Gilbert, suffragan bishop of the New York Diocese, at the Cathedral of St. John the Divine, last October.

The following statement by Bishop Manning, in which he declines to take issue with the thirteen clergymen should put an end to the controversy:

I have noticed in the papers this morning a statement signed by several of the clergy of the Diocese of New York.

To avoid all possibility of misunderstanding in this matter may I say that if this statement had been brought to me I should have been quite willing to add my signature to it.

My agreement with what is contained in this statement is made quite clear in the sermon that I preached at the consecration of the Right Rev. Dr. Gilbert. As a matter of fact, more than half of that sermon is devoted to a similar insistence upon the evangelical as well as catholic character of the Episcopal Church—see pages five to seven of the sermon.

Copies of the sermon are still available and can be obtained from the cathedral or from my office.

William Manning,
Bishop of New York.

The Bishop's mail had been flooded with letters from Bishops, Clergy and lay people from all parts of the country, as well as from the Diocese of New York, expressing appreciation of his sermon on the Apostolic Ministry.

One of the fullest and most emphatically appreciative of these is from Bishop Nathaniel S. Thomas, who ends with these words: "The completed ministry was fixed, even before the Creeds or the Canon of Scripture were fixed. This was clearly stated in Lambeth, and you have stated it, whether you have reached the conclusion in the same way, with equal truth. It is obvious to me that your detractors have confounded the thing with the method. I think, if you saw fit at some future utterance, to call attention to this point, it might prove helpful to many people whose learning is not sufficient to appreciate the meaning of your clear and carefully guarded statements."

Bishop Capers of West Texas writes that he is publishing the sermon in full in his diocesan paper.

Bishop Chauncey B. Brewster writes:

"I can express only surprise that even extreme partisanship could find in your sermon anything whereon to base an attack upon you."

Dr. Leicester C. Lewis says:

"I have followed the investigation of scholars upon the subject of the Ministry now for a number of years, and I can say without exaggeration that nothing of importance in English, German, French, Italian or Latin has escaped my notice. The clear-cut result of these years of research has been entirely to justify the position of your sermon."

The following resolution was adopted and sent to the Bishop by the Archdeaconry of Ramapo:

"Resolved: The Archdeaconry of Ramapo sends affectionate greetings to the Bishop of the Diocese and takes occasion to express to him our high appreciation of his definite presentation of the Church's fundamental doctrine of Holy Orders as held and taught by this Church in our Prayer Book and Ordinal, so admirably set forth by him in his sermon at the Consecration of Bishop Gilbert, October 28, 1930.

"Resolved: That the Secretary enter these proceedings on the records of the Archdeaconry with a copy of the Bishop's sermon."

A committee of students from the General Theological Seminary came in person to bring the Bishop the following letter signed by ninety-four of the students at the Seminary:

"We, the undersigned members of the General Theological Seminary, wish to take this opportunity of expressing our approbation of the sermon preached by you in the Cathedral of Saint John the Divine on the occasion of the Consecration of the Reverend Charles Kendall Gilbert. We regret exceedingly the unpleasant criticism that has been leveled against you and are unable to understand the attitude of those who hold that a Bishop of the Church should not preach the Faith of the Church in his own Cathedral.

"All of us look forward to the time when the prayer of our Lord, ut omnesunum sint' may be fulfilled, but we are convinced that any scheme of organic union which involves a sacrifice of principle for the sake of a mere outward amalgamation, based apparently on motives of numerical and material gain, is not only futile, but constitutes a breach of a sacred trust.

"We beg to tender our admiration for the way in which you have always proved yourself a champion of the Church's Faith, and to give our assurance that you have our support and our prayers.

"May you long continue to proclaim the Faith of the Church and to exercise your office as Chief Shepherd of this portion of Christ's flock."

The following letter is of special interest as coming from a Presbyterian minister:

Westminster Church
Grand Rapids
November 14, 1930.

The Rt. Rev. William T. Manning, D. D., Bishop of New York, New York City.

Right Reverend and Dear Sir:

As a Presbyterian minister I should like to assure you that outside of your own communion there are many who have nothing but admiration for you. Your definite stand for the doctrines of your Church makes a tremendous appeal to us.

Not only have I read the sermon you preached at the Consecration of Bishop Gilbert, but I have re-read it, and I have re-read it again. And I fail to see anything in it to which even a Presbyterian minister might take exception. If the position of the Episcopal Church with regard to the Catholic faith and the ministry is not as you have stated it, then, to some of us at least, words have no meaning at all.

Assuring you of our sympathy and prayers, I am

Yours very truly,
(Signed)
John Robertson McMahon.

WASHINGTON.

Rt. Rev. James E. Freeman, D. D., Bishop

Child Health and Protection.

The Rt. Rev. James E. Freeman, D. D., was one of the speakers of the White House Conference on Child Health and Protection, recently held in Washington. His address was made at a meeting of the Committee on "Youth Outside of the Home," and he stressed the unscientific methods of religious education, and the need for the Church to give more attention to this phase of its work.

Masons.

On account of the increasing number of Masons, who make pilgrimages to the Cathedral, individually and in groups, and in order to give these pilgrims complete information about the proposed Masonic unit in the Cathedral construction, the Rev. Robert Lee Lewis, Secretary of the National Masonic Committee for Washington Cathedral, will be on duty for the present at Mount St. Alban daily to arrange for special pilgrimages.

Preaching Mission.

Ten thousand people on an average attended the services of the Diocesan Preaching Mission, which has been in progress in thirty-five mission centers in this diocese, according to reports received from the different centers by Dr. Anson Phelps Stokes, Chairman of the Diocesan Commission on Evangelism, which conducted the mission.

The Eight-Day Preaching Mission, which began Sunday night with the joint meeting in Constitution Hall, closed November 25, with early communion service in all churches, generally at eight o'clock; Morning Prayer and Sermon at eleven o'clock by the missioner, and the final address by the missioner at eight o'clock in the evening. Bishop Freeman preached at the close of the Mission at St. Andrew's Church, Sixteenth and V Streets, at eleven o'clock, when he conducted confirmation. At Ascension, Twelfth and Massachusetts Avenue, where the mission services ended Wednesday night, with the transfer of the Rev. Robert S. Chalmers to St. Andrew's Church in accordance with previous arrangements, Canon Stokes preached at the morning service at eleven o'clock and the Rev. W. T. Snead, of Philadelphia, at eight o'clock P. M.

The Very Rev. D. Wilmot Gateson, of Bethlehem, Pa., who has been conducting mission at Rockville, accepted the invitation to Washington on condition that he would return to Bethlehem for Sunday. His mission consequently closed Saturday, as did also that of Bishop Freeman of St. Mark's. All other missions continued through Sunday.

The Rev. Frederick G. Budlong's mission was at St. Alban's Church, and Bishop Philip Cook, of Delaware, was missioner at St. John's, Georgetown. At St. Stephen's, Bishop Irving P. Johnson, of Colorado, head of "the Seventy," was missioner, and at Epiphany, Bishop Strider, of West Virginia, was missioner. These closed the mission with the two services Sunday. Father Spence Burton at St. Luke's Church; Father Shirley Hughson, Order of the Holy Cross, at St. James' Church; the Rt. Rev. William P. Remington, of Oregon, at Rock Creek Church, were among the other missioners in service.

At St. Thomas, the Rev. John Rathbone Oliver, M. D., conducted services and Bishop Clinton S. Quin, of Texas, was at All Souls' Church.

M. M. W.

NEW YORK.

Rt. Rev. Wm. T. Manning, D. D., Bishop.
Rt. Rev. A. S. Lloyd, D. D., Suffragan.

Church Mission of Help.

Ideas which have a wide application and may prove useful in various places were expressed by the speakers at the annual luncheon of the Westchester County Branch of the New York Church Mission of Help.

The Rev. Dr. Charles V. Robinson, Vice-President, introducing Bishop Gilbert, quoted as characteristic of him, one of the vows from the consecration service: "Will you show yourself gentle, and be merciful for Christ's sake to poor and needy people, and to all strangers destitute of help?" Bishop Gilbert said he could in no better way fulfill that divine obligation than by supporting, and urging others to support, the Church Mission of Help, which exists to do that very thing.

He emphasized the fact that problems which may seem academic and abstract, problems of housing or wages or recreation, lead directly to the concrete evils of the dance halls, night clubs, and degrading movies, when girls make frantic efforts at readjustment and freedom. It may be that the warning, "Let him that is without sin among you," refers now, as when first uttered, to respectable citizens who are responsible for, but indifferent to, the conditions which lead to the sin.

Legal aspects of illegitimacy are matters for expert knowledge and hard to follow. They were outlined by the Hon. George W. Smyth, Judge of the Westchester County Children's Court, who called attention to the fact that the law, in refusing to stigmatize the child and in placing responsibility for its support and education as fairly as possible upon the parents, agrees exactly with the view point of the Church Mission of Help. For this reason CMH can work in closest cooperation with the courts, and does so in many dioceses. The court's task is not an easy one. The Judge said it was encouraging to know that there are sympathetic men and women willing to care for the homeless, outcast girl and her innocent child.

The chief of police was present at the luncheon by invitation. Dr. Robinson paid a tribute to the police of the towns in Westchester County. CMH workers testify to their courtesy, prompt action, and intelligence.

The Rev. Dr. J. Wilson Sutton, President of the New York CMH, summarized its purpose by saying that it exists to adjust or readjust girls and young women to a right relation to their families, their communities, to the Church and to God. Although it is a society within the Episcopal Church, its respon-

sibility is community-wide, and it deals with many who seem to have no religious belief at all. An important point of emphasis is that it deals with the whole person, body, mind and spirit. It believes that until the spirit it touched, little that is permanent can be done with body or mind. As a religious organization, CMH can do what non-religious agencies, excellent as they are for their purposes, cannot do. CMH aims to set free in the community a great spiritual force, both in the lives of the girls it helps and in the lives of those who work with them.

VIRGINIA.

Rt. Rev. H. St. George Tucker, Bishop
Rt. Rev. F. D. Goodwin, D. D., Coadjutor.

Interdenominational Conference.

The Bible Conference Association of Richmond has planned a conference, which will be conducted by representatives of the China Inland Mission, founded by the Rev. J. Hudson Taylor. The meetings will be held at Grove Avenue Baptist Church, December 4, 5, and 7, at 4 P. M. and 8 P. M.

The daily papers will carry fuller information, and the public is cordially invited to attend the meetings.

MINNESOTA.

Rt. Rev. F. A. McElwain, D. D., Bishop.

Bishop-Coadjutor.

A special meeting of the Council of the Diocese of Minnesota has been called by Bishop McElwain to meet in St. Mark's Church, Minneapolis, on Tuesday, December 16, 1930, to act upon the request of the Bishop of the Diocese for the election of a Coadjutor Bishop, for the reason of extent of diocesan work. If the request is granted and the necessary consents of the bishops and Standing Committees are received, the election will take place at the Council meeting to be held next spring.

Removal of Christ Church, St. Paul, Minn.

Owing to improvements and extension in the city of St. Paul, it has been found necessary to use the ground upon which now stands Christ Church, of which the Rev. W. S. Howard is the rector. The parish has accepted the proposition of the city for the purchase of their property, and will move to another site. They will have the use of the property over Christmas, and then will have to January 15 to salvage whatever they wish of the property and its contents.

Christ Church is the mother church of the Diocese of Minnesota, and the one remaining downtown church in St. Paul.

OKLAHOMA.

Rt. Rev. Thomas Casady, S. T. D., Bishop

New Era for Oklahoma.

Sunday, October 19, marked the formal opening and solemn dedication of St. John's Church, Oklahoma City (Rev. Eric Montizambert, rector), by the Right Rev. Thomas Casady, D. D. The "Office of Dedication" immediately preceded the choral eucharist, and was conducted by the Bishop, first from the litany desk, then from the altar. The sermon, preached by the Bishop, was on "The Place of the Church in the Community", with particular reference to the opportunity and difficulty facing St. John's. A gratifying incident in connection with the dedication was the presence of delegates sent with messages of good will from the Jewish Temple, the Methodist, Presbyterian and Congregational Churches.

After some twenty years of church services conducted in private homes or a funeral chapel, St. Alban's Church at Cushing, serving as well the people of the nearby towns of Yale and Drumright, laid the cornerstone of a new church on Sunday, October 26. The stone was laid by the vicar, the Rev. F. J. Stangel, assisted by the Rev. Robt. M. Botting, of Guthrie, the Rev. Harry L. Virden, of Ponca City, the Rev. Alvin S. Hock, of Stillwater, and the Rev. Paul Reese, of Sapulpa. Rev. Virden delivered the address, stressing the growth of the Church in general and the spiritual awakening of the people in Cushing in particular, evidenced by their generous good-will offerings which made effective the untiring efforts of Bishop Casady to have in Cushing one of the most churchly edifices in Oklahoma. The building is of native stone, with a seating capacity of one hundred and forty, and is equipped with all modern conveniences, costing about fifteen thousand dollars.

At the laying of the cornerstone of Trinity Church, Eufala, November 9, Judge Reubelt, President of the Bishop's Committee, following a brief address, introduced Bishop Casady as preacher. Archdeacon L. W. Doud, Ph. D., assisted in the services. The church is made of native stone with a seating capacity of one hundred and twenty-five people. It will be completed about the first of the year, and will be furnished and out of debt. Trinity Church numbers about forty communicants, with several others in the vicinity of Eufala.

J. M.

EAST CAROLINA.

Rt. Rev. Thomas C. Darst, D. D., Bishop

Wilmington, N. C.: Two years ago, Cottage Prayer Services were started at Delgado Mill, near here, by Mr. Ashley T. St. Amand, of one of the local Parishes. Last year, the mill owners provided a building and a Church School was organized. Now regular church services are held each week by the lay readers, Mr. St. Amand and Mr. Oliver Carter, Jr. Since the first of this year the Rev. Alexander Miller, of St. Paul's Church, has baptized thirty-three for this Mission and the lay readers have presented fourteen to the Bishop for confirmation.

Beaufort, N. C.: The fall meeting of the Convocation of Wilmington was held in St. Paul's Parish, the Rev. Jean A. Vache, rector, November 5.

The opening service was a celebration of the Holy Communion by the Bishop, assisted by the rector of the Parish.

The business session for the clergy was held in the rectory and was presided over by the dean, the Rev. Alexander Miller, of Wilmington. The Woman's Auxiliary met in the church, and Mrs. S. P. Adams, Convocational President, presided. Joint sessions were held in the church.

Interesting addresses were made by the Bishop of the Diocese; the Executive Secretary; the President of the Woman's Auxiliary, Mrs. H. J. McMillan; the U. T. C. Treasurer, Mrs. C. J. Sawyer; Mrs. Outland, of the Department of Christian Social Service; Mrs. Jennie M. Howard, Student Worker at East Carolina College; Mrs. Victor Shelburne, of the Convocation of Edenton; Miss Mae Wood Winslow, Educational Secretary; Miss Cornelia Van B. Harris, Secretary for Young People's Work, and Dr. Lula Disosway, missionary to China.

The Rev. Alexander Miller was given a vote of thanks for his six years of faithful service as dean of the Convocation.

The Rev. E. W. Halleck, of St. John's, Wilmington, was elected dean for the next year and the Rev. Jean A. Vache, secretary and treasurer.

QUINCY.

Rt. Rev. Edward Fawcett, D. D., Bishop.

The Woman's Auxiliary of Grace Parish, Galesburg, the Rev. R. Y. Barber, rector, were hostesses at a meeting October 8 for the U. T. O. treasurers and the executive officers of the Auxiliary. Sixty-five persons from ten parishes and missions attended.

The morning hours were given up to intercessions and celebration of the Holy Communion, with no receiving, and these were conducted by the Rev. Rodney F. Cobb, Trinity, Rock Island, and the Rev. John B. Almfeldt, Ph. D., St. John's, Galesburg.

The speaker of the day was Mrs. B. A. Kirkland, a former U. T. O. treasurer of the Diocese of Chicago, who eloquently presented the gensis and growth of the U. T. O.

This is the first meeting of this kind in the Diocese, and it is the hope of many that future meetings will be held by the Auxiliary itself, and that they will be fact-finding as well as inspirational, for it was evident that there are many women who are not keeping the Blue Box simply because they have not been told about it and asked to keep one.

R. Y. B.

Personal Notes

The Rev. William W. Shearer, rector of St. Columba's Parish, Washington, D. C., has accepted a call to become rector of St. Timothy's Church, Catonsville, Md., and has already left for his new charge.

The Rev. Richard Wilkinson, D. D., rector of St. John's Church, Montgomery, Alabama, will conduct a Ten Days' Mission in Trinity Church, Martinsburg, West Virginia, beginning November 24.

Rev. Charles deL. Harris, formerly of the Diocese of Marquette, has accepted appointment as minister-in-charge of the missions at Lakota, Rugby, York and Towner, N. D., with residence at Lakota.

The Rev. Robert Read has become full-time assistant at St. Peter's, Springfield, Massachusetts, and the Rev. Arthur W. Brown has resumed charge of St. David's, Agawam.

The Rev. George Stockwell has resigned as vicar of St. Andrew's, Turner's Falls; St. John's, Ashfield; and Emmanuel Church, Shelburne Falls; and November 1 took charge of Christ Church, Rochdale, and St. George's, Auburn, with residence in Rochdale, Massachusetts.

(Continued on page 22.)

Family Department

NOVEMBER.

1. Saturday, All Saints.
2. Twentieth Sunday after Trinity.
9. Twenty-first Sunday after Trinity.
16. Twenty-second Sunday after Trinity.
23. Sunday next before Advent.
27. Thursday. Thanksgiving Day.
30. First Sunday in Advent.

COLLECT FOR THE FIRST SUNDAY IN ADVENT.

Almighty God, give us grace that we may cast away the works of darkness, and put upon us the armor of light, now in the time of this mortal visit, in which Thy Son Jesus Christ came to visit us in great humility that in the last day, when He shall come again in His glorious Majesty to judge both the quick and the dead, we may arise to the life immortal, through Him who liveth and reigneth with Thee and the Holy Ghost, now and forever. Amen.

COLLECT FOR ST. ANDREW'S DAY.

Almighty God, who didst give such grace unto Thy holy apostle St. Andrew, that he readily obeyed the calling of Thy Son Jesus Christ and followed Him without delay; grant unto us all that we, being called by Thy Holy Word, may forthwith give up ourselves obediently to fulfill Thy Holy commandments; through the same Jesus Christ our Lord. Amen.

HYMN.

Wake, O wake! with tiding thrilling
The watchmen all the air are filling
Arise, Jerusalem, arise!
Midnight strikes! no more delaying
"The hour has come!" we hear them saying,
Where are ye all, ye virgins wise?
The Bridegroom comes in sight,
Raise high your torches bright.
Alleluya!
The wedding song
Swells loud and strong:
Go forth and join the festal throng.

Sion hears the watchmen shouting,
Her heart leaps with joy unbounding,
She stands and waits with eager eyes.
See her Friend from heaven descending,
Adorned with truth and grace unending,
Her light burns clear, her star doth rise.
Now come, thou precious Crown.
Lord Jesus, God's own Son!
Hosanna!
Let us prepare
To follow there
Where in thy supper we may share.

Every soul in thee rejoices;
From men and from angelic voices
Be glory given to thee alone!
Now the gates of pearl receive us,
Thy presence never more shall leave us
We stand with angels round Thy throne.
Earth cannot give below
The bliss thou dost bestow.
Alleluya!
Grant us to raise
To length of days,
The triumph-chorus of thy praise.

—Selected.

The Advent Challenge.

The thunderous challenge of the Advent Call, strikes painfully upon our self-complacency. Neither the man of saintly aspirations, whose quickened sense of righteousness sharpens his recognition of failure to reach the loftiest heights of godliness, nor the poor despairing sinner, whose wrong-doings has brought upon him public disapprobation, requires any reminder of his need of penitence. But the vast majority of mankind with neither high ambition nor low accomplishment to torment their native pride, resenting the suggestion that they have been guilty of sins grave enough to make them discontented with themselves, show by their resentment that the Advent message is meant for them. To men who have not been thinking of the perfection of God and who are therefore undisturbed by their own imperfection, or who have not been pondering upon God's greatness and so have not been conscious of their own smallness; to men whose spiritual intuitions have been choked by worldly ambitions and self-seeking, and whose minds are occupied by aims which have not been tested by loyalty to the Incarnate Christ, the Advent call rings out with piercing clearness. "Repent ye: the Kingdom of God is at hand." "Wash you, make you clean, put away the evils of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow." "The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armour of light." Repentance and re-dedication are the Keywords of the Advent Season.

Great changes in thought and in standards of living are rapidly taking place among the peoples of every nation, and the Church seems impotent to direct these changes so that they will help and not hinder men in living out God's thought and will for them. Even among races and nationalities which in the past have been most backward in matters affecting material progress scientific knowledge is being harnessed to industry, and a new wealth and a new poverty are being created, while customs of a thousand generations are being violently altered with alarming effects upon social and moral conditions. Among the nations of the "Christian" West, mammon is being openly, and not always honestly, sought as the supreme good, and the world—that is, society organized apart from God—against which St. John warned his generation, receives our homage and affection.

In spite of the voices proclaiming that our new knowledge and our increased control over the forces of Nature have brought us to the most critical period in the history of human endeavor, it is evident that, with few exceptions, the members of the Church are not greatly moved. Perhaps we do not feel that the times are any more critical today than they have always been; for every age is critical to those who are standing in its flow of events. At any rate, whatever the explanation may be, the call to repentance and re-dedication has had a mixed reception, as it had in the days of John the Baptist, and whenever it has been sounded since, and the majority of men have heard it with impatience and disfavor, many with complete indifference, and others with sarcastic irritation. Absorbed in our selfish rivalries and in our struggle for self-realization and self-expression, we are content and satisfied to go on as we are doing. Repentance is an unpopular word and we ask for preaching that will not make us uncomfortable, but will tickle our ears with ill-concealed flattery.

Let the Advent challenge ring out therefore from every pulpit. Let the cry sound forth to men who profess allegiance to the teaching of Jesus, that they must pull up their tent pegs and move away from purely worldly aims and attitudes if they would follow Jesus. Let the message strike where men are living; let it reach them where their dangers and temptations tug. We have put the cross upon our altars but we have banished it from our lives. Now in humility let us confess that we cannot know the power of the resurrection life until we have experienced the self-sacrifice of the Cross. We must sacrifice all that prevents our surrendering our deepest selves to God and to His purposes. Our prayer must be that we may be given the grace of penitence so that we may have courage to forsake our old life and press forward to the new.

After repentance, we are ready for re-dedication, offering all we are, and have, to God's service, and no longer living and struggling for our own gain apart from God. This means that we shall enter upon a much greater adventure than the imitation of Christ, for Christ did not have to face the same problems that we must face. Since conditions in Canada today are vastly different from conditions in Palestine two thousand years ago, it is not sufficient that we should endeavor to know how He lived. Almost all the economic problems and the difficulties created by the complexity of modern civilization were unknown to Him. Today our greatest problems are within the family group, and with the relation between capital and labor and all the perplexing problems created by the profit-system. To the modern Christian, complete surrender to God means that he must adopt the spirit of Jesus and apply His principles to our modern difficulties. It means a great adventure in thinking as well as in living; it calls for all our intelligence, as well as all our faith; and it demands the wilingness to lose our life that we may save it and the life of the world.

Repentance, re-dedication—this is the Advent message. It comes at a time when it is sadly needed. In the degree to which we heed, and in that degree only, will be the Church be prepared for the work waiting to be done. Only when we have turned out backs upon the darkness of selfish rivalries, and pride, greed and injustice, shall we possess within ourselves the light of life—only then will our little lantern added to the glow of all other Christian lives, enable the Church to throw a steady stream of radiant light into the blackness of a pagan world.—Canadian Churchman.

The Meaning of the Cross.

In a recent number of "The Christian World," Dr. W. B. Selbie deals with the question, "Why did Jesus Die?"

"Men have revolted," he says, "against the crudeness of the old substitutionary and sacrificial theories. They begin consideration of the whole subject with the love of God, and see in the Cross of Christ a voluntary self-sacrifice rather than one exacted in the interests of justice. They find in the death of Jesus a supreme example of vicarious suffering motived only by love. This is something with which men and women are perfectly familiar in the ordinary relations of life. They are willing to suffer and to benefit by acts of

self-sacrifice on the part of those who love them which they would never accept from strangers.

"Once, therefore, admit the stupendous assumption of the everlasting love of God for men and of its supreme manifestation in the coming of Jesus Christ into the world, and it follows naturally that such love would have its perfect work in vicarious suffering. The Cross of Jesus Christ, therefore, is not the punishment of a scapegoat exacted or imposed by an angry God, but the voluntary self-sacrifice of a love that knows no bounds.

The Cross as the Measure of the Sinfulness of Sin.

"It is at the same time a striking revelation of the exceeding sinfulness of sin and of the costliness of a real redemption from it. It also constitutes a vivid appeal to man's gratitude and faith, and so becomes the most powerful incentive to moral renewal.

"In the Cross of Christ it is still possible to find God's remedy for sin if men will put aside their pride and self-confidence and be willing to cast themselves on the undeserved mercy of God revealed in Jesus Christ. It is never an easy thing to preach the love of God to a crooked and perverse generation or to believe in it when preached. We need not wonder at the stress often laid on the wrath of God; His zeal for justice; and the imminence of punishment, especially in times of religious indifference and open sin. But it is all a profound psychological mistake, and to seek to explain the Cross of Christ in such terms is to travesty its meaning. Only when interpreted and realized as the final word of God's love to men can it do its appointed work. And so to realize it is a great business."—Exchange.

Mrs. "Jelly Roll".

The children called her Mrs. "Jelly Roll", and though their mothers were constantly insisting that they say Mrs. Jennie Rowle, she was loved by them little better than by the younger generation. Her name, whatever it was, meant a lot of discomfort to the boys and girls of the neighborhood and mortification to their parents. She had gladly been the cause of many a trip to that institution of correction, the woodshed, through her careful scrutiny of children at play. It is needless to say that her unpopularity enjoyed an undaunted security in the minds of her child "friends"; but she was so unselfish in her interest in "Young America" that she would even neglect her work, rather than see Discipline withheld from the offending youth.

Today was a red-letter day with Mrs. Rowle, because at last she could go to Mrs. Brown and tell her of the misbehavings of the latter's two little boys, ages six and eight. So, with full enthusiasm, she dropped her dish-towel and hurried to meet the young mother who was coming down the road from the store.

"Good afternoon!" she fairly shouted. "You're Mrs. Brown, I believe."

"Good afternoon," was the reply. "Yes, I'm Mrs. Brown."

"Well, I'm Mrs. Rowle." She didn't notice the faint smile that flickered over the others face. "I've come to see what you're going to do about those two kids of yours."

"You mean my two little boys?" A dangerous look crept into the eyes of the younger mother. "What of them?"

"Well, I want you to give them a sound thrashing. I caught them in your woodshed, a-smoking a cigar, and I told them I was going to have you give them a beating," and she smiled victoriously.

"Please don't try to tell me how to discipline my children," Mrs. Brown replied with dignity. "I can do that without any help."

For once Mrs. Rowle went home thoroughly chagrined, sputtering about the ingratitude of her young neighbor.

Mrs. Brown, on the other hand, was more deeply concerned with this bit of news than she had seemed. As every mother knows, the handling of such a problem is of the utmost importance. She would not punish her two small boys after the fashion suggested by her nosey neighbor, but she called them to her and explained to them the foolishness of smoking.

"Wise" and "foolish" had real meaning in their vocabularies because they had learned to try things for themselves. The cigars had not given the pleasurable sensations they had anticipated. Mrs. Brown's few well-chosen remarks about the harmful effects of tobacco were believed because mother always told them the truth about things. It seemed to them that the use of tobacco must be like over-eating, lying in bed very late when well or sleeping with all the windows closed. The two lads were greatly impressed.

Thirteen years later Mrs. Brown was dusting in her sons' bedroom when she accidentally knocked down a bundle of papers. She straightened them up, and her eyes fell on a theme, written by her eldest boy, who was a college freshman.

The title of the writing was "My Most Valuable Lessons". Imagine the feeling of happiness and satisfaction that Mrs. Brown felt when she read an account of the above mentioned incident. Evidently, from the paper, both of these boys had reaped great benefit from the watchfulness of Mrs. "Jelly Roll". But, doubtless, you will agree with me that their case was very likely the one exception that proved the rule which discountenances such services as hers.—Waldon J. Dale in National Kindergarten Association in Release.

"A Bullet in My Heart."

The Rev. Dr. J. N. West, of India, asked one of his best street preachers how he was first drawn to Christ. Lakhan Singh was an incorrigible idolater who went on pilgrimages and came back as evil a man as when he started out. But one day he stopped to listen to a street preacher in Shahehanpur. What impressed him most was the affirmation of the preacher that our Lord was a sinless incarnation. "We had plenty of incarnations in our Hindu religion—cruel ones, lustful ones, even murderous ones, but none sinless. This truth was like a bullet in my heart. I found no peace of mind until I accepted this Jesus. For forty years I have been preaching him."—Sunday-School Times.

The Artist and the Scrap of Linen.

Somewhere I have read of an artist falsely accused and thrown into prison. They allowed him his brush and paints, but he had no canvas. The man did not wear the face of a criminal, but a sensitive, delicate face that spoke of higher things. One day a student of human nature passing through the prison asked:

"Friend, you do not have the look of a criminal. Why, may I ask, are you here?"

"I am here waiting trial, but I have been unjustly accused."

"Is there any small service I could do for you?" asked the stranger.

"Yes," said the prisoner, "I am an artist. I would to God I had a piece of canvas."

The man looked about and could find nothing, but a soiled scrap of linen, and pushing it through the bars, he said, "This is the best I can do; see if you can paint a picture upon it."

The artist fastened the linen to the wall of his cell and began to paint upon it the face of Jesus. He labored upon it faithfully, and every day the touch of his brush brought out more wonderfully the radiant face of Christ, until the finished work was so beautiful that it later became one of the world's famous paintings of the Master's face.—Exchange.

THANKSGIVING.

O Father, fields were full of flowers at early spring;
All earth seemed, too, to make to Thee her offering.
The hills and valleys were so full of happy hours,
And all the fence-nooks were abloom with fragrant flowers.

O Love Divine! the dogwood bloom was sweet and fair;
The carols of the birds of song were on the air.
The fields grew brown with laden grain, and all was well,
And nature seemed in holy joy in hill and dell.

The hollyhocks are buttons now, and roses sped;
The shocks of corn the fields adorn: the year is dead.
Forth to the sunny lands of song the birds are gone,
And frost begins to greet the eye at early dawn.

O Father! all is well. Glad bells ring and again
The sweet Thanksgiving call is heard by sons of men.
The year was full of light and song—a tear of woe—
Then, O! Thy tender arms of love enfolded so.

And all is well on hill and dell, heart, all is well!
The airs of autumn scatter snow on hill and dell:
O Jesus Christ, Thy hand of love has poured us down
The blessings of the heaven of joy on field and town.

Thanksgiving Day! O heart of mine, rise and away
On wings of happy songs of praise this one glad day!
And all the days go forth to sing—and sing always
The psalmody of praise—all days Thanksgiving days.

—Selected.

Bunyan's Vision Realized by Wesley.

Dr. Paul Hutchinson, in his interesting book, "Men Who Made the Churches," quotes Bunyan's description of the death of "Mr. Valiant-for-Truth," and adds: "In all the literature of the world, equal that if you can." This masterpiece reads:

"After this it was noised abroad that Mr. Valiant-for-Truth was taken with a summons, by the same post as the other, and had this for a token that the summons was true: 'That his pitcher was broken at the fountain.' When he understood it, he called for his friends and told them of it. Then said he, I am going to my fathers, and though with great difficulty I am got hither, yet now I do not repent me of all the

trouble I have been at to arrive where I am. My sword I give to him that shall succeed me in my pilgrimage, and my courage and skill to him that can get it. My marks and scars I carry with me, to be a witness for me that I have fought His battles who now will be my rewarder. When the day that he must go hence was come, many accompanied him to the riverside, into which as he went he said, 'Death, where is thy sting?' 'Grave, where is thy victory?' So he passed over, and all the trumpets sounded for him on the other side."

In all literature, where can we find a more triumphant death-bed than Wesley's? Death did not come suddenly; for several days he was dying, and each day was a day of triumph. When his physician, Dr. Whitehead, entered the room, Wesley said: "Doctor, they are more afraid than hurt." He continued very ill, and a day or so later repeated, "with smiling lips," his brother's verse:

"Till glad I lay this body down,
Thy servant, Lord, attend;
And, oh, my life of mercy crown
With a triumphant end."

"How necessary it is for every one to be on the right foundation," he said later in the day, and added:

"I the chief of sinners am,
But Jesus died for me."

Among his last words were these: "There is no way into the holiest but by the blood of Jesus." He sang a verse of the hymn, "All glory to God in the sky, and peace upon earth be restored," etc. He called for a pen but finding he could not write, some one said to him, "Tell me what to write." "Nothing," he said, 'but that God is with us.' He then sang a verse,

"I'll praise my Maker while I've breath,
And when my voice is lost in death,
Praise shall employ my nobled powers," etc.

A little later he repeated: "The clouds drop fatness." "The Lord is with us, the God of Jacob is our refuge." Then raising his hands like a triumphant soldier, he cried, "The best of all is, God is with us." Too weak to say more he falteringly repeated, "I'll praise. . . . I'll praise." "Farewell," was the last word he uttered, while Joseph Bradford, praying uttered the words, "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors."

Then those who stood around his bed broke into singing:

"Wanting to receive thy spirit,
Lo the Saviour stands above,
Shows the purchase of His merit,
Reaches out the crown of love."

—Dr. H. H. Smith.

Make thy petition deep, O heart of mine,
Thy God can do much more
Than thou canst ask;
Launch out on the divine,
Draw from His love-filled store.
Trust Him with everything;
Begin today,
And find the joy that comes
When Jesus has His way.

—Selected.

Jesus is the Man of Sorrows, because He bears men's sorrow on His own heart, and makes them free to rejoice. —Dr. Glover.

There is no sanctuary of virtue like home.—Edward Everett.

For the Young People

UNBAFFLED.

He is not baffled by Winter who can hear,
in the song it sings,
The sob of a far-off music, the beat of the
for-aff wings.

He is not baffled by blizzards who can
hear above their roar
The crick of the little cricket that sings
at the cabin door.

There are bright things under the
branches, that wave in the wind so
bare;
A dream of the poignant Summer is adrift
on the bitterest air.

He is not baffled by hardship who looks
to the stars above
And knows there is always present a Summer of endless love.

What the Winter brings is forgotten, for
under its wild cloak gleams
Forever the violet beauty of the bloom
of our April dreams.

—Canadian Churchman.

For The Southern Churchman.

Going to Church.

Margaret McIlvaine.

"Mother, do we have to go to church today?"

It was Evelyn who spoke, as she looked through the gallery window at the soft grey day, so rare in Georgia.

"It would be simply perfect for a run over the new drive to St. Simon's. Can't we do it?"

Raymond joined in to plead for a variation from the family custom of going to church every Sunday morning.

"Yes, Mother, I don't see what we go for, anyway. Just to sing those old-fashioned—"

"That will do, Son," spoke the father, looking across the table. He smiled at his wife's rather anxious face and continued:

"I daresay you have lost the kernal of the matter in cracking the shell, both of you."

Well, Father, you see, Eve and I are up-to-date. We really don't believe all this old—"

His father's hand was raised to check words which the boy would live to regret. He spoke with gentle gravity—"Lest we 'speak unadvisedly with our lips! Ray, old boy, I'm not willing to concede that you and Evelyn in your 'teens know all there is to know of things unseen. I do not know the half, and even your mother knows little more than I."

"That's just it, Dad; you admit you don't know and yet you go on, the same old way—"

"You see, Boy, the little we do know we have proved to be true, and we are continually learning and proving deeper truths."

"Maybe you could tell the children, Father, why we go to church as a habit."

"Yes, I could; but all they wish to know is why they should go to church, isn't it?"

Raymond chuckled and Evelyn said, "I can't imagine any reason good enough to keep us from motoring today."

"Very well, then, we will just put it up to your loyalty to your parents for the present, till you are of age."

"But, Father, we are confirmed! I should think we could do as we think best."

"Yes; as you really think best. Now, you go apart, by yourself, each of you, and look up the words of the Bishop when he gave you holy confirmation, and think, really, humbly and prayerfully, for two minutes and decide for yourselves. It is true that you must now begin to learn to choose and decide your course of action."

Raymond went at once to his "den", as he called it, a shed-room where he kept his treasures. In a corner, on a shelf were a few books, among them a red leather-bound volume his mother had given him when a small boy, learning to read.

From weekly, though not daily, use he knew well where to find in it the words his father had bade him consider. He read them slowly. "Defend"—He could see the Bishop now, coming toward him, hands outstretched in blessing. It had felt very strengthening, that touch, gentle as Mother's, resting on his head. "Defend"—He wondered why he should need defending. He was young and strong. Yet, somehow, he liked it, as when, a little fellow, Mother had caught him to her that day a high wind nearly blew him off his feet. Yes, it was good to feel defended—sometimes—"this Thy Child with Thy heavenly grace. He knew that "grace meant help of some kind. "This Thy Child"—God's Child, though getting to be a man, still God's Child. Just between himself and God that was. Rather nice to be still a child, and defended, though of course the fellows didn't know that. Where was God, after all? One couldn't see—"No, not with your eyes open," somebody seemed to say. He shut them, and there, as at church it had been, was the Presence. The two minutes had gone. He felt a desire to place himself again in the atmosphere of the holy place and find his Father and Defender.

Evelyn sauntered reluctantly to her own room. There were all her trinkets and ornaments outspread on her dressing table. Yes, she would look that up in a minute; but first she would try if this other necklace wouldn't go better with her suit. She believed it did, and made the change. Yes, that was much more harmonious. "The ornament of a meek and quiet spirit." "Oh, hush, I don't want to think about that sort of things. Well, where's the book? La-la," she sang as she fumbled the leaves. "Fancy 'meek'!" She guessed not. "Like Miss Susan, I suppose—so meek-looking you'd think the cat had licked her hair. "Blessed are the meek—" "There you go again; n'n—not for me, I thank you." "Them that are meek shall He guide in judgment—" Well, she didn't need to be guided. Flip-flop. "Here it is, 'Defend O Lord, this Thy child with Thy heavenly grace'," she could say it all off, quite glibly, to her father. She was a bright child. He had said so. He was proud of her. Dear old dad! Of course she wouldn't disappoint him. She'd go to church and sit beside him and hold his hand. Only, it couldn't

go on forever this way. She'd have to break loose some time and assert her independence; but not today. She'd go to church with Father today.

If Father should die, she'd wish to have pleased him. If Father should—but how could she do without Father? At all? Ever?

"Defend, O Lord, this Thy Child." The tears came. She could see herself, some day, pleading that, on her knees, if ever Father should be taken; clinging, desperately, to that Unseen Father. Closing her eyes a moment, she felt His Presence, and her dependence upon It. "Father of my Father, hold me tight," she said, as she went downstairs.

Mother was ready for church, and Father, too; and the brother and sister joined them. No more was said; for these parents respected their children and would never pry into their hearts with needless questioning.

At bedtime they were accustomed to say the Lord's Prayer together, and this time, with one impulse, they all said as well, "Defend, O Lord, us Thy children with Thy Heavenly Grace, that we may continue Thine forever, and daily increase in Thy Holy Spirit more and more until we come unto Thine everlasting Kingdom."

I'M PROUD OF MY SON.

I'm proud of the lad who bears my name;
He ne'er has caused me sorrow or shame.
I'm proud of the way he keeps his mind
Free from the thoughts that would be unkind.
I'm proud that he loves his parents still,
That he tries to obey their every will.
I'm proud of my son.

I'm proud of the way he works at school,
Of his willingness to obey each rule.
I'm proud that his friends are picked with care,
Boys who are loyal, honest and fair.
I'm proud of the way he plays each game,
Winning or losing, he's just the same.
I'm proud of my son.

I'm proud he believes in the "Golden Rule,"
That each Sunday finds him in Sunday School.
I'm proud that his troubles are taken in prayer
To Jesus, Who helps him each burden to bear.
I'm proud to be dad of a boy like Jim,
And wish all fathers had sons like him.
I'm proud of my son.

—By Ort H. Ertzinger.

For The Southern Churchman.

"Treasures."

Beatrice Curl.

Winnie Lawless hurried to her grandmother's room as soon as she arrived home. "Grandma, I almost disgraced myself this morning!" she exclaimed, her face showing signs of suppressed mirth.

"How was that?" her Grandma asked, somewhat surprised at her sedate and proper granddaughter.

"Mr. Fletcher's text was about laying up treasures where moths and rust could not corrupt, or destroyed, and I thought of Aunt Minnie; you know she had to burn armfuls of clothes because the moths had eaten them. I looked at her and I don't believe that she took it for herself, but you know, Grandma, if she is asked for any old clothes for the needy families, she says that she hasn't any." Winnie announced emphatically. "I almost laughed outloud, it was not very nice, I know, but you know the truth went home all right, Grandma," she added.

"Yes, Minnie was always so saving; she insisted on keeping things in case they came in handy, when she could have given them away when she was through with them. She has trunks full yet in the house," Grandma answered.

"Grandma, I wonder what Christ really meant when He spoke of treasures."

Grandma was quiet for a few minutes, as though she was thinking. Winnie's mother said that she was very glad that Grandma was around to answer the children's questions.

"It's hard to say, but I suppose, He meant not to put our hearts in things that do not stand, material things instead of spiritual things."

"I guess there are many treasures in this world," Winnie answered very seriously, "perhaps everybody has their treasure horde of some kind. Aunt Minnie has her old clothes; she is generous with everything else, but her clothes, and she hates to part with them."

"Yes, that's it; they would have helped some people we know and who would have been thankful for them, but instead, Minnie had to burn her treasure," Grandma said, "but I suppose we all have our treasures. I am afraid mine is saving old letters," and Grandma broke into a laugh.

Winnie picked up a book, but her thoughts were not in it. She had one trait which at times was a sore trail. It was the habit of thrashing things out to the last word, especially when it was of interest to her. Somehow the sermon that morning stayed with her, and she began to hunt for traces of treasures similar to the treasures her aunt had been forced to burn. It was surprising just how many treasures that go to waste.

The flowers that are allowed to fade in the backyard, there are people who are shut in who would have appreciated them. The magazines and Sunday-school papers would have brightened those isolated in lonely places, during the long winter months. Yes, there were lots of treasures that are stored away, just wasting, and, perhaps, it is only a cheery good morning that people save for their old friends, that smile would have made some one's day a little brighter.

Winnie laid the book back on the table. She felt a little guilty for her one failing was her selection of a few friends and acquaintances. The new girl in the class sat just at the back of her this morning, but Winnie had not recognized her. Winnie was feeling just pretty mean, for this girl was a total stranger in the city, and some one had brought her to the class. But then, again, Winnie did not know her very well, so did not bother to become better acquainted. There was the new girl in the office, she was rather quiet, and no one bothered to be anything more than just a business acquaintance.

It had seemed a shame to bring a stranger into the class, especially when they had had such good times. It was the same in the office, just the same old bunch, and they could not bear to have an intruder, and yet the new girl, whoever she is, may be the very one that they need, or that they should help and would have very probably proved a true friend.

Winnie discovered, very much to her surprise, that she was just as bad as her Aunt Minnie, only her treasure was of another kind. She decided to correct them at once. She could write to the girl who was away sick. There would be a grand house-cleaning of bad habits, instead of treasures.

Names.

It is a strange thhing but very few people like their own names. If a girl is called Barbara, she wants to be called Joan, and if a boy is called Henry, he wishes he was Edward. If we had our own way, we should have chosen quite different names from those our father and mother chose for us.

Sometimes parents choose names just because they are pretty or fashionable, which is not a good reason. But some people choose a name because it has been the name of some great person. They want their boy or girl to grow up great, and so they choose a great name.

Some people choose two names for their children. One the name of a saint, and the other that of a great person, or a family name, or just one that they think is pretty.

Have you ever thought what a lot of Bible names we have. Peter, John, James, Andrew, Benjamin, Mark, Timothy and Samuel are all Bible names. I expect you know boys called by those names. Then there are Bible names for girls, Ruth, Mary, Martha, Elizabeth, Anne.

Names have meanings to them; it is quite interesting to know what the meaning of our name is, and try to live up to it.

Helen means "light."
Elizabeth is "worshipper of God."
Margaret is "a pearl."
Andrew means "strong."
Harold is "a champion."
Edward is "guardian of happiness."

So far we have been talking about the special names by which each of us is known. But we have family names too, and they often have meanings.

In the old days, people did not have surnames. A man might be spoken of as Henry the son of John, or Harold the son of Edward. But that is a clumsy way of speaking of people, and after a while people began to use nicknames as surnames, or to call people after their trade. Henry was a blacksmith, and the folks in his town began to call him Henry Smith. Harold was a shepherd, and the village people began to call him Harold Shepherd. Mary's father was a man who thatched roofs with straw, and the whole family was given the name of Thatcher. Elizabeth's father and all her family were very dark, with dark eyes and black hair, and the neighbors started to call them the Blacks, so after that Elizabeth was known as Elizabeth Black. Peter was the son of Jack and got the name of Peter Jackson. Edgar was the son of Robin, and that became Edgar Robinson.

You think of all the people you know, and you will find out that many of them got their names from the work their families used to do years and years ago, or from something peculiar about their looks.—Adelaide Church Guardian.

When asked for the secret of success, General Booth replied: "I will tell you the secret: God has had all there was of me. There have been many men with greater brains than I, and men with greater opportunities; but from the day that I got the poor of London on my heart, and a vision of what Christ could do for them, I made up my mind that God should have all there was of William Booth. And if there is anything of power in my work, it is because God has had all the love of my heart, all the power of my will, and all the influence of my life."—Selected.

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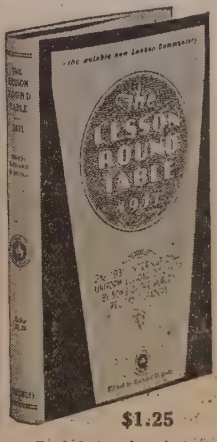

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Founder and Superintendent

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Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

ACKNOWLEDGEMENTS.

Virginia Mountain Children Relief.

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Widow of Maryland clergyman.... 3.00
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PLUM PUDDINGS.

FOR SALE, PLUM PUDDINGS AND FRUIT CAKE, made by the Woman's Guild of old Christ Church. 2-pound Pudding, $1.15. Fruit Cake, $1.00 a pound. This includes postage. Mrs. Wm. C. Segar, President Woman's Guild Christ Episcopal Church, Stormont, Middlesex County, Va.

PEANUTS FOR CHRISTMAS.

FIVE POUND BAG OF PEANUTS, $1.00. Parcel Post extra. Send us your order for Christmas presents. Emmanuel Guild, Franklin, Va., Mrs. G. G. McCann Secty.

MISSING COPIES WANTED.

WE HAVE AN URGENT REQUEST FOR COPIES OF SOUTHERN CHURCHMAN of April 24, 1920, and July 5, 1924. Any one having spare copies of those two issues will confer a great favor by mailing them to this office.

SOUTHERN CHURCHMAN CO.

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WE PAY CASH FOR ODD OR OLD ENVELOPES or stamps. Rowe Stamp Co., Mannington, W. Va.

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A WOMAN OF CULTURE, KINDERGARTNER, wants to take care of child in wealthy home. Experienced. References. Address Miss Graham, care of Southern Churchman.

Deaths

MRS. EMMA WILLIS WASHINGTON.

Died, October 14th, in Ephrata, Washington State, in her 85th year, EMMA WILLIS, wife of the late Bushrod Corbin Washington, of Charlestown, West Virginia, and later of Washington State, and daughter of Thomas Hite Willis and Elizabeth B. Ryland, of "Rock Hall". All of her children, Nathaniel, James and Peachey, were drowned four years ago while bathing in the Columbia River. She is survived by three grandchildren and the widow of her son Nathaniel, with whom she made her home in Ephrata.

MRS. MARGARET ANDERSON RUSSELL.

Entered into Life Eternal, from her home in Chester County, Pa., on October 10, 1930, MARGARET ANDERSON RUSSELL, beloved wife of John F. Russell and the daughter of the late Robert and Catharine Anderson, of Cecil County, Md.

"There shall be no night there; for the Lord God giveth them light, and they shall reign for ever and ever."

There is no death! The stars go down
To rise upon some fairer shore;
And bright in Heaven's jeweled crown
They shine forevermore.

There is no death! The leaves may fall,
And flowers may fade and pass away;
They may wait through wintry hours,
The coming of the May.

And ever near us though unseen,
The dear, immortal spirits tread;
For all the boundless universe
Is life there are no dead.

CHURCH INTELLIGENCE.

(Continued from page 15.)

The Rev. Clarke R. Trumbore, formerly at Fitchburv, is now vicar of St. John's, Athol and of the Mission in Miller's Falls, Massachusetts.

The Rev. John Franklin Carter, D. D., resigned on October 1 as rector of St. John's, Williamstown, Massachusetts, and was made associate rector. Dr. Carter has been succeeded in the rectorship by the Rev. Gardiner M. Day.

The Rev. Dr. George F. Taylor, formerly of St. George's Church, Flushing, New York, has joined the staff of St. James' Church, New York City. Dr. Taylor is taking a year for special study in the field of religious education, in which he is known as an authority, and will devote part of his time to the Church School of St. James, training the teachers, calling upon the parents of the children, and supervising the actual instruction on Sunday mornings. Dr. Taylor established several years ago the Normal School for teacher training of the Diocese of New York, which paved the way for the present diocesan work in that field.

ORDINATIONS.

Cecil A. McKay, B. A., and **Robert Clarke** were ordained to the diaconate on the twenty-first Sunday after Trinity, at St. Paul's Church, Grand Forks, N. D., by the Rt. Rev. John Poyntz Tyler, D. O. The candidates were presented by the rector of the parish, the Rev. Homer H. Harrington, who also preached the sermon. The Rev. Mr. McKay, who has been the lay missionary in charge of the missions at Langdon and Park River, North Dakota, for the past year and a half, will continue his present work, as will also the Rev. Mr. Clarke, who, for the past two years, has had charge of the missions at Bathgate, Pembina, Walshville and Walhalla.

The Rev. Alexander Macbeth was advanced to the priesthood on the twenty-second Sunday after Trinity, at St. Peter's Church, Williston, North Dakota, by the Rt. Rev. John Poyntz Tyler, D. D. He has been the deacon in charge of the mission for the past seven months. Bishop Tyler preached the sermon, and the candidate was presented by the Rev. N. E. Ellsworth, rector of Jamestown, who was formerly the minister-in-charge of Williston. The Litany was said by the Rev. Basil Daugherty, rector of the neighboring Parish of Minot. The Rev. Mr. Macbeth, who is a graduate of the De Lancey Divinity School, was ordained to the diaconate last spring by Bishop Ferris, of Western New York. He will continue in his present field.

The Rev. Elliot D. Marston was advanced to the priesthood by Bishop McElwain, in the Church of St. John the Evangelist, St. Paul, Minnesota, on All Saints' Day. The ordinand was presented by the Rev. F. D. Butler, rector of St. John's, and the Rev. Don Frank Fenn, rector of Gethsemane, Minneapolis, preached the sermon. The Rev. Mr. Marston will continue as assistant at the Church of St. John the Evangelist.

Joseph G. Moore was ordained deacon in the Memorial Chapel of St. John the Divine at the Western Theological Seminary in Evanston, Illinois, November 13 by Bishop McElwain. The candidate was presented by Dean Grant, of the Seminary, and the Rev. Harold E. Bowen preached the sermon. The Rev. Mr. Moore becomes assistant at St. Mark's Church, Evanston, and will continue his studies at the Western Seminary.

Geoffrey C. Hinchelwood was ordained deacon by Bishop Mikell, of Atlanta, November 2, in St. James' Church, Cedartown, Georgia. The Rev. H. Fields Saumenig, rector of St. Peter's Church, Rome Georgia, presented the candidate and preached the sermon. The Rev. Mr. Hinchelwood was formerly a Baptist minister. He will have charge of St. James' Church, Cedartown.

The Rev. Claudius P. Shelton, deacon, was advanced to the priesthood by the Rt. Rev. A. C. Thomson, D. D., Bishop of Southern Virginia, on September 10, in St. Peter's Church, Norfolk, Virginia. The Rev. Wm. A. Brown, D. D., read the opening sentences and prayers. The Epistle was read by the Rev. Pearson H. Sloan, and the Gospel by the Rev. H. H. Covington, D. D. The Rev. W. S. Claiborne, D. D., of the DuBose Memorial Training School, was the preacher. The candidate was presented by the Rev. Norman E. Taylor. A large number of clergy assisted in the laying on of hands. The Rev. Mr. Shelton was placed in charge of churches in Amelia and Powhatan Counties with residence at Powhatan Courthouse.

DEATHS.

The Rev. Thomas Worthington Cooke, rector of the Church of the Ascension, Washington, D. C., died in this city, November 9, 1930, and was buried in Ivy Hill Cemetery, near Alexandria, Virginia, on November 11.

The Rev. Robert Atkinson Mayo, formerly rector of Christ Church, West River, Maryland, died on Saturday, November 15, and was buried from Christ Church on Monday, November 17. Bishop Helfenstein conducted the funeral services and was assisted by the Rev. Reno S. Harp, Jr., rector of the parish, and the Rev. E. D. Johnson, D. D., rector of St. Anne's Church, Annapolis, and Dean of the Convocation of Annapolis. Burial was in the Christ Church Cemetery, adjoining the church.

Mr. Mayo was ordained priest in 1886 by Bishop Paret. He was assistant at Emmanuel Church, Baltimore, 1885-Atonement, Baltimore, 187-1890. From 1887 and in charge of the Church of 1890-1901 he was Vicar of the Holy Trinity Chapel, hiladelphia, and was rector of Christ Church, West River from 1901 to 1927.

The young Japanese Christians who could not come to the great Student Volunteer Conference in America because of time and cost, decided to send a cablegram of greeting to that convention. They knew that cablegrams cost money; so they tried to cut it down to as few words as they could and still carry their Christian greeting to their brothers over the sea who were one with them in the great Christian venture. They finally sent just three words: "Remember Jesus Christ!"—Herald of Gospel Liberty.

FLORIDA GROWERS ARE FREED OF BAN.

U. S. Has Spent More Than Six Millions in Exterminating Fruit Fly.

Today is a great day in Florida, says John F. Sinclair in the New York Star. The fruit fly quarantine was taken off this morning. It removes all the restrictions on the interstate movement of Florida fruits and vegetables, and gives the State a chance to move ahead again.

In April, 1929, the Mediterranean fruit fly was first discovered in Florida. Since that time, the United States Federal Government has expended $6,353,000 in an effort to exterminate the pest in the State. Last year, the fly was found on more than 1,000 farms in Central and Northern Florida. All these groves were cut down and burned. Not a fly has been found in any commercial grove since November 16, 1929.

From now on, Florida grove owners no longer will be required to pick up and dispose of "drops" and windfalls. No further issuance of property certificates will be made, and restricted regulations of every kind will be removed.

Florida is to be congratulated, for this year's crop is a bumper.

The Copper Situation.

The Canadian, North American, South American, and African copper production interests, meeting in New York in an endeavor to curtail world copper production, say that the world production of copper is now at the rate of 300,000,000 pounds per month. Copper mines, outside of the United States, produce 60 per cent and the United States mines about 40 per cent of the total.

A cut, in world production, of 46,000,000 pounds per month is expected to balance production with world consumption.

SEES RUSSIAN AID IN U. S. COMMUNISTS.

Rev. Father Edmund Walsh Says Idea Was to Increase Unemployed.

A charge that Communists in Russia lent aid to members of their party in this country to increase unemployment was made by the Rev. Father Edmund Walsh before the House Communist investigating committee, says the Washington correspondent of The Associated Press.

Father Walsh, who is Vice-President of George Washington University, told the committee he made a study of Soviet activities in Europe last summer and found considerable unrest due to what he described as Soviet dumping.

The educator read from a report of the world congresses held at Moscow, stating that unemployment was a growing object of Communists in America and that it had been sponsored in a special campaign. The campaign, the report said, was promoted in the anthracite and bituminous strikes in Pennsylvania and attacks against the American Federation of Labor.

He translated a report of the Soviet congresses saying the revolutionary center in America was in its 13,000,000 Negroes, but said the Communists had not succeeded in advancing their cause in this direction, ar among the farmers.

Senator Tasker Oddie of Nevada, who will introduce a bill in Congress at the next session prohibiting any imports of Russian products in the United States. The step is taken as a means of checking "dumping" of Soviet products on the American markets at prices that cannot be met by American workingmen and manufacturers.

TIME TO BUILD.

TURNER CONSTRUCTION COMPANY,
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420 Lexington Avenue,
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November 19, 1930.

Mr. Langbourne M. Williams,
Richmond, Va.

Detr Sir:

Dr. Polak tells me there has been no decrease in the birth rate this year. Population continues to increase at a normal rate and further, no one believes our standards of living will retrogress.

Business, therefore, must shortly resume its normal upward swing and those persons will be fortunate who utilize this great present opportunity to improve and strengthen their relative business position.

Not since 1922 have we constructed buildings at such low prices as during this year, and in my judgment, the moment it becomes clear that business is improving, depression prices for materials will be withdrawn and the cost of buildings will increase.

There can be no better way than the present to consider the advantages of a new building—how much will it cost when should it be started and how long will it take to build. These facts are essential for a sound decision.

In 1921 we made similar studies for a number of companies. Some benefited thereby. Write or telephone me. We shall be glad to assist you.

Very truly yours,
H. C. Turner,
President.

Archdeaconry of the Blue Ridge.

Diocese of Virginia.
Charlottesville, Va.,
November 21, 1930.

My Dear Mr. Williams:

We want to thank you for your kindness in printing the appeal which Mr. Mason was supposed to have made at St. Paul's. As a matter of fact, he was some what misquoted, but the facts of the destitution in the mountains can scarcely be exaggerated. He did not say that the people would give away their children, but that some of them had asked us to care for their children this winter. We hope to open a house a little later to care for such as we cannot help in their own homes. and the contributions which you have secured for us will be the greatest help. We certainly do thank you most sincerely.

Yours very truly,
Elizabeth E. Winegar,
Secretary for the Board of Mountain Work.

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BUS TRAFFIC AND YOUR TAXES

(Editorial News-Leader, Richmond, Va.)

That stout old judicial phrase "plainly right" will be written by the public across the decision of the corporation commission denying the application of freight bus lines for permits to operate between Winchester and Roanoke.

The growth of the sentiment against these lines has been extraordinary. Three years ago, nobody took them very seriously; to-day, nobody fails to do so.

This is not due, as far as The News-Leader knows, to any effective propaganda on the part of the railroads. They have, on the contrary, been very slow to recognize the seriousness of competition by the bus lines, and they have been worse than slothful in their publicity.

The opposition to the buses has its origin, The News-Leader would guess, partly in the resentment of the average motorist at the manner in which buses "hog" the road and add to the danger of driving. If you are unfortunate enough to get behind one of these buses, its bulk keeps you from seeing the road ahead of you, and you must meekly follow. You are still more unlucky if a bus gets behind you. The commanding blare of its horn, its roar and its speed make you willing to take the ditch. And when you meet a bus coming at fifty miles an hour, you feel yourself impulsively gripping your wheel and wondering if all your insurance premiums are paid. As for passing one of the new bus freight trains, it cannot be done. There are bus drivers and bus drivers, of course. Some are excellent and some should be plowing. Certain lines operate with strict regard for the rights of others, and some as if the state roads, built with public money, were their private right of way. The traveling public takes the worst driver and the most hoggish company as typical and dislikes the bus lines accordingly.

The taxpayer is beginning to reflect, moreover, that if the profits of the railroads are destroyed, the localities will seek to make up for the consequent loss of revenue by imposing new levies on the merchant and the individual. It is conceivable, of course, that the gross earnings tax on bus lines might ultimately compensate the commonwealth for the decline in the gross earnings of the railroads; but how can the localities recoup themselves? Public service corporations pay 17.76 per cent of the county taxes on real estate and tangible personalty. In the cities they pay 9.55 per cent. The total of their local taxes is $4,745,000, or 13.4 per cent of all local levies on real estate and personal property. The railroads supply about 72 per cent of this, or $3,400,000. If railroad property is depreciated 50 per cent in value by bus competition, the bus lines have no corresponding properties on which the state can levy. Their counterpart of the heavily-taxed railroad trackage is the state highway system, owned and maintained by the public. The burden of taxation now borne by the railroads must be transferred to private business and to the individual, if the states, by unjust legislation, permit railroad values to be cut in half, as is altogether possible.

These two considerations—the nuisance of bus traffic on the highway and the prospect of high taxes if the railroads are crippled by bus competition—account for the changed public attitude to freight bus lines. It will not be long before the people will begin to see, also, that the uncontrolled spread of freight bus lines is going to increase the cost of coal. At present, the bus lines are capturing the best classes of freight, those on which the railroads made their best profits. But the buses manifestly cannot haul coal and like bulky raw materials. This must remain with the railways. If they lose the most profitable traffic, the railroads must ask for higher rates on the classes of freight that yield them less, and the increased freight on coal will, of course, be passed on to the consumer. Stated conversely, but for the growth in bus competition, which is already reducing railroad revenues, a very good case could already have been made out for a reduction in freight rates, including those on coal.

THREE ARE INJURED WHEN TWO CARS AND BUS CRASH

(Times-Dispatch, Richmond, Va.)

Commander Edgar G. Oberlin of Newport News had his right leg broken, his wife suffered minor injuries and Mrs. Lloyd Bruce of Clarendon was internally injured yesterday morning when a three-car collision took place on the Richmond-Washington highway about twenty-two miles south of Fredericksburg.

According to witnesses, Commander Oberlin, who was driving north on the highway, attempted to pass a bus going in the same direction. Finding that he could not pass he tried to cut back when his machine collided with the rear end of the bus and was hurled against a southbound car driven by Lloyd Bruce of Clarendon. Both the Bruce and Oberlin machines were demolished. Mr. Bruce escaped unhurt, but the commander had his right leg fractured, and suffered severe facial cuts and scratches. His wife was badly shaken up and bruised and Mrs. Bruce was injured internally.

The commander is said to have refused medical aid and with Mrs. Oberlin remained in the wrecked machine until a wrecking crew arrived about 4 o'clock in the afternoon. He then insisted on being taken to the Walter Reed Hospital in Washington before receiving medical attention.

PUBLIC AWAKENING TO DANGERS OF MOTOR BUSSES

TO PASSENGERS; AND TRUCKS TO MOTORISTS BY HOGGING THE ROAD. DANGERS TO LIFE, LIMB AND CLOSE CONTACT OF PASSENGERS SPREADING INFECTIOUS DISEASES.

The Wall Street Journal under the heading, "Public Shows More Interest in Rails," "Officers of Roads Report Growing Favor of Facilities as Against Trucks and Buses," says:

"Reports received by officers of railroads, with headquarters in Chicago, indicate some swing of the pendulum back toward public use and support of the rail carriers as against trucks and buses.

"The Knoxville (Ill.) Shipping Association has resolved to discontinue trucking hogs into Chicago and other markets, on ground that it has proved less profitable than shipments by railroad. Truck shipments failed to reach and obtain advantage of market prices that railroad shipments received, according to association.

"Business men of Galesburg, Ill., have begun campaign urging traveling and shipping by rail. Window postors to this effect are being supplemented by advertisements in local papers.

"Commercial Club of Sheridan, Wyo., has appealed to all travelers and shippers to use Chicago, Burlington & Quincy Railroad, only steam line serving that community, as against buses and trucks.

"Kansas highway commission has refused to renew licenses of a number of trucks and trailers on ground that they are menace to motorists. Trucks and trailers are said often to reach sixty feet in length.

"Governor H. S. Caulfield of Missouri has ordered investigation of lengths of trucks and trailers on highways in that state with view to curbing their length. Governor's car was recently forced off highway by a long truck and trailer.

"Most wholesale trucking is for distances of 100 to 150 miles from large centers. Over long distances railroads can hold their own fairly well. A number of railroads have gone into the bus business, but more to stop operation of expensive steam passenger trains on short runs than to make money from bus operation."

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Southern Churchman

IN HOC SIGNO VINCES 1835

Vol. 95 RICHMOND, VA. DECEMBER 6, 1930. No. 49

Rev E P Minor
326 Brandon Ave
Jun e31

UNIVERSAL BIBLE SUNDAY--DECEMBER 7, 1930

Men say we ought to regard the Bible as any other book. We ought to study it and analyze it just as we do any text book in literature or science. No, no! When we come to this Book, let us come to it with awe. Let us read it with reverence. Let us regard it with a sacred difference. "Put thy shoes from off thy feet, for the place whereon thou standest is holy ground." (Ex. 3:5.) "Hear the word of the Lord, ye that tremble at His word." (Isa. 66:2-5.) Never, never compare this Book in the terms of human comparison with other books. Comparison is dangerous. They are of earth. This is from heaven. All Scripture is given by inspiration of God, theo-pneustic (God-in-breathed), as St. Paul declares (2 Tim. 3:16). That is, as a whole, the Bible is the supernaturally-inspired, infallible and divinely authoritative Word of God. But the inspiration of the Scripture, as Saphir truly asserts, is not a theory, but a fact; a fact that is not so much a discovery or deduction of the human reason, as a revelation of the Holy Spirit.

It is obvious, of course, that there are some parts of Scripture more relatively important than others; more doctrinally valuable. For instance, the book of Genesis, which is as the head; or the Psalms, as the lungs; or the Gospels, as the heart; or the Epistles, as the very life-blood. But as you would impair the very completeness and perfection of the body, if you were to destroy even the very tip of the little finger, or the lobe of the ear; so, while all the members of the body are not of equal importance and attractiveness, the spirit of life runs through them all, and it is possible that a little part like a chapter of Leviticus or Chronicles, or a little book like Jonah or Obadiah or Jude, which seems to us to be less valuable, has its own part to contribute and its own place to fill, and in the divine plan may be just as necessary for the completeness of the whole. As Bishop Westcott says: "No part can be taken away without sensible injury to its unity and richness." The words of Deut. 4:2 and Rev. 22:18, 19, while referring primarily to the Mosaic law and the Revelation, may well be applied to any who are guilty of taking away any book, or any part of any book from the Bible, or undermining its divine authority. For the Bible is not, as it were, a collection of gems from which we may make selections as we will, or of stones in a building. It is a unified vital organism, a Vine planted in Genesis and consummated in the living Christ (John 15:1) and the Revelation; a body, vitalized in, and vivified throughout by one Spirit, invested with mystic potencies of ever-increasing life, zoic and energic (the Greek of Heb. 4:12).

And do not let us think, and do not let us say, that this Book merely CONTAINS the words of God. It IS the Word of God, God's Word written, as the Church of England teaches, Article XX. To say the Bible contains the Word of God, instead of saying, the Bible is the Word of God, is inadequate and misleading, as Saphir declared: "Everything that is in Scripture would authenticate itself to us as the Word of God, if we understood it in its right connection with the center." Therefore, think not of it as a good book, or even as a better book, but lift it in heart and mind and faith and love, far, far above all, and ever regard it, not as the word of man, but as it is in truth, the Word of God, nay, more, as THE LIVING WORD OF THE LIVING GOD; SUPERNATURAL IN ORIGIN; ETERNAL IN DURATION; INEXPRESSIBLE IN VALUE; INFINITE IN SCOPE; DIVINE IN AUTHORSHIP; HUMAN IN PENMANSHIP; REGENERATIVE IN POWER; INFALLIBLE IN AUTHORITY; UNIVERSAL IN INTEREST; PERSONAL IN APPLICATION; and, as St. Paul declares, INSPIRED IN TOTALITY.—*Dyson Hague.*

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AND THEN—PASS IT ON

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"Save the children of today and you save tomorrow's day."

"Much prayer means much power; little prayer means little power; no prayer means no power."

The Glorious Day has broken,
The Darkness disappears,
The Lord's unfailing token,
And promise of the years.

What we want is the single eye that we may see what our work is; the humility to accept it, however lowly; the faith to do it for God; and the perseverance to go on until death.—Selected.

Happiness is not merely the reward of the Christian, but it is also the duty. We must witness for Christ with a gladness that is based on our perfect trust in the ultimate fulfillment of the promises of Christ.

Love thyself last; look far, and find the stranger
Who staggers 'neath his sin and his despair;
Go, lend a hand and lead him out of danger,
To heights where he may see the world is fair.

As your body is clothed in new raiment when you enter the service of your country, so must your heart be clothed in new thought when you enter the service of God.—Selected.

Sin is the most costly thing in the universe even to man. Ordinary business could be conducted for less than half of what it now costs, if it were not for the expensive safeguards that sin has forced into existence.

"Measure thy life by loss and not by gain;
Not by the wine drunk, but the wine poured forth;
For love's strength standeth in love's sacrifice,
And he who suffers most has most to give."

Jesus confronts us with our task when He says: "Freely ye have received," therefore "freely give." This is a heavy and serious burden that God has placed on the shoulders of His people, and we remember that though we have the task yet the strength is His, for we know that in all our labors the Holy Spirit is working with us.—C. C. H.

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EDITORIALS

Vol. 95. RICHMOND, VA., DECEMBER 6, 1930. No. 49.

THE SUPREME VALUE OF THE OLD TESTAMENT

Scholarship is a fine thing if it is of the right kind and the Church owes much to many of her great scholars. But the scholars have become so numerous during the last generation or two that their investigations have far outstripped those of our national senators, and this is so for the simple reason that there are so many more of them.

With so many in the field, the critical faculty, which is their principal tool to work with, has become sharper and keener all the time. This faculty is a kind of microscope, which enables one to penetrate to the most intimate minutiae of things; and this affords endless scope for dissertations on questions which would never, perhaps, have occurred to the ordinary mind, and might have been forever lost to the world, if it had not been for the diligence of the investigators.

The Scholars to the Front.

Then, too, on account of their great number, the scholars have to compete with one another in the search for some new and original ideas, or else fail to justify their existence.

A new book must have something new in it, even though it has to do with so old a subject as the Bible. In fact, every inch of ground, so far as the Bible is concerned, has been so carefully dug up, and analyzed and dissected, that it is hardly safe now to use a text or to quote one in a sermon, for fear one's scholarship should be called in question in supposing that it could have any authority to any one acquainted with the modern mind.

A modern Readers' Bible seems to be absolutely necessary, if one would keep entirely up-to-date with modern scholarship. This reminds one of Early Victorian days, perhaps even before that time, when Church Wardens, thinking that it would be a good thing to modernize their ancient Churches, proceeded to whitewash the walls and pillars and even in some cases to cover up colored frescoes, whose beauty has in more recent times been brought to light again.

The effect of all these attempts to adjust the Old Testament to the modern mind has been to give the more educated people the idea that it is merely on the same level with the records of Roman, Greek and Hindu mythology and that, therefore, it can be passed by as of not sufficient importance to spend any time in studying it.

Where Its Value Lies.

The real value of the Old Testament, however, lies in its use as a devotional book; and to turn it into a mere class book of Ancient History, with the chief emphasis upon critical investigations, history, authorship, manners and customs, racial types, geography, weights and measures, etc., has obscured the real purpose for which it was written, the recognition of which, up to more recent times, has led to its preservation. For it would have perished long ago if it had been nothing more than what the modern mind supposes it to be.

It may be asked here what has much of our modern scholarship done to enlighten the modern mind as to the value of the Old Testament as a book of devotion?

The Debt of the English Race to the Bible.

We seem to have forgotten how greatly the English-speaking people have been enriched in character and in high ideals of life through the devotional study of the English Bible, including the Old Testament.

And if it is true, as many people think, that we are passing through a phase of moral and spiritual decadence, the causes are not far to seek, the most serious being the neglect of personal religion, one of the principal sources of which has ever been the devotional study of the Scriptures.

Queen Victoria, we are told, on one occasion, when an African Chief or King was received by her in audience, presented him with an English Bible, accompanied by the words: "This is the secret of England's greatness," or words to that effect.

Mistaken Ideas as to its Purpose.

It has been said already that the true purpose of the Bible as a whole, including the Old Testament was its devotional use, that is to say, it was intended to open up a way of approach to God. To regard the Old Testament, for instance, in any other way, or to criticize it because it is not a guide to science, or to certain other departments of knowledge, is to entirely misunderstand its significance.

If its teachings were in exact accord with the science of today, in fifty years, or even twenty, it might be entirely out of harmony with the new knowledge. Again, if some prophet had told the people of Israel that the earth was round, and that it moved around the sun, no one would have believed him, and everything else he said would have been brought under suspicion.

A Vision of Reality.

The Old Testament is of supreme value to us because by means of it we can pass from a world which we are taught to regard as destitute of spiritual meaning, to one in which we find ourselves among men and women to whom God was an ever-present reality: for they thought of Him as One who was about their path and about their bed and who was near enough to them to know their inmost thoughts.

It was a world in which God was the centre of everything, so much so, in fact, that the wicked man was described by the Psalmist as one who did not have "God in all his thoughts." Even their history was penetrated with the same idea: for a king's reign is always summed up in the words "he did that which was right in the sight of the Lord," or "he did that which was evil, in the sight of the Lord." It mattered not what else he might have done; the wars he had fought, or the cities that he had built; it was what he was in the sight of the Lord that mattered.

Men walked with God in those days and saw visions and

heard voices, which made the spiritual world seem close at hand and one with which intercourse was often vouchsafed.

It may, of course, be said that the interests of historical truth require that this whole scheme of things must be tested, and judged by the modern outlook on the world in this twentieth century and treated as an illusion, which these men and women of a primitive age, mistook for reality.

The Great Question.

But here we must place a question mark. For it would be truer to reverse this decision and say that the twentieth century has lost that consciousness of reality, which was so marked a characteristic of the primitive times, recorded for us in the Old Testament; they were God-conscious and the world around them, spoke to them of God.

The present generation may have gained the whole world, so far as material benefits are concerned, but it has done so at the expense of its own soul. It has sought to banish God from His Universe, by persuading itself that He is unnecessary and it has built up an iron wall, of necessity between itself and the spiritual world.

Man's Need of God.

But man cannot do without God. God is as necessary to the life of man, as the air that he breathes, and the sun that gives light to his eyes. It is the greatest of all fallacies to assert that man is self-sufficient. Disillusionment is bound to come and the cry will inevitably go forth from the modern man, in due time as from the Psalmist of old, "My soul is athirst for God; yea, even for the Living God, when shall I come to appear before the Presence of God."

In these days the merely secondary causes are interpreted in such a way as to hide, or obscure, the presence of the Great First Cause. In the Old Testament, however, we are brought face to face with a world in which men were conscious of the Presence of God, manifesting itself through all the secondary causes, so that God had come to be to them the Friend of man and an ever-present reality.

The Great Opportunity.

The Scholars have their great opportunity to interpret the Old Testament to our generation in such a way as to make it to them a revelation of the Divine Presence and thus meet the greatest need of the Twentieth Century.

The attempt to interpret the Old Testament in such a way as to give it any real and vital significance to the modern mind has entirely failed. If scholars can come to realize their obligation to bring modern men and women into vital relationship with the Divine Reality which the men of old were so vividly conscious of, then they may perform a work of interpretation which will earn the gratitude, not only of this, but of generations yet to come.

Frederick W. Neve.

NOTES AND COMMENTS.

Reunion by Conference:

Reunion is a delicate matter and the cause is not helped by trying to force the issue. Conference by properly selected representatives of the various bodies interested is the wisest and surest way of making progress.

For if the Episcopal Church were to yield to the suggestion that her position with regard to the historic ministry should be given up, and that ministers of any and every denomination should have free access to her pulpits and altars, under the acceptance of the principle that there is no authoritative rule on the subject, would it restore unity?

In the first place it would necessarily cause a split in the Episcopal Church by a considerable part of that body refusing to follow the adherents of this new policy, not only Anglo-Catholics, for many moderate Churchmen would stand by the principles in which they had been reared.

Such action would also compromise the position of the Episcopal Church, or that part of it which joined the movement, in its relations with the rest of the Anglican Communion, which would be more likely to repudiate such action than assent to it. It would probably result in the formation of another Reformed Episcopal Church and it is difficult to see how this would further the cause of reunion.

It is probable also that it would help the Roman Church more than it would Protestantism. As it is the Anglican Communion is the strongest bulwark against Roman Catholicism in Christendom. Rome may deny the validity of her orders, but this is discounted by the fact that the ancient Churches outside the Roman Communion, are turning to the Anglican Church as a natural leader of non-Roman Christendom.

If the non-Episcopal bodies realized the signs of the times, one would suppose that they would be glad to join this combination, and thus place Rome in a position where she would have to come to terms, under pressure from the more liberal portions of her constituency; for the Italian supremacy is the Achilles heel of her otherwise formidable position.

It may well be asked, what definite program have the non-Episcopal Churches in view to make it worth while for the Anglican Communion to give up its key position in Christendom and sacrifice the possibility of its being able to work out a statesmanlike plan for the eventual reunion of Christendom? **F. W. N.**

CORRECTION.

In our issue of November 29, "Church of the Resurrection," in the next to the last paragraph of Notes and Comments should have been "the Church of the Reconciliation." In the same notes the mention of the Historic Ministry as the only basis for the **permanent** Christendom referred merely to the question of the Ministry.

BIBLE QUESTIONS AND ANSWERS.

Conducted by E. V. S.

(Our readers are invited to send in their questions from time to time concerning Scriptural subjects in which they are perplexed or desire light. Our limited space necessitates brevity in questions, as well as in the answers which we will endeavor to maintain in strict accordance with the Word of the Lord, which, after all, settles all argument. This column is therefore not for controversy, but for a testimony.)

Question 88—Can we determine what caused the "void" spoken of the earth in the second verse of Genesis I?

Answer 88—While we cannot state definitely what caused this catastrophe, the following conjectures are worthy of our consideration:

1. It was because of the sins of a pre-Adamite race in judgment upon them.

2. Satan dragged down the whole creation with him when God's judgment was pronounced upon him. He was created upright and assigned dominion over this planet. When he presumed to take honor unto himself which was due God, he was cast down, and the whole creation subject to vanity.—Rom. 8:22.

FAVORITE SCRIPTURE VERSE.

(In this space each week will appear a favorite passage of Scripture as sent in by a different reader. Every one is, therefore, invited to send us their favorite verse. It is suggested all who can, join with the rest of us in committing to memory the verse which appears here each week, including its location in the Holy Book; and in due time your memory chest will be laden with choice, eternal treasures, indeed. "Thy word have I hid in my heart, that I might not sin against thee." Ps.1 19:11.)

This week the following verse was submitted by

Mrs. Benjamin Hobson Frayser, of Fort Harrison, Montana:

> "The Spirit itself beareth witness with our spirit, that we are the children of God:
> "And if children, then heirs; heirs of God, and joint heirs with Christ; if so, be that we suffer with him, that we may be also glorified together."
> —Romans 8:16, 17.

Who will send one from the faraway places as well as the very near?

ARCHBISHOP OF YORK'S PLEA FOR MUTUAL UNDERSTANDING

THE ARCHBISHOP OF YORK, addressing the full Synod of York Convocation November 13, spoke at some length on the "acute feeling of disappointment" in Free Church circles in the matter of the report of the Lambeth Committee on Unity, and urged the necessity of "full mutual understanding, even at the cost of emphasizing differences, before we can fruitfully discuss further the way to reunion."

Dr. Temple said:

As we turn to our own business as the Convocation of this Province, it is natural that I should refer to the Lambeth Conference which has met since we were last assembled. There is no need for me to call attention to the resolutions of this conference. It is likely that some of them will at a later stage be brought before Convocation in order that it may be here decided what action, if any, is to be taken with respect to them in this Province. But it is evident that the two Provinces of Canterbury and York should move together, and the bishops of the two provinces are taking steps to see that these matters receive consideration in due order.

But there is one group of resolutions about which some general observations may fitly be advanced here, and concerning which I have some special responsibility, as having been chairman of the committee of the Lambeth Conference which dealt with the unity of the Church. It is, I think, sufficiently realized that the conference was concerned with advances towards union both with the Orthodox and the old Catholic Churches on the one hand, and with the non-episcopal Churches on the other. In both directions the task was no longer one of issuing a general call for unity, but had reached the stage of definite negotiation. This accounts for the comparative absence of glow and warmth in the deliverances of the conference of 1930 as contrasted with that of 1920. The discussions with the Orthodox and Old Catholic Churches led to the formulation of certain points of agreement, and to the suggestion that these should be further investigated by officially nominated joint commissions. The definite proposals on the other side came from South India; the conference answered certain questions put to it by the Church of India, Burma and Ceylon, and gave a warm encouragement to that Church to go forward with the scheme. It felt that in giving this encouragement, it was making a real sacrifice, and potentially committing the Anglican Communion to further sacrifices in the cause of union. For by the provisions of the proposed scheme of union, the United Church of South India, if it is formed, will not be an Anglican Church. This no doubt eased the way of the conference in encouraging the inauguration of the union, for it freed the Anglican Communion as such from responsibility for the particular provisions that may be made under the scheme.

The Anglican Fellowship.

But if there was relief on this side, let no one suppose that the bishops regard without the deepest feelings of regret the loss from the fellowship of Churches known as the Anglican Communion of four dioceses, with the prospect that, if this precedent is followed, other dioceses may be similarly lost to that intimate fellowship. For the fellowship of the Anglican Communion, with its bonds of common tradition, is a very real and precious thing; and it will not be easy in the wider fellowship for the sake of which this sacrifice is rightly made, to attain to a similar intimacy of relationship.

Nonconformist Disappointment.

In comparison with these two definite proposals for action, the conference felt that discussions which had not yet reached that stage were of less pressing importance. Accordingly, it was unwilling to complicate the clearly defined issues raised by these proposals with less clear and less immediately practical issues concerning which it proved impossible in the time at our disposal to reach full agreement. As a result of this, there has been an acute feeling of disappointment in many Free Church circles in this country, and I feel bound to refer to this at some length. As far as I can estimate the grounds for that disappointment, they are mainly these:—

(1) The report of the committee on unity lays upon the historic episcopate a degree of emphasis, which seems to our critics disproportionate, and disturbing;

(2) Both the report of the committee and the resolutions of the conference are thought to register a retrogression from the position taken up in 1920;

(3) No reference is made to the so-called declaration of the Anglican bishops who represented the Church of England in the joint conference on July 6, 1923.

The Historic Episcopate.

The amount of space given to the historic episcopate is easily explained, and is indeed explained in the report itself. The bishops of our Communion have repeatedly put forward the four points, known as the Lambeth Quadrilateral, as a basis for negotiation with a view to union. On three points—Scripture, Creeds, and Sacraments—there is agreement sufficient for negotiation. One of the four remains—the historic episcopate. It was necessary, therefore, that we should explain the position which this holds in our proposals; and we had been asked to give a fuller exposition of what the phrase is to be understood to mean. This, accordingly, we attempted to do. We made it clear that our position does not depend on the result of controversy between scholars with regard to Church order in the apostolic and sub-apostolic age. We saw no reason to doubt that, whatever other forms of order may have co-existed with it at first, the order which emerged as universal at the end of the second century had its place in the Church from the beginning; and from the third to the sixteenth century it held the field without a rival. It is, therefore, in the words of the report, "historical in a sense in which no other now can ever be." This is the element for which we are in a special sense trustees for the Church of the future as we enter into negotiation with non-episcopal Churches with a view to union. But the report emphatically recognizes "that those with whom we seek to be in fuller unity must equally safeguard the special treasures of their own tradition." We are not offering an ultimatum, but a contribution to the general good. And the commendation of the South India Scheme is evidence that our ideal is not merely one of absorption.

1920 and 1930.

Bishops who took part in the conference of 1920 had no feeling that in 1930 we were going back on what had then been said. As a matter of fact, the whole of what was said in 1920 was formally accepted and endorsed by the conference of 1930, and the leading paragraphs of the great Appeal was quoted in full in the report. All who were present at both conferences felt that in 1930 we were implementing the principles of 1920. It is sometimes forgotten that the conference of 1920 gave no encouragement to intercommunion, and expressly stated that "it cannot approve the celebration in Anglican Churches of the Holy Communion for members of the Anglican Church by ministers who have not been episcopally ordained." The lack of warmth in tone in 1930 as compared with 1920 I have already dealt with.

The Anglican Declaration of 1923.

As regards the famous declaration on the subject of non-episcopal ministries, I must ask leave to say that the difficulties which have arisen are mainly due to the unwarrantable quotation of a single sentence in isolation from its context. That sentence occurs in a memorandum presented on behalf of the Church of England representatives to a joint conference of Anglicans and Free Churchmen: these representatives were the two Archbishops (Dr. Davidson and Dr. Lang), the Bishop of London, Bishop Talbot of Winchester, Bishop Chase of Ely, the Bishop of Lichfield, Bishop Woods of Peterborough, Bishop Watts-Ditchfield of Chelmsford, Bishop Linton Smith of Hereford, Bishop Strong of Ripon, the Bishops of Salisbury, the Bishop of Gloucester, Bishop Gibson, and Dr. Frere, now Bishop of Truro. The sentence often quoted states that the ministries in question "are real ministries of Christ's Word and Sacraments in the Universal Church." But the last paragraph but one before that containing this sentence ends with the words "we regard them (sc. certain non-episcopal ministries) as being within their several spheres real ministries in the Universal Church." And the very next words after the much quoted sentence are these:—"Yet ministries, even when so regarded, may be in varying degrees irregular or defective." It is in my judgment most unfortunate that the sentence in question should have been thus isolated, and not altogether just to its authors. The sen-

tence, thus isolated, has been presented to us as a declaration on which we ought to act, on pain of proving ourselves deficient in sincerity. The action indicated was some formal act or permission of intercommunion as a practical recognition of the reality of the ministries in question. But it is perfectly clear that the authors of the memorandum never contemplated such action on the basis of this statement alone until the other matters also dealt with in the memorandum had been cleared up. The frequent iteration of this fallaciously isolated sentence has obscured the issue. It is clearly futile to argue about the possible implications of words if those implications were not intended; union is not advanced, but rather retarded by such a process. It is abundantly clear from the full text of the memorandum that its authors did not intend and would not accept the implications in question.

Drifting Into Misunderstanding.

Two things have, I think, become plain as a result of comments made upon the Lambeth Resolutions. One is that those chiefly interested in reunion between ourselves and the Free Churches had drifted into a misunderstanding because each was assuming the other to intend what in fact was not intended. We must recover full mutual understanding, even at the cost of emphasizing differences, before we can fruitfully discuss further the way to reunion. The other matter that has become clear is that the point at issue is not the claim of this, that, or another principle of Church Order, but the bearing of the whole question of order upon the life of the Church as a spiritual society. The comments made show that our fellow-Christians in the Free Churches find it both painful and shocking that any of us should at once believe that God bestows grace upon them through their Sacraments, and yet maintain that it would not be right for us to participate with them in those Sacraments. This seems to point to a divergence of view so deeply ingrained as to be quite spontaneous between our respective conceptions of the place of Sacraments in the life of the Church, and therefore also of individual members of the Church.

This is not the occasion for me to express my personal views on that matter, or on such questions as to whether, and in what sense, I can myself accept the "declaration" to which I have referred. I hope soon to have an opportunity of doing this. It has, however, seemed to me fitting, and almost obligatory, that I should take this opportunity of saying something about a matter in which my own responsibility was perforce considerable, and to point the direction which, as I think, our enquiries must first follow if they are to lead us to that union for which we all pray.—The Guardian.

One Book for All the People

George William Brown.

General Secretary of the American Bible Society.

"One Book For All People" is the theme for Universal Bible Sunday, which occurs this year on Sunday, December 7.

The question sometimes arises whether the Bible written so many centuries ago and by authors living in a circumscribed geographical area has a world-wide message. Is it for a limited number of people or may every one possess it? The American Bible Society is convinced that the Scriptures of the Old and New Testaments speak with authority and appeal to all races and nations. Despite differences of longitude and latitude, there are universal heart-longings and soul needs to which the Bible alone ministers effectively.

The American Bible Society has mailed to thousands of pastors throughout the United States an interesting brochure on the theme, "One Book For All People," from the pen of the Rev. James I. Vance, D. D., pastor of the First Presbyterian Church of Nashville. From Dr. Vance's excellent treatment of this theme we quote the following paragraphs:

"There is a message in the Book for each of us. Ever in its hand is a key that will unlock the door that opens on a better day. It places a halo around every earthly relation. Of childhood it says: 'Of such is the kingdom of heaven.' Of old age it says: 'The hoary head is a crown of glory, if it be found in the way of righteousness.' Of marriage it says: 'For this cause shall a man leave father and mother, and cleave to his wife; and the twain shall be one flesh.' To blind poverty it says: 'Receive thy sight.' To the paralytic it says: 'Take up thy bed and walk.' To shame it says: 'Neither do I condemn thee; go and sin no more.' To the homesick and lonely it says: 'Come unto me, all ye that labor and are heavy laden, and I will give you rest.'

"The Bible deals with humanity on a world scale. The religion it offers cannot be tethered to an age or a climate or a culture or a civilization. It does not deal with tribal deities. It is true there is something in the Vedas and the Upanishads, and the Koran, that matches the hoary East. But there is a spaciousness about the Bible that knows no East nor West that matches humanity. It speaks with a universal accent. It stirs moods that are racial. It offers God and all that He can give to all people. There is something in its truths that speaks with the same winsomeness of appeal to the people of all ages and all lands. . . . It was the message the first century needed. It is the message the twentieth needs. And it will be just as much the message men shall need twenty centuries hence. It is the message of life. And life is the message for all people. When men cease to care for life the Bible will be out of date."

Universal Bible Sunday is promoted yearly by the American Bible Society in cooperation with the Protestant Churches in order to focus the attention of religious people upon the great contribution which the Bible makes to life. Sometimes in the hurry and confusion of present-day living the old Book is neglected. Magazines and periodicals cover our tables until the Bible is buried beneath them. Universal Bible Sunday aims through directing attention to its notable passages, its majestic literature, and its sacred message to develop a greater dependence upon it recognizing it to be pre-eminently the "One Book For All People."

Bishop Griswold Dies

The morning papers of November 29 carried the account of the passing of the Rt. Rev. Sheldon Munson Griswold, Bishop of the Diocese of Chicago.

The prelate would have been seventy years old in January. His death came at 10:50 P. M., November 28, ending a lingering illness, during which his tenacity to live had amazed his physicians and friends.

Seven weeks ago to the day, he was taken to the Evanston Hospital in a critical condition with a general nervous and organic breakdown. His recovery was despaired of from the start, yet he rallied remarkably at times, and in these periods of consciousness resumed spiritual devotions as though he stood before his congregation.

Much of the time he was in a coma, life sustained only by injection of nourishment in fluid form through the skin.

Bishop Griswold's death leaves the Rt. Rev. George Craig Stewart of Evanston titular head of the diocese. As coadjutor-bishop he automatically succeeds to the bishopric.

Bishop Griswold has presided over the Chicago Diocese less than a year, having been chosen last February to succeed the late Most Rev. Charles Palmeston Anderson, who at the time of his death in January was Presiding Bishop of the Protestant Episcopal Church of the United States.

Forty-five years as minister and missionary prepared the Right Rev. Sheldon Munson Griswold for his elevation to the bishopric of Chicago.

He was the first missionary bishop of the Salina, Kansas, Diocese, and in his fourteen years there founded one of the strongest missionary districts in the Protestant Episcopal Church. Consecrated January 8, 1903, at Salina, on the same date in 1917 he was instituted suffragan bishop of Chicago, and for the ensuing thirteen years worked at the right hand of Bishop Charles Palmeston Anderson.

Stricken seriously ill in the summer of 1928, Bishop Griswold underwent two major operations and for a time physicians despaired of his recovery. Yet his staunch constitution, his will to live and cherish an invalid wife returned him to such strength that in February of 1930, he was able to plunge into the active direction of the Chicago Diocese. On February 5 he was elected bishop to succeed Bishop Anderson.

Bishop Griswold was fundamentally a missionary. He began his ministry as a missionary at Ilion, Mohawk and Frankfort, N. Y., immediately after his ordination in 1885. Three years later he became rector of Emmanuel Church, Little Falls, N. Y., and in 1890 was made rector of Christ Church at Hudson, N. Y.

His organization work among rural churches as archdeacon of the Diocese of Albany brought him to the attention of the House of Bishops, and he was sent to Western Kansas to be the first missionary bishop of Salina in 1903.

Sheldon Munson Griswold was born at Delhi, N. Y., January 8, 1861. He was graduated from Union College in 1882 with a bachelor of arts degree, won his master's degree in 1885 and became a doctor of divinity in 1900. He was graduated from the General Theological Seminary, New York, in 1885, and received the doctor's degree from that institution in 1903.

He married Kate Maxwell van der Bogert, of Schenectady, N. Y., on October 7, 1885.

"Behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me, which said, Come up hither."

WE BELIEVE THAT THOU SHALT COME

By Kenneth Mackenzie

XXVI.

AS A fairly demonstrable hypothesis, we may venture the opinion that the real state of humanity is that not evolution, but degeneration marks the history of the race. Certainly, there is as much to defend the one as the other; and since the issue is about evenly balanced, let us for the present allow its possibility. For we may assert with assurance that only as man is stimulated by uplifting association and culture can he hold his own against the tendency to degradation. We know that even a plant cultivated to a degree of beauty and perfume or brought to perfection as an article of food, can be kept from reversion to the deteriorating influence of its inherent disposition by the constant care of the horticulturist.

Regarding then, as the Scriptures affirm, that man was created upright and in the image of God, we may rightly comprehend the relation of Nature to that tragic sentence,

"Cursed is the Ground for Thy Sake."

That man should in sorrow and toil seek his food from the reluctant bosom of Nature (Gen. 3:17-19) is no questionable premise. We know the all-too-true fact. And once again, we reflect that this tendency of Nature to hold her wealth from man, save as he sweats to secure it, illustrates our original assumption of the trend of humanity to degeneration. For the same principles operate in both the human and the vegetable worlds.

When we discern then, the change in man's estate, from fellowship with God to alienation from God, we cannot shut our eyes to the sad fact that this downward step involved

The Dethronement of Nature.

While there are countries where food-stuffs and flowers grow in profusion and without blight, that is an exception vastly out-measured by other lands where man has to wage desperate battles against the enemies of vegetable life. And we may note primarily that in most of instances what are common foods today were once inedible. Almost every vegetable on our dining tables has been one time a wild and poisonous plant. In the eternal fitness of things this should not be so, if God is the Creator. Something must account for the enigma. When God creates anything, His work is essentially good. Why this tendency to deterioration?

Our Humble and Dependable Potato

is an illustration. Its habitat was South America, not Ireland, where it is now a so-staple diet. And in its native soil, it belongs to the Night-shade family. Further, unless it is studiously cultivated it will revert to its wild state, as is the case on the slopes of the Andes, from whence it came. In the memory of many of us the visitation of the Colorado Beetle was the signal for alarm among our farmers; and from that day the Potato Bug has been the inveterate enemy of civilized aims to keep it from destroying our lowly table friend. Plus this with dry rot, wet rot and other sources of infection of death-dealing blows. We are as far from liberation as the first year the pest visited us.

So, with our apples. The day was, and some of us recall it, when to prune and fertilize was all the farmer needed to insure a promising crop. Now, the San Jose scale has the upper hand of the situation. And only by incessant vigilance with sprays, and scrapings of the bark, can the weary owner insure his crop. All along the line the principle operates. Time was when the Tomato arrived; and some of us remember it. At first, the pretty smooth-faced and shiny-skinned "love apple" growing with our Zinnias and Marigolds, to look at only. Then, in the face of hearty protest from those who argued that as the hogs would not eat it and why should we, the venturesome tried the experiment. Today, we acknowledge it as the most necessary accessory to our relishes and soups. But while for these sixty years it has borne fruit in profusion, at last the enemy has come to make his business of devastation a thing to dread. For the Tomato has its pest too. The disastrous

Invasion of the Mediterranean Fruit Fly

has cost our orange growers in Florida millions of dollars in losses. While the Japanese beetle is having a merry time with us in the Northland. And our government is annually spending millions of dollars in fighting the Boll Weevel, for the sake of our defenseless cotton growers. And we have lost our Chestnut tree.

For centuries, we assume, the Elm grew in grace and winsomeness, undisturbed by any invasion into its serene habits of life. But in the eighties of the last century the Elm Beetle made its appearance and giant trees fell under its fearful scourge. The survival of one of these majestic monarchs during that period was more a miracle than a matter of course. Then, we thought, that the Maple would weather all depredatory perils. But, alas, it, too, now has its enemy. What next? We may well ask.

This fragmentary study is offered as the plea for our consideration of

Nature's Participation of the Blessing

in that coming age, when our King shall come into His own and do His gracious work of restoration. For that which involved man in his downward course was inveterately linked with Nature's helplessness against the foes of which we have made so scanty reference. So our postulate is that there is a bondage from which Nature must be delivered and in that deliverance there is a relation to the redemption of humanity. St. Paul is our spokesman in Romans 8:19-23. Any attempt to slur this over or to put upon it a mystical interpretation is an injustice to the man who in downright sincerity urges the recognition of the truth. Let us look at his pronouncement: "The earnest expectation of the Creation awaits the outshining of the sons of God; for the Creation was subject to perishable and dying conditions, not on its own account, but because of the one who would hold it in hope. So that the Creation itself shall be delivered from the bondage of corruption into the glory of the children of God. For we know that the whole Creation groaneth and travaileth in pain. And not it only but ourselves groan . . . waiting for the redemption of our body."

And this New Testament pronouncement fully accords with the Old Testament predictions. If, as we noted some weeks ago, the earth will bring forth her increase when the world is thrilled with the praises of God's people (Ps. 67:6), then by all that is rational the blights now resting upon Nature will be no longer operative. When in Ps. 72:3 we read that "The mountains shall bring peace (health) and the little hills by righteousness" that will be because the calamities which we have noted and all other factors in deteriorating Nature's work shall no longer exercise their malevolent intent. And further, the enmity now existing between man and the beast creation will be abolished. Here again there is no room for mysticism or spiritualizing or allegorizing. The plain and unvarnished declarations challenge our acceptance. "The wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and young lion and the fatling together; and the lion shall eat straw like the ox; the cow and the bear shall feed (together); their young ones shall lie down in companionship. The suckling child shall play on the hole of the asp and the weaned child shall put his hand upon the cockatrice's den. And

A Little Child Shall Lead Them."

Let us not be so wondrous wise that we relegate this provision to the realm of folk-lore. What if, after all, God is speaking? Who are we to gainsay a so-patent truth? Has our great learning offered any substitute for this revealed need and its provided remedy?

If the earth shall be filled with the knowledge of the Lord as the waters cover the sea (Isa. 11:9) why not that this universal estate shall affect all creation? If we care to follow up the purpose as disclosed in the Old Testament, we shall confirm St. Paul in his postulate: Isa. 30:23; 35:1, 5-7; 41:18-20; 49:13; 55:11, 12; 60:13; Ezek. 34: 25, 26; 36:30, 34, 35; Joel 3:18; Amos 9:13, 14. We have noted that our Lord's work on earth was a cosmic picture of the ultimate and universal plan of God. His healings, once restricted to His personal presence will extend to all mankind. His control of Nature disturbed by an alien hand will be world-wide. If He predicted earthquakes, famines, pestilences, the sea and the waves roaring, upon the earth distress of nations with perplexity and for looking after those things that would be coming on the earth, the powers of heaven being shaken (Matt. 24:7; Luke 21:25, 26), that is, to lay a dark background upon which He would portray His glorious reign of peace which should succeed it.

So we may well consider the ground of our "blessed hope" (Titus 2:13), when we behold the agonies of Nature as grasped by the Apostle, from the apple in our hand, mutilated by scale, rot or worm to the terror which strikes us as convulsed Nature expresses the agitation of its imposed restlessness in hurricane, earthquake or wildly tossed tempest. When some exquisite bloom upon which we gaze with delight falls into pieces because some hostile grub has eaten out its life; when poisons surreptitiously invade our physical being, when death itself breaks the unity of our circle; these and all allied factors may well summon us to reverently consider that they are not God's normal order, but that He is awaiting, with us, that glad day when Nature once made subject to "a lie" shall manifest only that which is wholesome and gratifying.

Note: Through an office error, for which we offer apologies to Mr. Mackenzie, section 28 in issue of November 8 of this series of articles was published out of its order. Sections 26 and 27 will precede the final Section 29.—Editor.

Book Reviews

I WONDER: By Alberta Munkres. Cloth. Pp. 54. Gift cover. Published by The Abingdon Press, New York. Price, $1.00.

A delightful Christmas gift for a little four-year-old or even younger, that Mother may read to; or older children who can read. Miss Munkres has written some charming verses to meet the sense of the early awakenings of child life. Being a university teacher, she knows her field; and being a human, she feels the living pulsations of child desires. She allows that "these reflections of their own wonder world" will prove adaptable to young mothers who have dismissed Mother Goose and crave something more fitting for the craving of their little folk who "want to see the wheels go wound" in this marvelous world of light and love.

The author is not pressingly religious, but does reveal the depths of her own soul in some of her pages, such as the boy's prayer which closes, "And thank you, dear God, best of all, for my own father and mother."

Kenneth Mackenzie.

THE REMINISCENCES OF A MARINE: Major-General John A. LeJeune. Published by Dorrance Company. Price, $4.00.

The publishers of this book did wisely when they put the picture of General Lejeune on the book's wrapper. For while the field is a history of the United States Marine Corps in war and in peace, the picture of the soldier, the gentleman, and the Christian, is what is most with you when the book is closed. He tells the story as he saw it, and tells it well. A large part of the secret of the high morale of the Marine Corps is laid bare as the story unfolds. He says, "There is no substitute for the spiritual in war."

In the early chapters General Lejeune sketches the background of his boyhood on a Louisiana Plantation during the hard days after the War Between the States; his life at the Louisiana State University, and at the Naval Academy, with a vivid description of service on the antiquated warships of those days. Then he tells of his appointment to the Marine Corps and the idyl of his courtship and marriage, his service in the Spanish-American War and after. When we entered the World War, he requested to be relived of duty at the marine barracks and set for France. Shortly after his arrival there he was appointed Major-General and given command of the Second Division.

General Lejeune's story of the World War is full of the vivid impressions of men and affairs. He takes his marines into St. Mihiel, Mont Blanc Ridge, the Meuse -Argonne, and Belleau Wood, and describes vividly the seven months on the Rhine and the orders for home.

His work with the Marine Corps as commandant after the War shows the kind of understanding and personal interest in his men which has made the spirit of the Corps. Speaking of the Second Division, he said: "I deemed my highest duty to be the welding of all its units into a harmonious whole, and the kindling and fostering of a division spirit, or esprit." He closes with an appreciative chapter on the Virginia Military Institute, of which he is now Superintendent.

This book is warm and human like its author. Lejeune belongs to the tradition of God-fearing soldiers. He writes before Meuse-Argonne: "I never felt better in my life and I believe that God will give me the strength to go through the ordeal which is before me. I shall ask His blessing and His assistance before I lie down tonight." It is a brave book, full of the spirit of patriotism and of a love of country and of the love of God.

Churchill J. Gibson.

LEAD ME GENTLY.

(Written by a little girl, and communicated to the editors of "The Observer and Commonwealth," by "Mrs. M. A. S.", of Cumberland County, Virginia, August 28, 1869.)

Lead me gently, Father gently,
For the pilgrimage is long,
And a loved one, weak and weary,
Longs to join the heavenly throng,
Longs to quit this world of sorrow,
Longs to be in Heaven with Thee,
Gently, softly, sweetly, Father,
Lead me day by day to Thee.

Lead me gently, like a mother,
Leads her little one along,
Who too weak to stand without her,
Needs her care 'til she is strong:
Thus, oh! Father dost Thou lead me,
Leave me not to stand alone,
For my wicked, sinful nature,
To depart from Thee is prone.

Lead me, 'til I learn, my Father,
To leave all and follow Thee,
For I cannot give, O Father,
Half that Thou hast given for me,
For Thou gavest Thy Son a ransom
To deliver me from sin,
Stood and waited to receive me
Open Thy doors and let me in.

And, oh! Father, if in sorrow
I do raise my heart to Thee,
Bend thine ear and listen, Father,
However poor my prayer may be;
Give me blessings that Thou knowest
Best for my condition here—
And withhold from me all others
Though they be to me most dear.

And when here my days are ended
And I reach the river's brink,
Let the waters not dismay me,
Let me not beneath them sink:
Place Thy arm around me, Father,
'Til the dangers are all past,
Gently, softly, sweetly, Father,
Lead me into Heaven at last.

H. T.

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letters to the Editor" will appear in our columns except those coming to us signed by the writer.

ONE OF THE THIRTEEN.

Mr. Editor:

I was one of thirteen clergymen of this diocese and city who recently signed a certain document to which it would appear that some publicity has been given. I wish to state most emphatically that I had no one individual in mind. I signed the document under the impression that it would contribute towards a correction of what I considered to be the widespread and an unfortunate over-emphasis now placed upon a certain aspect of the rich inheritance of this Church. I regret to find that the effect has been quite different, if not exactly the opposite.

W. H. Owen.

Rector Holy Trinity Church,
New York City.

NEWS FROM THE FRONT

(The Southern Churchman believing that missions constitute the life of the Church, hereby invites the missionaries of our Church to write letters to this paper describing the work they are doing, in an interesting way, so that our people may know more of what is going on in the mission field.
During the Great War news from the front formed the chief news of the day, and it would seem as if this ought to be so in a Church paper. At any rate, this forms an important part of the policy of The Southern Churchman.—Editor.)

PAGES FROM THE JOURNAL OF THE BISHOP OF MEXICO.

Friday, October 31—We disembarked at Vera Cruz at 9 A. M., after two days in a "norther" in the Gulf. We should have made port yesterday, but it was entirely too dangerous to bring the ship in through the narrow harbor entrance. Last night was most unpleasant bobbing about in the rough seas.

I have never known Vera Cruz to be so cold. I wore my overcoat for a trip along the beach to Villa del Mar. At six-ten we took the night train to Mexico City.

Saturday, November 1—Arrived at Mexico City at 7 A. M. A group of our workers and friends were at the station to welcome us home. They greeted us with mixed feelings in view of my appointment as Domestic Secretary and our impending departure for New York. Many callers during the day.

Sunday, November 2—Preached at Christ Church Cathedral, my last sermon for some time. Many friends from Union Evangelical Church were in the congregation, among others the heads of the Presbyterian and Methodist Missions in Mexico.

Miss Boynton, the Directora of Hooker; Miss McGay, from the Church Missions' House Staff, and a group of American teachers here for tea.

Monday, November 3—Long conference with the Chancellor and the Vice-Chancellor of the Diocese about Church property.

To Mexico City Country Club for tea and to see President Ortiz Rubio present the prizes won at the Golf tournament.

Thursday, November 6—Mrs. Creighton, Pbro. Orihuela and I were supper guests of the Faculty of La Casa del Sagrado Nombre. In the evening I presented diplomas to nine graduates from the Commercial Department.

Friday, November 7—Conference with Orihuela, the Chancellor and Diocesan Treasurer re. San Jose de Gracia property.

In the afternoon Mrs. Creighton and I inspected the new Birthday Thank Offering Building and the Montgomery Memorial Infirmary at Hooker. Both of these buildings are gems, beautiful in every detail and well adapted to the use to which they are to be put. The great auditorium of the new class room building will enable the parents of the children to gather with them for their fiestas and the large light and airy class rooms and laboratories ought to make study a joy.

The Infirmary is built around a beautiful little patio. It is complete in every detail even to the large screened sun porch. After the inspection we were guests of Miss Boynton and the faculty at supper.

Sunday, November 9—Preached at Pachuca and confirmed four candidates. I also addressed the Sunday school and presided at a meeting of the Vestry. The eleven o'clock service marked Armistice Day. The church was tastefully decorated with American and British flags.

Tuesday, November 11—Conducted an Armistice Day Service at the British Cemetery, at the invitation of the British Ex-Service Men. Attended meeting of Cathedral Vestry.

Wednesday, November 12—This afternoon Mrs. Creighton and I were given a reception by the Directora of Hooker, Archdeacon Watson and Dean and Mrs. Golden-Howes in the new Library, which Miss Boynton and her staff have graciously named the Maude Creighton Library. For three hours we stood before the log fire in the fireplace and greeted friends who came out from the city. From time to time Miss Boynton conducted groups of callers through the building and infirmary. All were warm in their praise of these substantial additions to our plantel.

In the evening we were dinner guests of Colonel Gordon Johnston, U. S. Military Attache, to meet General and Mrs. Brown, who are on their way to Panama, where General Brown will take command.

Thursday, November 13—With Miss Lacaud, the Chairman of the Committee on the Rest House, we visited Cuernavaca to see the improvements made during our absence. The House is in excellent order with just the atmosphere of restfulness it is intended to have. The living room has been newly paneled and covered with burlap, making a most inviting place to retire in the evening, when it is a bit too cool to enjoy the lovely garden which beguiles during the day. This much-needed addition to our property in Mexico has been in almost constant use since it was purchased, especially by the American Faculty of Hooker School.

In the afternoon we visited our reconstructed Church at Cuernavaca and then returned to the city.

In the evening I confirmed three candidates at the Cathedral.

Friday, November 14—Office most of the day. Luncheon guests of Dr. and Mrs. Prestley at Country Club.

9:30 P. M.—We attended a reception at the British Legation.

Sunday, November 15—I occupied my seat at San Jose de Gracia. During the service seven were received from the Roman Church. At the close of the service Mrs. Creighton was presented with an enormous quantity of beautiful flowers.

Note—Now that we are leaving Mexico to take up our residence in New York, may I be pardoned if I say a final word to you who may have followed us in Mexico through these pages from my Journal, which I have presumed to send you. I have, at the risk of being too personal, kept you in touch with our life, because I felt it to be the best way to give you a picture of our work and also the lives of missionaries as we have lived them in this field.

Mexico City is a beautiful place and, when we are home, there are many helpful social contacts which compensate for the rough life in the field. I have told you about some of them as well as the visits to the mountain missions. In these five years we have learned to love our Mexican people and it will be a real deprivation to leave them. I am receiving letters from the Mexican Clergy which wring my heart. However, the new work awaits me and I ask your prayers for strength and guidance as I undertake it. I approach the oversight of Domestic Missionary work knowing full well that there is but One source of strength and that in His eyes all are one.

May I ask those of you who from time to time have sent me gifts for my Discretionary Fund to remember that I am to remain Bishop of Mexico, expecting to visit the Republic as opportunity affords. I shall have the same calls upon that Fund for peculiar and unforeseen things not provided for in the Budget. Now that I am to devote myself to the Domestic Field, I do not feel that I should make special appeals for work in Mexico. I should like to have the assurance, however, that when calls come from across the border there is a little in hand out of which to make response. Believe me ever grateful for all your helpfulness in the past. Please keep Mexico in your thoughts and prayers.

Frank W. Creighton.

SOME HIGH SPOTS OF A JAPANESE MISSIONARY'S LIFE.

Hikone, Japan, October 21, 1930.

Dear Friends:

* * *

The Sunday School goes on much as usual, with sixty to eighty every Sunday, which is all that our six teachers can take care of. We are trying to prevent being flooded with "Christmas scholars," by announcing that no child who has entered later than October 1 will be allowed to take part in the program.

* * *

The great event of the fall was the service for the beginning of work on the Memorial Chapel. It could hardly be called a service of consecration of the ground, but it was much like that. Unfortunately the local Primary School had its annual field day on the same date, October 19, and this thinned our crowd somewhat. But there was a good congregation, the service was held out of doors, and was a very nice one, too.

I took part in a still bigger event, a few days before that, though it was not in Hikone, but in Sakurai, four hours away. We had lifted the whole building of that church three and one-half feet and put in a floor, thus making it a two-story building, Parish House (Kindergarten) below and church above. The event was the formal celebration of the opening of this new place and was a gala affair. The street for a block each way was decorated with flags, a voluntary move on the part of the persons

doing it, as there had been no request. Some three hundred or four hundred guests, ranging from babies on backs to old grandmas and grandpas, came; the Kindergarten was packed in a way that would make sardines look lonesome, all sitting on the floor except at the back where they had to stand as there was no room to sit on the floor; those who could looked in the windows; others climbed on boxes and blocks to look over these heads, and those who could not see at all wandered about the yard. The program lasted four hours. In the States that would mean a few dozen funerals, but here they would think such an occasion hardly worth while if it lasted less than three hours, and five would not be too long! The rector, the Rev. A .S. Hoyo, the contractor, the mayor, the head man of a neighboring village, and I, all had to make speeches. Then came a concert by the Kindergarten children, the graduates, St. Agnes' Girls' High School Choir girls, and Miss Paine, their teacher.

One of the pleasantest and most interesting features of this event was the fact that a committee of non-Christians had raised over 1,200 yen for this work. They gave 1,050 yen toward the building work, and paid all the expenses of the opening ceremony. Besides that, they presented the contractor, who is a member of the Hikone Church here, with a large clock in appreciation of his fine work. In private, members of this committee told me that he did better work than any carpenter in that town could possibly do, and also said that it was rumored in the town that since he had set such an example, all the town carpenters were working better! So much for a man who puts his religion into his work.

On that same trip I preached twice for the Rev. P. Y. Noka in his two churches and also had the opportunity of speaking, which was really preaching, in the Girls' Industrial High School in Kaseda. The Principal is a Churchman and does not hesitate to let it be known. Professor Stofford, of the Hikone Commercial College (a Churchman), also spoke at the Hashimo to Girls' High School. These two invitations and good congregations at the evening meetings indicate good work on the part of Mr. Noka, and show that he has gained a real foothold in the two towns where he works.

A few days ago Mrs. Smith and I went to see a Blind School Field Day. I cannot describe much of it, but running with hands on wires, rolling bags across an open space guided by the ringing of a bell, races on stilts by half-blind boys, and the cheering by the "rooters", all made one feel the truth of the words of a Japanese who sat near us. "One does not come here to see, but to cry." It all seemed so pitiful. But they seemed happy, and the principal is a fine Christian man, blind like his pupils.

We were especially interested in this, because the brightest boy in the school, a fine lad of sixteen or so, was baptized at the special service on the nineteenth. He has been a regular attendant for nearly four years, but made up his mind to take the step only last spring.

Sincerely,

P. A. Smith.

MY WORDS.

A Verse to Memorize for Every Day of the Year.

Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth. Deut. 32:1.

Forty-Eighth Week.

The General Resurrection.

And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. Dan. 12:2.

And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust. Acts 14:15.

Martha saith unto Him, I know that He shall rise again in the resurrection at the last day. John 11:24.

And I saw a great white throne, and Him that sat on it, from Whose face the earth and the heaven fled away; and there was found no place for them.

And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.

And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. Rev. 20:11-13.

The last enemy that shall be destroyed is death. 1 Cor. 15:26.

SECOND SUNDAY IN ADVENT.

It is interesting to note that the teaching of today, the Second Sunday in Advent, is addressed to thought rather than to emotion, calling us to lay hold of the truth as set forth in Holy Scripture, in order that they may have a full assurance of eternal life. In the Collect for today we entreat Almighty God to give us grace to use aright the Holy Scriptures which alone are able "to make us wise unto salvation." This Collect was composed in 1549 A. D.

The Epistle urges the unity of all in Christ, with Him as the chief Cornerstone. The mission of Jesus Christ was not to the Gentiles only, but also to the Jewish nation and we must not fail to realize that it was through men of the Hebrew race or nationality that the Gospel of Jesus Christ was first proclaimed to the Gentiles. If we examine the prophecies carefully we will learn from them that eventually the great evangelists of Jesus Christ and His teachings will come from the chosen people of God, Israel. When we find so many today who would cast the Old Testament into the discard and look upon those sacred writings of antiquity as of no consequence, it is of interest to see how St. Paul quotes from the Psalms, Deuteronomy and Isaiah in support of the words which he indites.

William E. Callender.

Church Intelligence

Church of England Notes.

(S. C. London Correspondent.)

The Archbishops' Addresses: It may be gravely doubted whether the Archbishop of Canterbury did the members of the Lambeth Conference a good turn last week, when he addressed the Lower House of Convocation in defense of the resolutions of this year's Conference. Much that he said was excellent, and his estimate of the 1930 Lambeth Conference that it might prove to be comparable in effect with the Imperial Conference of 1926, may yet be justified. Quite frankly this year's Conference has recognized in a way unprecedented the scattered ministries and isolated missions overseas as a great commonwealth of Churches. For the maintenance of that commonwealth he seems to depend on "the common council of their Bishops." Whether this rules out the future Indian Church, which, it has been stated, will no longer be in the Anglican Communion when it adopts its proposals, is not clear.

But the real object of the Archbishop's address seems to have been to make plain what is the meaning of the Birth Control resolutions. There is probably less misconception of their meaning than the Bishops profess to think. Nevertheless, they have been unfairly judged in many published statements. The simple truth is that the line taken by the Bishop does not commend itself to the generality of Churchmen, and all the allegations that they have been misunderstood, will not alter that position. The Archbishop last week used great plainness of speech, but added nothing to what we know, and left things precisely as they were. The better policy for the supporters of the famous Birth Control resolutions would be to hold their peace and say little. What they have done cannot be undone and in the judgment of many people cannot be justified. Let the matter rest, is now the right course.

Dr. Temple, Archbishop of York, addressing the York Convocation, also referred to the Lambeth Resolutions, but dwelt more on the allegations that the Bishops had sought more diligently reunion with the Old Catholic and Orthodox Churches than with other Christians at home. This, too, seems to trouble the members of the Lambeth Conference, and has about as much justification as what is said about Birth Control. It would have been better in both cases had more care been given to the way these matters were presented to the public. Certainly, the feeling is strong that the Bishops did, whether intentionally or not, give preferential thought to reunion with those Churches than the Free Churchmen of England. Here, too, it may be questioned whether the wise policy is to keep referring to it in attempted justification. Time will prove which contention is the true one.

Prebendary H. W. Hinde,
Vicar of Islington.

Bishop Furse to be Convention Preacher.

The Rt. Rev. Michael Bolton Furse, D. D., Bishop of St. Alban's, England, will deliver the sermon opening the Fiftieth Triennial General Convention of the Episcopal Church, at Denver, September 16 next, according to announcement made by Presiding Bishop Perry at Church Headquarters, 281 Fourth

December 1, 1930.

To the Diocesan Executive Secretaries and Treasurers:

Our cash account for 1930 will be closed with the close of business January 20, 1931.

All receipts from Dioceses, Parishes, or Individuals (except those marked specifically for 1931), will up to January 15 be included in our 1930 cash accounts. After January 15 the only remittances included in 1930 accounts will be those received from the Diocesan offices.

Credit memorandum will be sent daily during December and January. Thus in the final payments the Dioceses will be able to establish the correct division of funds for the year 1930.

Supplementary remittances on account of 1930 will be received at any subsequent time and credited by memorandum to the 1930 account, but such remittances must be included in our 1931 cash account.

Yours very truly,
Charles A. Tompkins,
Assistant Treasurer.

Avenue, New York City.

Bishop Furse, who is known as one of the outstanding leaders of the Anglican Church, is not unknown in the United States, having been a delegate to the Foreign Missions Conference, which met in Washington in January, 1925. A closer tie to the United States rests in the fact that his wife is the former Frances Josephine Redfield, daughter of an officer in the United States Army.

Of Irish lineage, massive in body, keen in intellect and vigorous in speech, Bishop Furse is described by Dr. John W. Wood, of the Missionary Department of the Church, as "one of the most stimulating and wholesome influences in English religious life today." He has a native wit and an attractive personality which, with his progressive and constructive thinking have made him a force among the body of English Bishops. He is particularly identified with the movement for world peace, and, with an inbred hatred for sham, is a leader in the Social Reform Movement in the British capital of whose life he is a part, his diocese being located just over the border of North London.

Born October 12, 1870, and educated at Eton, he later was one of the oustanding figures at Oxford in the early nineties. Following his ordination he engaged in parochial work, later being appointed Archdeacon of Johannesburg and served in that post from 1903 to 1909. In the latter year he became Bishop of Pretoria in which post he continued until 1920, when he was recalled to England and put in charge of the Diocese of St. Alban's.

The acceptance by the Bishop of St. Alban's of the invitation to cross the sea and travel half across the continent to address the Protestant Episcopal General Convention is felt by Church leaders to be a further gratifying evidence of the close accord between the American Church and the Mother Church of England, which was manifest at the recent Lambeth Conference. The Convention, which the Bishop of St. Alban's will address is of unusual importance in the fact that it will be the Fiftieth Triennial gathering of the Church in the United States, to celebrate, which elaborate preparations are under way.

Bible Is Still Best Seller.

Against all competition the Bible remains the world's best seller, says Dr. John H. Ritson, who has completed thirty years as Secretary of the British and Foreign Bible Society, which publishes 12,000 Bibles a day.

Printed in six hundred and twenty-three languages and dialects, the society has circulated 237,000,000 Bibles.

With the exception of Russia, where the society is excluded, Dr. Ritson has seen the European Bible circulation doubled, from 763,000 to 1,420,000 volumes. In South America it has risen from 41,000 to 505,000 annually.

EAST CAROLINA.

Rt. Rev. Thomas C. Darst, D. D., Bishop

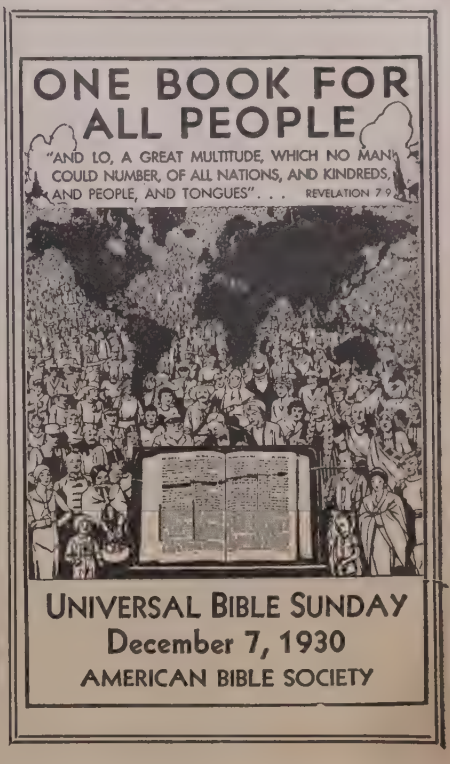
Clinton, N. C.—By the will of the late Miss Sudie Hargrove, for many years a resident of Sampson County, and a member of St. Gabriel's Church, Faison, the Diocese of East Carolina will receive $7,000 in bonds and a farm of about 800 acres. The farm must be held for one hundred years. The trustees of the diocese can then sell all but one hundred acres, on which her father is buried. One-half of the income of the property "is to be used for the good of the Church, as the Bishop and Trustees shall decide; the other half to be used to send good preachers to scattered Church people, not in any particular place, but wherever the Bishop, with his Saviour to guide him, thinks it will help humanity to be better." The will provides that the Negroes on the place are to have a home during their life time, "not a living, but a place they can call home and firewood for their personal use." Also that "the dogs are to be taken care of and not sold nor abused during their life time." The will was made more than twenty-five years ago, and has been held during that time by the Trustees of the Diocese. The Bishop has qualified as administrator of the Estate.

Williamston, N. C.—A farewell service was recently held in the Church of the Advent here for Mr. and Mrs. George Marshall by the Rt. Rev. Thos. C. Darst, Bishop of East Carolina, assisted by the Rev. A. H. Marshall, rector of the parish, and the Rev. W. R. Noe, Executive Secretary of the Diocese. Mr. and Mrs. Marshall, the latter the daughter of the Rev. and Mrs. A. H. Marshall, have sailed for Japan, where they will serve on the staff of St. Paul's University, Tokyo.

SOUTHERN VIRGINIA.

Rt. Rev. A. Thomson, D. D., Bishop.

Several important building projects are under way in this diocese. The congregation at Waverly, under the leadership of the Rev. F. P. Thornton, is making an heroic effort to replace a shabby and inadequate building with an attractive brick structure. More than half of the sum required has been raised. The colored congregation of St. James, Warfield, have nearly completed a very attractive brick church and have raised almost the entire cost themselves. The colored congregation of St. Mark's Mission, Suffolk, have bought a lot, built a small frame Sunday-school room, laid all the foundations in concrete for a new brick church,


ONE BOOK FOR ALL PEOPLE
"AND LO, A GREAT MULTITUDE, WHICH NO MAN COULD NUMBER, OF ALL NATIONS, AND KINDREDS, AND PEOPLE, AND TONGUES". . . REVELATION 7:9
UNIVERSAL BIBLE SUNDAY
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AMERICAN BIBLE SOCIETY

bought and placed on the ground all the brick and timber framing for their church, all of which is paid for.

A small rural church of St. Ann's, Five Forks, has been repaired and restored and regular services are being held by a Lay Reader.

VIRGINIA.

Rt. Rev. H. St. George Tucker, Bishop
Rt. Rev. F. D. Goodwin, D. D., Coadjutor.

Mission Conducted in Deaconess Boyd's Mountains.

The Rev. Nelson Page Dame, of Richmond, has been conducting a mission every Sunday for the last month in the Church of the Good Shepherd, near Blue Mount, Loudoun County. The Rev. B. D. Chambers, of Millwood, Virginia, is rector of the parish, but Deaconess Julia Boyd is the moving and guiding spirit of this mission station, situated somewhere between Snicker's Gap and Ashby's Gap, in the Blue Ridge Mountains. Crowds of people filled the church for the services, and Mr. Dame says he was very deeply impressed by the devotion of all the people throughout this whole section of the Blue Ridge to Deaconess Boyd. The Deaconess has given long years of service as missionary and friend to these mountain people, until now they turn to her almost as to a mother.

Faithful Sexton Dies.

Junius R. Smith, sexton of All Saints' Church, Richmond, for more than a quarter of a century, died Sunday, November 30, in his sixty-eighth year. The death of the faithful sexton who was held in high esteem by all members of the congregation, occurred at the hour at which the Rev. J. Y. Downman, D. D., was bringing to a conclusion his last sermon as rector of the church. Dr. Downman had been the rector for forty-two years.

Funeral services for the old sexton of the church were held Wednesday afternoon at All Saints' Church, in accordance with his wishes. The church

The Indisputable Book.

The Bible is the indisputable Book. Therefore, as we value the culture and character of our people, as we value their civil liberty and their material prosperity, as we value their deliverance from the guilt and power and pollution of sin, as we value their consecration to God in righteousness, as we value their peace in death and their blessedness in eternity, let us labor in season and out of season to saturate the minds and hearts of our people with the uplifting and refining and saving **Word of God.**

service was conducted by the Rev. Ernest Stires, D. D., who on Sunday assumed his duties as rector of the church. Also taking part in the service was the Rev. Joseph T. Hill, pastor of the Second Baptist Church.

For some years before becoming sexton of All Saints' Church, Junius Smith was in the employ of the old Richmond firm of Christian and White. He drove a delivery wagon for that firm taking orders from the customers in the morning hours and making deliveries in the afternoon at a period when telephones in private homes were not in general use. He was in this way widely known among the leading people of the city and was highly thought of by them.

Quiet Day.

The Rev. Wallace E. Rollins, of the Virginia Theological Seminary, conducted a "Quiet Day" for the women workers of the Archdeaconry of the Blue Ridge at Pine Grove, near Luray, Virginia, on November 1.

GEORGIA.

Rt. Rev. F. F. Reese, D. D., Bishop.

St. Philip's Church for Colored.

R. A. Tracy, M. D., (colored), news correspondent for the "Church in Georgia" (Diocesan paper), has sent in the following interesting account of the work being done by St. Philip's Church (colored), the Rev. Q. E. Primo, Vicar.

Hawkinsville, Ga.—"The Church will be interested to know that eleven children between the ages of three and fourteen years, were baptized at St. Philip's during October—five by the Vicar and six by the Rev. J. C. Skottowe (white). Two young men who were confirmed at St. Philip's by Bishop Reese five years ago, entered the Fort Valley High and Industrial School this term to further pursue their Christian education and to fit themselves more fully for the duties of life.

Another promising lad, who is a member of St. Philip's, but who was prepared by the Rev. Mr. Marshall and confirmed by Bishop Mikell (Diocese of Atlanta), has entered upon his second year at the Fort Valley School. Recruiting the youth, teaching them the spirit, history and mission of the Church are among the vital things at which St. Philip's aims.

The Rev. J. C. Skottowe is very helpful to the Mission. He regularly gives us the third Sunday afternoon in each month, and is always willing to give his services when called upon.

The funeral of one of our young communicants was solemnized at St. Philip's recently by Mr. Skottowe. This simple yet beautiful ceremony of the Church was performed with much solemnity and appealed forcibly to the congregation who for the most part had not witnessed it before."

J. St.C. M.

ANOTHER TRAGEDY IN THE BLUE RIDGE.

(Special to the Times-Dispatch.)

CHARLOTTESVILLE, VA., Dec. 2.—Fire this afternoon destroyed the Preventorium at Mission Home, located in the foothills of the Blue Ridge Mountains, twenty-five miles west of Charlottesville.

Fifteen children, some of them threatened with tuberculosis, were rescued with much difficulty and transferred in freezing temperature to near-by buildings. Attendants lost their trunks and clothing.

Mission Home, a community center of the Episcopal Church, is conducted by the archdeaconry of the Blue Ridge, with the Rev. W. Roy Mason, of Charlottesville in charge. In recent years over 200 poor children have been cared for and educated and returned to their homes.

The Preventorium, opened three years ago, was a frame building, originally the rectory. An addition costing $4,000 was completed last spring. It contained a dozen rooms, with spacious sleeping porches. The loss, estimated at $10,000, is only partially covered by insurance.

Miss Anna Parks, an English nurse, is in charge of the Preventorium which she founded and runs on faith, relying on individuals for support.

The Southern Churchman will be glad to forward any contributions its readers may wish to make in this pressing crisis.

HARRISBURG.

The Eleventh Semi-Annual Conference of the Young People's Fellowship of the diocese, held in Christ Church, Williamsport, October 3-5, was the most successful of any that have been held. The first speaker, J. Glenn Hudson, director of Religious Education at the Williamsport Y. W. C. A., discussed, "The New Sex Chivalry." He said: "The outstanding marvel of the times is not the radio nor the airplane, but it is the extension of human knowledge. A thing going on since time began is more wonderful than any human invention, and that thing is the propagation of human beings." Mr. Hudson distinguished between the two sides of sex. He dwelt very little on the side which deals with propagation but talked mostly concerning the spiritual values and the social differences between the two sexes. He said that spiritual sex relationship can be properly understood only through a regard of the chivalry of the thing. Clean speech is not to refrain from discussing sex matters, but to discuss them intelligently and at the right time. In looking forward to marriage every boy and girl should try to understand what would be expected in married life. In closing, Mr. Hudson said that the responsibility for training in sex matters lies in the home and in the church. The greatest thing in a spiritual understanding of sex is a complete love and respect brought about by thorough understanding of the entire subject.

"The Call of the Mission Field to the Young People of the Church" was the subject of an address by the Rev. Robert T. McCutchen, rector of Trinity Parish, Shamokin.

Mr. McCutchen, speaking of Mohammedans in particular, stated that the Moslems become converts if Christianity is properly presented to them, not only outwardly, but their lives and characters become nurtured into the life of God. He stressed the fact that every young man and woman can do something to extend Christ's Kingdom, in some instances by going personally into the Mission Field. Those not so called can fulfill their vocations at home by praying and working for the support of those who have devoted their entire lives to the work.

Mrs. Beula Manley, of the Home Economics Department of the Williamsport Schools, spoke on the subject, "Your Page in the Book of Life."

The Rev. Nathaniel B. Groton, rector of St. Thomas, Whitemarsh, took as his topics, "Climbing." The meeting was closed by prayers, read by the rector of the parish, the Rev. Hiram Rockwell Bennett. The sessions of the conference were interspersed with motor trips, banquets, and entertainments.

A. A. H.

The Presiding Bishop has written the following prayer for the National Council, whose next meeting is on December 9 and 10:

Prayer for the National Council.

Almighty God, whose wisdom has enlightened and whose will has ruled Thy Church, grant to the National Council the guidance of Thy Holy Spirit that in all things it may seek the welfare of Thy Kingdom and the glory of Thy Name, through Jesus Christ our Lord. Amen.

NEW YORK.

Rt. Rev. Wm. T. Manning, D. D., Bishop.
Rt. Rev. A. S. Lloyd, D. D., Suffragan.
Rt. Rev. Charles K. Gilbert, D. D., Suffragan.

Memorial Service for Bishop Shipman.

A memorial service for the Rt. Rev. Herbert Shipman, Suffragan Bishop of New York, who died on March 23, 1930, was held at eleven o'clock on Sunday morning (November 2, All Souls' Day) at St. Paul's, Eastchester, in Mount Vernon, N. Y. The eulogy was given by Channing Pollock, well known author and playwright, who was a personal friend of Bishop Shipman. The Rev. W. Harold Weigle, the rector, was the celebrant at the Holy Communion.

Marching in the processional with the clergy and choir were representatives of the One Hundred and Seventh Infantry (old Seventh), with their colors and color guard; members of the Veterans of Foreign Wars, Emil Hubsch Post, with color and color guard; and members of the American Legion, Post No. 3, with colors and color guard.

The American flag on the memorial flagpole on the historic village green in front of the church was placed at half-staff before the service, while a bugler played "Taps." At the close of the service the flag was raised to full

staff to the bugle strains of "Call to the Colors."

A feature of the memorial music was "There is a green hill far away," Gounod, sung as a soprano solo by Mabel McKinley Baer, niece of President McKinley. This was sung because of its special association with Bishop Shipman, at whose request Mrs. Baer sang it on May 6, 1900, at West Point, when she was the guest of General Robert L. Howes, then Adjutant of Cadets at the U. S. Military Academy. Bishop Shipman was at that time Chaplain at West Point, being first appointed in 1896 by President Cleveland, and reappointed by President McKinley and President Roosevelt.

Trinity Chapel—1855-1930.

The first child baptized in Trinity Chapel, New York, Jane Duncan, was present at the festival service on Sunday, November 9, which marked the seventy-fifth anniversary of the chapel's consecration in 1855. The anniversary has been observed in three great services, the season of All Saints lending itself with special beauty to a remembrance of the years that are past.

On Sunday, November 2, the Vicar, the Rev. Dr. J. Wilson Sutton, had gathered as many as possible of the present and former members for a Corporate Communion at eight o'clock, and the chapel was filled with a more-than-Easter throng, several people coming from out of town the night before to be present. Dr. Sutton and the Rev. Henry Scott Miller were assisted by the Rev. Dr. Donald F. Forrester and the Rev. Thomas Bradley, both belonging to the chapel congregation. More than a hundred of those who were present stayed to breakfast in the parish house.

Bishop Manning preached on the following Sunday morning, November 9, outlining the long and honorable history of the chapel as a part of Trinity Parish. The rector of the parish, the Rev. Dr. Caleb Rochford Stetson, was the celebrant, singing the service beautifully, as he always does. On Thursday night, November 13, Dr. Stetson preached, honoring the whole parish for its steadfast setting forth of the Church's faith through more than two centuries, and commending especially the Vicar's sixteen years of distinguished work at Trinity Chapel. This service included the singing of a solemn Te Deum. In spite of being now in the midst of a region with practically no homes, Trinity Chapel still has a boy choir, under the direction of W. Hunter Beckwith, F. A. G. O., and the boys come with great devotion, from as far as New Jersey and Staten Island.

At both the festival services there were in the procession members of the faculty of the General Theological Seminary and some of the students. Captain Mountford, head of the Church Army in the United States, and a member of the Chapel, was present on Sunday. The service Thursday night represented the whole parish and was attended by the vicars and other clergy the organists and the vergers from various congregations, and several members of the vestry. A reception in the parish house followed the service.

The offering at the three special services is to be divided equally between work at the Chapel and a missionary project.

Perhaps it would be impossible for any parish to live seventy-five years without having many events of special interest. Trinity Chapel seems to have a particularly rich collection. Bishop Tuttle's consecration took place there in 1868. The House of Bishops met there for General Convention in 1868, with forty bishops present, the House of Deputies meeting at the Church of the Transfiguration. The first public celebration of the Eastern Orthodox Liturgy in North America was held at the chapel in 1865. The Woman's Auxiliary of the chapel is older than the National Auxiliary organization. The Bishop commended the Trinity Chapel Home for Aged Church Women, now in its sixty-seventh year. The celebrated Paddock Lectures were given in the chapel for some years, and the famous Lenten Lectures of Dr. Morgan Dix, when he was rector of Trinity Parish. In more recent years two such rich and picturesque personalities as the Rev. G. A. Studdert-Kennedy and Mr. James Moore Hickson have packed every inch of available space. The present Lord Bishop of Truro and Father Bull and Father Bickersteth of the English Community of the Resurrection are among the distinguished guests who have graced the informal breakfasts in the parish house. Helen Keller was godmother at a baptism in the Chapel not long ago.

It was in the days when people away down town used to climb Trinity Church spire to view the surrounding country, when Wallack's first theatre was still new at Broadway and Broome, when Madison Square was but a new and rapidly growing suburb, that Richard Upjohn built his beautiful church, with its walls of solid stone, its soaring arch, and its long, long aisle which at once became so dear to the hearts of brides. The fleeting years have brought a strange variety of gifts to Madison Square. St. Gaudens' beautiful Diana, who hunted the winds from the top of Madison Square Garden for some years and then vanished, is symbolic of the changing currents of life around the Square. Trinity Chapel stands like a tree, its roots striking deeper. Its future is suggested in a paragraph in the Trinity Parish Year Book for 1929. Dr. Stetson writes:

"I have had an extensive and careful survey made of the whole neighborhood from Twenty-third Street to Thirty-fourth Street, and from Fifth Avenue west to the Hudson River. This survey has been made by impartial, unprejudiced experts in real estate matters and in social conditions. The result . . . points to a coming development of the whole neighborhood which will, it is predicted, be restored gradually to a residential district of moderate-priced apartments. This development is well under way now, and I am told that if Trinity did not have a chapel in the district it would be wise for it to consider building one at once."

The Rev. Henry Scott Miller, who has been on the staff at Trinity Chapel for the past four years, has accepted the rectorship of St. James' Church, Skaneateles, in Central New York, and will be greatly missed from the chapel. His new work began on Advent Sunday.

WASHINGTON.

Rt. Rev. James E. Freeman, D. D., Bishop

Plea for Unemployed.

The Rev. George W. Dow, Superintendent of Episcopal City Missions in the Diocese of Washington, has issued an urgent appeal for aid in the present situation of need, as a result of so much unemployment. He asks for clothing for men, women and children, and also asks that employment be provided for a long list of people under his care. Offerings from Washington Cathedral Thanksgiving services this year were turned over to Mr. Dow for use in his work and other churches are giving publicity to his appeal. Mr. Dow's work goes on quietly and with no show or display, but is perhaps as far-reaching in its influence for good as anything else undertaken in the diocese. He has a valuable assistant in his wife, known among his people as "Mother Dow."

M. M. W.

MARYLAND.

Rt. Rev. E. T. Helfenstein, D. D., Bishop.

Memorial to Bishop Murray.

In the Church of the Good Shepherd, Ruxton, on Sunday, November 30, a bronze tablet was unveiled by the rector, the Rev. William O. Smith, Jr., D. D., and dedicated by Bishop Edward T. Helfenstein, to the memory of the late Rt. Rev. John Gardner Murray, D. D., Seventh Bishop of Maryland, and Presiding Bishop of the Church.

The tablet is a bust of Bishop Murray, and on one side is his name and on the other side—his last message to the Church—"Carry On and Carry Through."

It was made by Mrs. Rachel M. Hawks, a communicant of the Church of the Good Shepherd, who presented it as a personal gift to the rector and he in turn presented it to the church.

In presenting it, Dr. Smith expressed his deep affection for and admiration of his first Bishop, Bishop Murray, and after the dedication of the tablet, Mr. Edward Guest Gibson, Chancellor of the Diocese, addressed the congregation about Bishop Murray. Bishop Helfenstein also spoke of his connection with the rector and Church of the Good Shepherd, and Bishop Murray, and emphasized the greatness of Bishop Murray's Episcopate and his affection for his people and his diocese.

N. E. P.

BETHLEHEM.

Rt. Rev. F. W. Sterrett, D. D., Bishop.

St. Luke's Church, Lebanon, celebrated its patronal festival and the fiftieth anniversary of the consecration of the church on Saturday and Sunday, October 18 and 19. Services have been held in Lebanon for seventy-three years. The first chapel occupied the site of the present parish house, erected during the rectorship of the late Rev. John Mitchel Page. A memorial tablet and the John Mitchel Page Memorial Fund was dedicated on Saturday by Bishop Sterrett, who also preached the sermon. This fund amounts to almost seven thousand dollars. The Rev. Arlington McCallum, rector of St. Paul's Church, Washington, D. C., a former rector of the parish and an intimate friend of the Rev. Mr. Page, preached the anniversary sermon on Sunday morning. Gouverneur P. Hance, the Superior of the St. Barnabas Brotherhood, spoke on Sunday night on the subject, "The Call to a Religious Life."

On Saturday afternoon were displayed pictures and articles of historic interest in the parish house. Saturday evening the Rev. and Mrs. Brace and the Vestry gave a reception at the rectory to all the members and friends of the parish. Everything contributed to make this fiftieth anniversary a glorious patronal festival.

The rector of St. James' Church, Jermyn, the Rev. A. K. Fenton, has organ-

(Continued on page 22.)

Family Department

DECEMBER.

1. Monday. S. Andrew.
7. Second Sunday in Advent.
14. Third Sunday in Advent.
17, 19, 20, Ember Days.
21. Fourth Sunday in Advent.
22. Monday. S. Thomas.
25. Thursday. Christmas Day.
26. Friday. S. Stephen.
27. Saturday. S. John Evangelist.
28. Holy Innocents. First Sunday After Christmas.
31. Wednesday. New Year's Eve.

COLLECT FOR SECOND SUNDAY IN ADVENT.

Blessed Lord, Who hath caused all holy Scriptures to be written for our learning, grant that we may in such wise hear them read, mark, learn and inwardly digest them, that by patience and comfort and Thy Holy Word, we may embrace, and ever hold fast, the blessed hope of everlasting life which Thou hast given us in our Saviour Jesus Christ. Amen.

GREAT MERCY.

Of many things for which great praise—
A green lane set in winding ways,
A flowery lawn, a sun-flecked wall—
Give thanks for water most of all.

A cool well in an ivied grot,
A chattering brook by the garden plot,
A river in a sunny mead—
Great mercies are these things indeed.

The little brook of blossoms tells,
White stars and gaudy-colored bells
That deck its sides, red clover sheets,
Speedwell and all such homely sweets.

The tall grass by the river wide
Throws greens and glooms on the quivering tide
That winds along with gentle splash
As if our stained souls it would wash.

Water quiet and water cool,
Running stream and wind-rocked pool,
Of unseen springs are sent as sign—
Of healing water and divine.

Among the jasper and the gold
Shall be no sea, the Saint foretold;
But—hid in many a holy nook—
A well, a river and a brook.

—Angela Cave.

Why Are Foreign Missions a Spent Force?

This is another iminous question in the same line as the one relating to a declining Christianity that we must face. If foreign missions are a spent force, then Christianity itself is on the wane, for Christianity is by birth and nature a foreign missionary religion and its field is the world. We must always face the facts we want and will have.

There are disquieting facts in foreign missionary work both abroad and at home. Abroad, foreign missions were disturbed along with all things else by the aftermath of the World War. In China, especially, the upheaval of government and the social chaos bore heavily on Christmas missions in that country and the outbreak of 1927 drove many missionaries from their posts and threw the work into much confusion But this was temporary, and normal conditions are being restored.

Various reports and reasons hostile to the foreign missionary work have been spread abroad by those who are unfriendly to Christianity itself. It is charged that we have no right to force our religion on foreigners with the result that we only distract them and do them more harm than good. It is declared, for example, that "what is happening in China today is the vast expression of a whole great nation's revolt against our offer of help or service, and that China is nothing but one mass of anti-foreign and anti-Christian repugnance." To this Dr. Robert E. Speer, who knows China intimately by repeated visits to it, flatly answers, "We do not believe it." And his book on Are Foreign Missions Done For? is packed with facts and testimonies on this whole subject that are convincing. He gives pages of testimonies from publicists, editors and other leading men in foreign countries, many of them non-Christians, bearing testimony to the success and worth of foreign missions. We quote only one: Professor Edward A. Ross, of the department of economics, University of Wisconsin, says: "I am not a member of any church, but I have visited every inhabited land in the world and everywhere I find Christian missionaries educating people, bringing to them the blessings of modern medicine and sanitation, sweeping away their destructive and obstructive superstitions, saving their minds and their bodies and giving them wholesome social attitude, whether they save their souls or not. I am strong for the foreign missionary."

Perhaps more serious still are some disconcerting conditions at home. The editor of the "Missionary Review of the World," published in New York, in the January number, 1930, sent out a question to representative pastors and foreign missionary officers stating that "surveys of eleven denominations show that the contributions have been steadily falling off since the peak year of 1921," and asking them to give their reasons for this decline and what remedy they would suggest. Twenty answers were received and are published in the April number of the same review. They practically agree that there is such a decline and ascribe it to increasing secularization of our American life, to hostile propaganda against foreign missions based on mis-stated or misunderstood conditions abroad, to the merging of all appeals in a common budget, and other like causes, and yet they show no discouragement, but urge "a re-emphasis of the missionary motive as inherent in the Christian religion." A hopeful fact in connection with these questions and answers is that there is no disposition to deny or belittle discouraging conditions in this work, but there is a determination to face them frankly and seek their true cause and cure. Dr. Speer's book, already referred to, and a similar volume entitled Foreign Missions Under Fire, by C. H. Patton, are full of fair answers to all such questions and are a repertory of facts and arguments on the whole subject.

Again we turn from a narrow view of present conditions to a broad view of the whole subject. Christ Himself came as a foreign missionary to this world, and Christianity was born with a tremendous foreign missionary urge in its heart. Every book in the New Testament was written by a foreign missionary, and Christianity at once burst the barriers of its birth and native bounds and launched out upon the deeps of the Gentiles world and set sail on its world wide adventure and march. All down through the centuries it has followed this lure and the foreign missionary has planted the sign of the cross on every shore. This work today has grown to proportions that need to be better known to those whose Christian faith has grown faint or whose unfriendly attitude has grown hostile. The latest issue of the "World Missionary Atlas" shows that "throughout the non-Christian world of today 29,188 foreign missionaries and 151,735 native workers are conducting Christian work in 4,598 stations and 50,513 outstations; 32,246 churches with 5,614,154 communicants shine like stars amid the darkness of the non-Christian world. Adherents swell the number of Christian community to 85,342,378, and an uncounted host stands upon the threshold of the kingdom; 2,440,148 pupils are being educated in 50,079 missionary schools ranging from kindergartens to universities; 858 hospitals and 1,686 dispensaries treated in a recent year 4,788,258 patients. The Bible is being distributed in 853 languages and dialects at the rate of over 11,000,000 a year. For this vast and varied work the churches of Europe and America in a recent year gave $69.555,158." One outstanding fact in connection with this impressive work is that foreign missionaries themselves are never discouraged but stand at the front with brave hearts and optimistic faith and courage. It is, as a rule, only well-fed and ease-loving people at home that find fault with and fire into these front lines from behind their backs.

Foreign missions have their fluctuating tides along with all things human. But they are not declining. Whatever the present wavering at some points, the line stands unshaken and is ever pressing forward in the faith and vigor of final victory.—Presbyterian Banner.

For The Southern Churchman.

MY BLESSINGS.

Florence Van Fleet Lyman.

I counted gain and losses
And now it seems to be
My losses were my gaining
And golden good for me.

The things I dreamed I wanted
And prayed they surely be,
Came always to an ending
And failed of blessing me.

A Parable of Incarnation.

A Hindu, who had formerly been first a Brahman and then a Buddhist, was studying Christianity. He had found spiritual satisfaction in neither Brahmanism nor Buddhism. He liked the Christian religion, but he was held back by his inability to understand the doctrine of the Incarnation. He reasoned with himself in this way: "How could the Almighty Ruler of the Universe so degrade Himself as to be willing to take upon Him the form of man?"

One day, as the Hindu was walking through a field, he stopped to watch an immense ant hill. A good Hindu will never destroy any living creature. He noticed that when his shadow fell across the ant hill the thousands of little insects stopped their work and seemed to be frightened. He moved away, and the little creatures went about their appointed tasks. It disturbed him to feel that he had frightened them.

"How I would like to be able to let

them know that I feel kindly towards them," he mused. "I feel no animosity towards them, only compassion. I would like to help them, but I am unable to communicate with them." Then he was struck by a sudden thought. "If only I could compress my mentality into the form of an ant, then I could talk with them. I could remain near them, and they would not be frightened. I could show them that I feel compassion for them."

A sudden flash of inspiration came to him. This was exactly what God has done in the Incarnation! The man, Christ Jesus, is God compressed into the form of man. The Hindu said that he turned away from the ant hill, a Christian.—Exchange.

For The Southern Churchman.

LISTENING IN.

Rev. Edward McAllister.

We bow before our idols
Not silver-wrought, nor gold,
But ancient dreams of power
In new forms manifold;

The cunning of the craftsmen
Let loose on wheel, and wing;
While, waving over oceans,
The hidden voices sing.

Comes home the painful lesson,
Taught ages long ago,
The things we make are helpless
To ease the weight of woe.

Wake thou, O God, the hunger
For things that satisfy;
Hear thou, God, the watchers
Who feel that Thou art nigh!

Again, Elijah's veiling
Upon the mountain-steep;
The herdsman of Tekoa
Is stirring in his sleep;

The spirit of The Baptist
Rekindles into flame,
And, on some Isle of Patmos,
The exile hears The Name!

A Full-Orbed Evangelism.

In a day when evangelistic programs, and even the word evangelism, are supposed by many to be out of date, one reads with a thrill of an evangelistic movement of such dynamic quality that it is focusing the attention of the Christian world. We refer, of course, to the great undertaking in Japan headed by Toyohiko Kagawa. Under the leadership of this young Japanese, who himself became a Christian only a little over twenty years ago, a crusade of positive and constructive evangelism is arousing new zeal in the whole Christian community.

This movement, in the first place, is indisputably evangelistic. It has its roots in personal experience of the power of Christ and has set for itself a great program of personal witness-bearing and of intensive proclamation of the Christian Gospel, with a view to winning a million souls for Christ within the next three years in a country where the whole Christian community now hardly exceeds 250,000. It is a movement that in its courage, its faith and its ardor is peculiarly appropriate to this nineteen-hundredth anniversary of Pentecost.

In the second place, the movement associated with Kagawa's leadership is one in which a glowing social passion is part-and-parcel of evangelism. The very name by which it is described emphasizes this—"The Kingdom of God Movement"—and it was chosen in order to stress not merely numbers but the quality of Christian discipleship. Of this Kagawa's own life, spent among the lowest classes of the people and devoted to their welfare, has been the most persuasive illustration. His work in behalf of better social conditions for the people is inseparably connected with his faith in Christ. He sees in Christ and His Way of Love the great redemptive force, both for the individual heart and for the whole society.

To those who have been thinking of evangelism in terms of a highly individualistic message, it will come as a surprise to discover what this new evangelism of Kagawa's includes. He is seeking to better the economic, the physical and the social condition of the people. Temperance, social justice, better education for the poor and the abolition of licensed prostitution are all a part of the program. He is even calling for the creation of mutual aid societies and cooperatives—as a part of his evangelistic program in the name of Christ! Why? Because they are all expressions of the Christlike life of love.

In the third place, this momentous movement is one of the most glorious demonstrations of the way in which the Christian missionary enterprise blesses not only the country to which the missionaries go but also the countries from which they come. For today no single factor in Christendom is doing more to strengthen our own Christian faith and to summon us to higher levels of Christian service than this movement in faraway Japan. When the first Christian missionaries from America went to Japan only a little over seventy years ago, we thought we were doing nothing except to help the Japanese; we now find that they are likely to do as much for us as has ever been done for them.—Federal Council Bulletin.

For The Southern Churchman.

A More Definite Expression.

John L. Perham, Milford.

Some time ago the suggestion was made in the writer's hearing that a fourth stanza was needed to complete the well known hymn, "Lead Kindly Light." The story of how Cardinal Newman came to write the hymn was related. He admitted he had no definiteness in his mind as to just what he intended to convey by the phrase, "Kindly light." The darkness of the storm at sea, together with conflicting emotions as to whether he should shift his religious affiliations, which he ultimately decided to do, doubtless led him to express himself in the sentiments of the hymn.

The speaker who made the suggestion said there seemed to be a need of some more definite expression of religious sentiment, some more pronounced declaration of a sure anchorage, to which the soul might pin its faith, something even more alluring for the future than the prospect of the reunion with departed loved ones, however blessed that might be.

Meditating on this suggestion which seemed not without good ground for its having been offered, the writer decided to see if an appropriate stanza could be added, which would lend itself adaptably to the musical setting and submits the following to the consideration of those who believe that "In all things Christ should have the pre-eminence, which His deity and sacrificial atonement merit, and present the highest source of future satisfaction the Christian can experience.

O Christ Divine, Thou Son of God, yet man,
Lead Thou me on;
No other light but Thee, forever can
Lead safely on.
And with heaven's morn Thy blessed face I'll see,
And in Thy likeness I shall ever be.

For The Southern Churchman.

THE VOICE OF THANKSGIVING.

F. B. Stone.

God rescued Jonah from the sea—
No stranger fate could man befall,
When swallowed by a mighty fish,
His fainting heart on God did call.

While yet within this living grave,
The darkest hours of all his days,
Despairing not, he offered up
To God the "sacrifice of praise."

Not easy there to voice his thanks,
And thanks a sacrifice became,
Unlike the easy-flowing praise
When hearts with joy are all aflame.

Is not this now a time for us
To offer sacrifice of praise,
And from our inward depths lift up
Our thanks to God, our anthems raise?

Those whom He loves He chastens still,
And He has chastened us this year.
Our land He prospered in the past
Had lost its vision, ceased to fear.

Oh, let us on our knees repent,
And thank God for heart-searching days,
And while the hardest we yet face,
Give Him the sacrifice of praise.

As Long as We Have—

International hatreds, we are in danger of new world wars.

Easy money, we are going to have fools spending it.

Laughter in the world, there is a chance of reforming it.

Faith, there is hope of progress for the race.

A thirst for knowledge, the universe keeps opening up for us.

Friends who will forgive us, we are under obligations to try again.

Confidence in ourselves, we are not permanently defeated.

VISION.

O heart of mine, keep patient! Looking forth,
As from the Mound of Vision, I behold,
Pure, just, and free, the Church of Christ on earth;
The martyr's dream, the golden age foretold!
And found, at last, the mystic Grail I see,
Brimmed with His blessing, pass from lip to lip
In sacred pledge of human fellowship;
And over all the songs of angels hear;
Songs of the love that casteth out all fear;
Songs of the Gospel of Humanity!
Lo! in the midst, with the same He wore,
Healing and blessing on Gennesaret's shore,
Folding together, with the all-tender might
Of His great love, the dark hands and the white,
Stands the Consoler, soothing every pain,
Making all burdens light, and breaking every chain.

—Whittier.

Christians bring sorrow of heart upon themselves, darkness of soul and loss of peace, not so much by taking wrong paths as by taking doubtful ones.—Frederick Whitefield.

For the Young People

For The Southern Churchman.

HIGH HOPE.

Martha Young.

If we loved as God loves
How many birds there'd be;
If we loved as God loves
How many flowers we'd see.

If God loved as we love
In what a maze we'd grope:
He loves not as we love—
He loves as we hope.

The Bird's Surprise.

Mildred picked up a handful of snow and threw it up in the air.

"Ha, ha, see it snow!" she cried, and up went more handfuls of snow. "I wish it would snow f'ever 'nd ever 'nd ever!"

"You do!" said Winnie, who was busy fixing the rope on her sled. "Then our houses would be all buried, and—"

"'Nd we'd have to dig our way out. Wouldn't that be fun!" Mildred sat down on the sled, slipped off her mittens and shook the snow out of them.

"Or else stay in all the time the way Granny Weatherby has to when it rains or snows. I wonder if Granny Weatherby wants any errands run? Shall we go over and see?"

"Come on. Let's!" cried Mildred, jumping up. "I hope it's a big errand, so we can put it on the sled and bring it back."

Granny lived in a house on the next block, set well back from the road.

"Dear me, there isn't any path," said Winnie. "Only the tracks where the postman has been."

"May be—oh, do you think she'd let us sweep a path?" Mildred was all eagerness.

"We can ask her. It's my turn to ring the bell. Don't you remember you rang it the last time we came to see the cuckoo clock?" Winnie dropped the rope of the sled and went up the steps.

Granny came to the door, and when she saw the two little girls the twinkles came into her eyes and she exclaimed:

"Bless you, dears! Come right in."

Of course they came!

"We really wanted to ask—"

"Couldn't we—"

"At first we thought—"

"Dear, dear!" said Granny. "Let's get this straight."

Mildred chuckled. "You see, Granny," she said. "Winnie ought to tell you, 'cause she thought of it first. Go on, Winnie."

"We thought that maybe you wanted some errands done. Then when we got here—now it's your turn, Mildred."

"When we got here and found there wasn't any path to the steps we thought that maybe you'd let us make one with a broom."

"Those were two very lovely thoughts," said Granny. "I would like a very narrow path to the gate."

"How narrow, Granny?" asked Mildred.

"Just as narrow as this kitchen coal shovel," said Granny, leading the way to the kitchen. "One of you can use this, and the other can take the broom. Now, you mustn't peck around in here, because I'm fixing up a surprise for the birds."

"A surprise!"

"For the birds!"

Mildred looked at Winnie and Winnie looked at Mildred. Then they hopped up and down on their toes exclaiming, "Do tell us, Granny!"

"When the narrow path is made, you shall hear all about it." Granny shooed them out of the kitchen, and they went laughing and chuckling to each other.

Since the snow had not been tramped down, it wasn't very hard to shovel the narrow path.

"I'm so glad you thought of doing errands, Winnie," said Mildred. "This is lots of fun. How do you suppose Granny is going to surprise the birds?"

"I thought that the birds all flew South in the winter time," said Winnie.

"Look! There are some sparrows right now." And Mildred waved her broom in the direction of a snow-covered bush.

"Oh, the poor little things. They haven't any mittens or overcoats. How do they ever keep warm?" Winnie was deeply sympathetic.

"They have feathers. And when I go visiting at my own Grandma's and sleep under her feather quilt it gets awful warm. So maybe the birds don't mind. You've left a spot here. Look, we're nearly down to the gate."

"Well, I'm going to hurry and get through, 'cause I want to ask Granny what keeps the birds warm in winter."

How the snow did fly after that! It wasn't long before a narrow path, slightly crooked, to be sure, led down to the gate. Then the little girls ran around to the back of the house, shook the snow off their overshoes, and knocked at the door. The minute Granny opened it, Winnie popped her question.

"Granny, what does keep the birds warm in winter time?"

Granny smiled. "So you have discovered that all the birds do not fly South when the cold weather comes. Good. The dear Heavenly Father has given the sparrows nice brown feather coats. When it is very, very cold the funny little fellows will tuck their heads under their wings and breathe through the feathers. Now, you tell me what feeds the birds when the ground is covered with snow."

"The Heavenly Father!" exclaimed both little girls together.

"He certainly does, by putting it into the hearts and minds of boys and girls to save the bread crumbs and scatter them in the snow. Come, see what I have ready for you."

Mildred and Winnie stood on tiptoe and peered over the edge of the table at a pan of bread all crumbled.

"Oh, oh!" exclaimed Mildred. "Granny, may we scatter the crumbs now?"

"You remember, dears, that old tree stump we turned into a bird bath last summer? Well, I have been thinking that since it is frozen over perhaps the birds would like to find their dinner there."

"We can scoop out a little hollow in the snow on top, and set the pan in it," said Winnie.

"Yes, that is just what I was thinking," said Granny. "Now take the pan and run along."

There was more chuckling and more laughing, but finally it was decided that Mildred should carry the pan half-way and then Winnie should finish.

A little later as they were hurrying back home Mildred said:

"I'm going to fix a pan right away for our back yard, and I think I'll save my sponge cake, so the birds can have some dessert. Oh, I do hope we have sponge cake for supper."

"So do I," said Winnie. "Maybe we'll have cookies, but birds would like them, too, I think."

So all through the snowy days the birds were fed by two loving and faithful little girls.—S. S. Times.

THE CHRISTMAS SHOPPERS' PRAYER.

So tired I am this night, Lord,
I've shopped through the livelong day.
Oh, I thought it would never end, Lord,
And the crowd so vivid and gay.

I've sought for g ts for Mother
For Dad and Nan and Jim,
And for the baby brother—
Oh, nothing seemed right for him.

But now that the day is done, Lord,
And at last I can kneel and say
To you what's lost and won, Lord,
And the things that I've done today.

I see a difference now, Lord,
As, drowsy, I see Thy star
And remember last Christmas' vow, Lord,
And wise men travelling far.

There is a pleasure in giving
That in getting can never be
And I find a joy in living
That only you can see.

I was weary and tired of life, Lord,
Till I brought to Thee Thy dues,
And just telling my woes to you, Lord,
Has banished my Christmas blues.

Now, cheerful, I'll face the dawn, Lord,
The rush for the stockings and tree,
And deep in a faithful heart, Lord,
Is a thankful thought of thee.
—H. A. B., in "St. Katharine's Wheel."

For The Southern Churchman.

"Good Times."

Beatrice Curl.

"Oh, come along, you're a long time dead."

How many times this very phrase has reached our ears. You can always depend that the challenge is when one person is trying to persuade another to enter into some sort of pleasure.

Good times are wonderful things. They make us forget the world of work and worry. Their memory has brightened many a long or weary hour, but there are good times and good times. There are the innocent good times and the bad good times. The former never leaves a sting; but the latter leaves many a weary hour and regrets, they are indeed bad good times.

While they are striving to have a good time and refuse to see anything but a good time, they are neglecting to look for a sure foundation. To make our good times stretch out until we leave this earth requires building on a sure foundation, which are the good things of life. The good things that Christ taught.

Youth and good times are fleeting. They pass us by just when we need them the most. The boy and girl who has neglected to cultivate the taste of reading good books and papers is building wrongly. There are many things a person can cultivate. Perhaps you have a little talent for music, which is far from professional, but everybody can-

not be professional. Perhaps you are clever at drawing, then cultivate that talent, it may only be a hobby, just to fill in the time, but it will fill in many hours when other things have passed you by.

The talent of cultivating true friends and acquaintances is not to be slighted. We need each other in this world if we wish to live rightly. There is a place in the Sunday school for a capable person who is not afraid to use her talents. It may be that you have only one talent and that is to lead others, if that is the case, then there is a place in some Sunday school, or Young People's League for you. These are the true things that stay by us, but not these alone. We must have Christ with us, or we have failed.

The good times that leave us with a contented, happy feeling, are the real good times. If in doubt whether we should join in any "good time" we need only ask the question: "Can you take Christ with you if you go?"

AUTUMN GOWNS.

The trees have shed their summer wraps—
Their gowns of live green—
And now we see the crimson red,
Or yellow velveteen.

In summer days, when winds were warm,
They dressed in colors cool,
But now, because of Autumn frost,
The summer tinges rule.

—John Harsen Rhoades.

A Test of Faith.

"Oh, mother, please don't make me go alone. Please, mother, I'm so afraid."

"Doris," replied Mrs. Hillman, "I'm truly ashamed of you. A great big girl, in the seventh grade, and afraid of the dark. Nothing is going to hurt you. Run right along and get the milk."

When mother talked like this, argument was useless. Sighing, Doris started for the farmhouse, a mile or more distant, for the milk they all enjoyed so much. Rebelliously she banged the bucket against the fence and thought fearfully of the homeward journey in the dark. Twilight, even now, was rapidly giving place to night.

Turning homeward, Doris gazed down the winding ribbon of asphalt called the Swamp Road, so named because of the stretch of marshy woodland on one side of it. A high bluff ran along the opposite side of the highway and lent an even darker appearance to the road.

Now and then Doris glanced apprehensively into the swamp and her imagination peopled it with all sorts of weird beings, and she went faster. Darker grew the way, and more still. Her heart pounded right up in her throat and its thunder was in her ears.

Vague shadows flitted to and fro in the marshy depths and at intervals an owl hooted far away. Frogs croaked and night birds called and stark terror took possession of the frightened little girl.

Suddenly Doris remembered that she wasn't altogether alone. She halted and turned her face to the distant stars. It took all her courage but she closed her eyes and prayed:

"Dearest Heavenly Father, I'm afraid on the lonesome road. Please help me overcome my awful fear. Amen."

When she opened her eyes it seemed much lighter. The swamp appeared much less formidable and her shaky nerves steadied themselves in a moment. The "all-alone" feeling vanished and it seemed as if a friendly, warm hand had laid hold of her shoulder and propelled her gently forward toward the lights of home that glimmered at the top of the long hill.

"Mama," said Doris, "I'm home, and here's the milk."

"Well," replied her mother, with twinkling eyes, "I'll warrant you ran most of the way and the milk is churned into butter."

"No, Mama," said the little girl." "I'm ashamed I was ever afraid. I'll never be afraid again. I know now I didn't go all alone. I think I understand partly what my Sunday-school teacher meant when she said that we walk by faith."

"Dear little daughter," thought Mrs. Hillman tenderly. "Growing in grace and learning to walk by faith."—King's Business.

For The Southern Churchman.

LITTLE SINS.

Edith Miricle.

God, have mercy upon little sins!
The tongue that slanders for its wit—
Have mercy upon it.
The heart that sells friendship for crude ambition,
Hands that squeeze
Blood-money from the fatherless—
Forgive, God, these!
The soul that will tread,
Ruthless, its promise to the dead;
The much-too-virtuous who despise
The easy-virtued; those who deceive you with their lies;
The all-too-many tongues that gall
The ears of Heaven with conventional praise:
Forgive these all!
The adultress was freed to sin no more—
The thief once entered in
To Paradise—supplied with the Crucified.
Who will have mercy on the little sin?

A Slip of the Tongue.

Maud was a very timid little girl, and she was particularly shy about meeting the minister. The minister's house was near Maud's home. The "new ministers" had moved in just a few weeks before this time, and Maud's mother wished to send his wife some fresh eggs.

"Must I go, mother?" she half pleaded.

"Yes, dear," her mother answered. "The cook is very busy and your brother Frank has gone to the grocer's. So take this little basket, and go quickly for me."

It did seem that her mother could have waited until Frank's return, but perhaps she thought this a good way in which to overcome Maud's shyness.

Maud was so excited that she came near dropping the basket of eggs when the Rev. Mr. Stone himself answered her ring at the doorbell.

"Good morning, Mr. Egg," she stammered; "mother sent you some stones."—Our Boys and Girls.

Are You Sick?
Are You Discouraged?
Are You Financially Distressed?

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EDWARD P. BROXTON
R. F. D.
Hephzibah, Georgia.

When I think over my life and the many and various types of humanity I have encountered in many countries and in four continents, I seem to realize that the happiest people are those who live in natural conditions, who have a hold on simplicity and who are not burdened with great possessions, and who by virtue of their situation have never been brought closely into contact with what I may call the dressed-up life.—Robert Hichens in New York Herald-Tribune Magazine.

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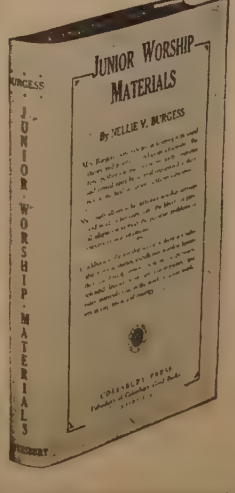

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"A brief statement relating to the work of Emmanuel Church, Braddock."

This Church (brick building) is located near the old Braddock Road and Russell Road. It is an ideal location, ministering to all classes of people, irrespective of social or religious affiliations. It ministers to the needs of the community. Its future is handicapped by a serious indebtedness. Three years ago the indebtedness was $33,700.00. In that period of time it has been reduced to $27,000.00. At the same time interest on said indebtedness has been paid with reduction on principal amounting to $6,700.00, also all current expenses as well as Missionary assessments have been met. The future of this Church is handicapped by its present indebtedness of $27,000.00. The original indebtedness, $33,700.00, was incurred by the building of the present Church. It was a necessary expenditure, for there is a large Sunday School, Auditorium, Class rooms and choir room, also kitchen which is furnished. The Sunday School numbers one hundred and twenty-five, and is steadily growing. The communicant's list is one hundred and twenty-five. All movements for community betterment are held in the Sunday School Auditorium. The Auditorium for religious services is upstairs. Everything about the building shows wisdom, good sense and the ideas dominant are "Service." The present indebtedness, I repeat, $27000.00. The congregation is largely made up of people who work on limited salaries in Washington and who are endeavoring to pay for their little homes and raise their families. This debt is a heavy burden, so much so that the future of the work is jeopardized. I am trying to reduce this indebtedness of $27000.00 by $17,000.00, leaving an indebtedness of $10,000.00 for the people to carry. If this is done the congregation will be released from a burden that is crushing life out of them, and will be able to focus their thought and energy upon the great missionary work of the Church, which means "Life", spiritual growth and progress. Bishop Tucker endorses this appeal. I trust at this Thanksgiving Season, your expression of gratitude and thanksgiving to Our Heavenly Father "from whom cometh every good and perfect gift" will lead you to lend a listening ear to this appeal, resulting in substantial aid. I submit this statement of great need, which is an appeal to your generous heart.

Faithfully yours,

GEORGE S. VEST (RECTOR).

102 Virginia Avenue,

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Classified Advertising and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

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Deaths

P. T. MARSHALL, SR.

Passed into his eternal rest on Sunday morning, November 9, at his residence, 322 Fifty-fourth Street, Newport News, Va.

Mr. Marshall was the son of the late James Edward and Mary Morris Marshall, of Mt. Blanc, Fauquier County, Virginia, where he was born December 25, 1870.

He is survived by his widow, who was before her marriage Miss Jannie Chapin of Front Royal, Virginia; two sons, John Marshall and Philip T. Marshall, Jr., both of this city; one sister, Mrs. Mary Morris Plaskitt, of Upperville, Virginia, and two brothers, John Marshall, of Charleston, S. C., and James Edward Marshall, of Upperville.

Mr. Marshall was a pioneer citizen of Newport News, having lived here for the past thirty years. Before a serious breakdown some years past from which he never fully recovered, he took an active interest in civic and religious affairs. He represented the noblest princpiles of his heritage and his character exemplified courage, honor, truth and loyalty—the highest Christian virtues of his faith.

Funeral services were conducted from his late residence Rev. J. K. M. Lee, rector of St. Paul's Episcopal Church, of which he was a member, officiating. Burial was in Greenlawn Cemetery.

REV. JAMES BOWMAN MAY.

THE REV. JAMES BOWMAN MAY, a retired priest of the Diocese of Bethlehem, Pa., died at Lansford, Pa., on Monday, November 24, 1930, and was buried from Trinity Church, Lansford, on Wednesday, November 26, 1930, at 10:00 A. M., by the Bishop, assisted by some of the clergy. The Rev. Mr. May came to us from the Reformed Church in 1896. He was made a Deacon and priest that same year by Bishop Rulison. He served the Church in Trinity, Pottsville; St. Barnabas, Reading; Christ Church, Catasauqua, and in Trinity Church, Lansford. His wife Elizabeth Laver survives him. They had no children.

Mr. May was in poor health for several years. His body grew weaker as his faith and hope increased. He was not for God took him in his sixty-eighth year.

Mr. May will long be remembered for his kindly spirit, his faithful pastoral work to all in trouble of whatsoever faith, his humble soul and his charitable works among all classes. He was a splendid fellow to live with and therefore a good Christian.

ALBERT NEILSON SLAYTON.

Priest and Doctor.

ALBERT NEILSON SLAYTON, D. D., rector of Calvary Church (Clifton), Cincinnati, died on Saturday, November 22d, of heart failure. Dr. Slayton had not been well for a little over a year. He spent last winter in Italy endeavoring to recuperate from myocarditis, which had developed after an attack of pneumonia earl last year. He had recovered sufficient strength to take up his work again in September, but had been confined in bed to about ten days by a light attack of influenza and death came unexpectedly while he was listening to the radio report of the Harvard-Yale foot-ball game. Albert Neilson Slayton was born in Hamilton, Ohio, on April 21, 1875. He graduated from Kenyon College in 1896 and from Bexley Hall three years later, at which time he received his M. A. from Kenyon. Ordained to the Diaconate that year and to the Priesthood in 1900 by Bishop Vincent, he served in this diocese for three years as assistant at Trinity, Columbus, and rector of Trinity, Hartwell before going to Grace Church, Sandusky, where he was rector for four years. From 1907 to 1913 he was rector of St. Paul's Church, Newton Highlands, near Boston, during which time he took the B. D. degree from the Episcopal Theological School in Cambridge. After a rectorship of five years at St. Peter's, Uniontown, Pa., and of six years at St. John's, Charleston, West Virginia, he came to Cincinnati as rector of Calvary Church on March 1, 1924. Dr. Slayton was a Truste eof Kenyon College, which conferred upon him the degree of Doctor in Divinity in 1928. He had been a member of the Bishop and Chapter and secretary of the Standing Committee up to the time of his illness and his last service to the Diocese was presiding at the recent meeting of the Department of Strategy and Finance, of which he has been chairman since 1928.

He was a devoted Mason and the Southern Jurisdiction had arranged to admit him to the thirty-third degree on the Thursday before his death. He is survived by his widow, who was Miss Alice Neil, of Columbus, and their one daughter, Miss Mary Slayton, who is a teacher in Cleveland. The funeral service was conducted by Bishop Hobson in Calvary Church, on Tuesday, November 25th, a large number of the clergy of the diocese being present in a body, and interment was in the Neil Family lot in Greenlawn Cemetery, Columbus.

DR. WILLIAM HARDISON WARD.

Resolutions.

We, the members of Grace Church, Plymouth, North Carolina, deeply conscious of the wisdom and loving Fatherhood of God, Who in His Wise Preovidence took out of this world the soul of our brother DR. WILLIAM HARDISON WARD who for many years was a most devoted Communicant of this Church and Senior Warden of the Vestry.

Resolve that the death of Dr. Ward will bring grief and sadness to the members of this Church and to the whole community who have known and loved him during his long and useful lifetime, every one of whom was glad of the privilege which was given us to know and love him as a devoted and trusted friend.

We shall always remember him with pride and rembember what he was to the Church and what he did for the Church, and the distinguished position which he so justly held both in the Church and in the community, and we shall always cherish the memory of his saintly life, his wisdom and zeal, his courage, and the sterling qualities of his spiritual and mental attainments, and will think of him for the charm of his manner, his kindness and consideration, and thank God that such a Christian gentleman lived and loved and worked with and amongst us; and we

Resolve to dedicate ourselves anew to the Church which he loved and which during his entire lifetime was the object of his devotion and care, and we further resolve that these minutes and resolutions be printed in the Parish Register and that a copy be sent to his brother, Mr. Johnston Ward, and to the other members of his family and to the local and Church papers and to the Bishop of the Diocese.

Signed
ARTHUR H. MARSHALL,
Rector,
A. L. ALEXANDER,
Senior Warden.
R. A. WILLIFORD,
Junior Warden.
W. R. HAMPTON,
H. A. WILLIFORD,
L. GILBERT,
C. AYERS,
L. S. LANDING,
L. HORTON,
J. LEGGETT,
W. EBNER.

CHURCH INTELLIGENCE.
(Continued from page 15.)

ized a Parish Council, which is functioning splendidly. Two members from every organization and elected by the organization make up the personnel of the Council.

A number of Region mass meetings are being held in the diocese this fall in the interest of the Church's program. Bishop Creighton, of Mexico, was the principal speaker at four of them. The Rev. Dr. Patton held two. Others will be held by Dr. Lewis B. Franklin and the Rev. Mr. Hobbs. The aim is to cover every part of the diocese with these meetings and with speakers who can "put it across."

H. P. W.

ALABAMA.

The Rt. Rev. Wm. G. McDowell, D. D., Bishop.

"Diploma Teachers."

Alabama ranks third among our dioceses in "diploma teachers" in her Church School Normal, of the Birmingham District, under the able leadership of the Rev. V. C. McMaster, diocesan chairman of religious education. All the parishes and missions within the district avail themselves of this opportunity for teacher training. Two sessions are held each year: ten weeks in the spring and ten in the fall. Gradually interest and attendance have increased, until the session now in progress rejoices in an attendance of eighty.

At least five credit courses are offered at each session. This fall they are: Pupil, by Miss Virginia Hanson; Bible, by the Rev. E. R. Neff; Christian Art, by Miss Emily McBride; Story Telling, by Mrs. R. T. Johnston; The Life of Christ, by the Rev. J. L. Jenkins; Curriculum, by Miss McBride; with a special course, The Church School, by the Rev. V. C. McMaster.

Meetings are held every Monday evening from six to eight-thirty o'clock, the first half hour being devoted to a generous supper, served in turn by the different schools represented. Thus an opportunity is offered for the furtherance of good fellowship among the churches and missions. This social feature cannot be over-estimated. Most of those attending work for, and event-

ually receive National Accredited Teachers' Association credits.

Centennial Celebration Arranged.

The committee appointed to arrange for the Centennial Celebration of the Diocese of Alabama, at Christ Church, Mobile, in January, has asked that the date of the diocesan council be changed to conform with the actual date on which the diocese was organized. This date, January 25, falls on Sunday.

This request has met with the approval of the Diocesan Executive Committee and the clergy at the recent diocesan clergy conference.

The bishop of the diocese, the Rt. Rev. Wm. G. McDowell, D. D., has, therefore, given notice that the one hundredth annual council of the Diocese of Alabama will be held in Christ Church, Mobile, January 25 and 26, 1931. Th Presiding Bishop of the Church hopes to be present and preach at the Sunday morning service.

Congregations throughout the diocese are to arrange for lay services in celebration of the Centennial, for which appropriate literature will be sent out.

Young People Organize Mission.

Some of the young people of St. Paul's Parish, Spring Hill, Alabama, with the rector, the Rev. Hodge Alves, have organized a mission seven miles in the country. It is in a community where there are practically no opportunities for religious instruction.

The Sunday School has completely outgrown its quarters in one of the farm homes, whose owner kindly offered its hospitality. All are working toward a church, but the people are poor; the majority being renters, and charcoal-burners by trade.

The minister and some of the members of the choir have a service for the older people every other Sunday afternoon.

There are a great many "Holy-rollers" in the community. Not long ago they undertook to break up the school. But the work has continued to grow in the fare of hostility.

Any one wishing to help in this venture of faith may send contributions to the Rev. J. Hodge Alves, Spring Hill, Alabama. A small or portable organ would be a boon.

G. W. R.

Personal Notes

The Rev. Alfred DeForest Snively became Vicar of Trinity, Whitinsville and St. John's, Millville, Massachusetts, on November 1.

The Rev. Hiram Morris Rogers has entered upon his work as City Missionary in Worcester, with special charge of St. Michael's Mission, Massachusetts.

The Rev. Stanley C. S. Shirt has become Vicar of Grace Church, Dalton and St. Luke's, Lanesboro, Massachusetts.

ORDINATIONS.

The Rev. Francis Clifford Leeming was ordained priest by the Rt. Rev. Arthur Selden Lloyd, for Bishop Helfenstein, in Trinity Church, Ossining N. Y., on Sunday, November 23. He was presented by the Rev. Gibson W Harris, rector of Trinity Church, and the Rev. William A. McClenthen, D. D., rector of Mt. Calvary Church, Baltimore, Maryland, preached the sermon.

Mr. Leeming was born on July 5, 1899, and is the son of Mr. and Mrs. Joshua Leeming. He is a graduate of the General Theological Seminary. He is a very talented musician and served as organist in Christ Church, Clarksburg, W. Va.; St. Paul's Church, Steubenville, Ohio; Virginia Seminary, Mount Calvary Church, Baltimore, and St. Peter's Church, New York. He is now acting as assistant at Trinity Church, Ossining, asd is also in charge of all the Choral Music, as well as the Glee Club at the Spence School, New York City.

The Rev. Robert Lee Bull, Jr., was ordained priest on Wednesday, November 26, by Bishop Helfenstein, in Christ Church, Calvert County, Maryland. He was presented by the Rev. George G. Guiness and the sermon was preached by the Rev. Berryman Green, D. D., Dean of the Virginia Theological Seminary.

Mr. Bull is the son of Mr. and Mrs. Robert Bull, of Belair, Maryland. He is a graduate of Johns Hopkins University, and the Virginia Theological Seminary. He is in charge of Christ Church Parish and St. Paul's Parish, Calvert County.

The Rev. Lewis Owen Heck was ordained priest on Thanksgiving Day, November 27, by Bishop Helfenstein, at 8:30 A. M., preceded by confirmation, in St. Matthias' Church, Raspeburg, Baltimore, Maryland. He was presented by the Rev. James A. Mitchell, rector of the Church of the Messiah and the sermon was preached by the Rev. William A. McClenthen, D. D., rector of Mt. Calvary Church, Baltimore. Mr. Heck is now in the Virginia Theological Seminary, and will graduate in June. He will continue his Sunday work at the chapel until he graduates in June and will then take up residence in Baltimore.

The Rev. Francis Darnal Daley was ordered Priest in Epiphany Church, Govans, Maryland, on Thanksgiving Day. He was presented by the Rev. Romilly F. Humphries, D. D., Archdeason of Baltimore, and the sermon was preached by the Rev. Charles E. McAllister, D. D., rector of St. Michael and All Angels', Baltimore. Mr. Daley is a graduate of the University of the South. He will continue his duties as rector of the Church of the Epiphany.

BRISTOW URGES BANKERS TO AID LENDING FIELD.

In Address Over WRVA He Stresses Value of This Branch to General Public.

Calling upon bankers to further study the lending field so that they may furnish a wider field of borrowers with the utmost help consistent with their duties to depositors, M. E. Bristow, State Commissioner of Banking and Insurance, broadcast a message over WRVA to financial institutions of Virginia as the guest speaker of the Richmond Magazine, official publication of the Richmond Chamber of Commerce.

"Bankers who are not covering the lending field with their services should study the situation," he said. "Certain rates are unbelievably high, and while some are so high that no bank could consider them, still some part of the field could be worked by the banks to the mutual profit of both the banks and the borrowers. This situation is, therefore, a challenge to bankers.

"I would like to see a better understanding between banks and the general public, so that the latter might use the banks to the fullest extent possible and that banks might, in turn, furnish the utmost help consistent with their duties to their depositors to a wider field of borrowers."

Mr. Bristow said that banking is more than a business, that a banker is a financial adviser and confidant. He described the influence wielded by the banker as probably the greatest in the community. He quoted the definition of a successful banker once made by George E. Allen—"A successful banker is composed of one-fifth accountant, two-fifths lawyer, three-fifths political economist, and four-fifths gentleman and scholar: Total, ten fifths, double size. Any smaller person may be a pawnbroker or a promoter, but not a banker."

HARBOR BRIDGE COSTLY.

$44,000,000 to Be Required to Comlete Span at Sydney.

An Associated Press dispatch from Sydney, Australia says:

The finances of New South Wales have been strained by unforeseen increases in the cost of Australia's greatest engineering undertaking—the Sydney harbor bridge.

Originally the bridge, including approaches, was estimated to cost $26,000,000, but so far it has cost $35,000,000 and the latest estimate for its completion is $44,000,000.

It should be open for traffic late in 1931.

He does not say that this good ground has no stones in it, or no thorns, but there were none that prevailed to hinder its fruitfulness. Saints in this world are not perfectly free from the remains of sin; but happily free from the reign of it.—Matthew Henry.

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And Other Poems

By

Ven. FREDERICK W. NEVE, D. D., Archdeacon of the Blue Ridge.

This little book by the Archdeacon of the Blue Ridge, and founder of The Order of the Thousand Fold, is a collection of the beautiful, heart-interest and soul-inspiring poems by this gifted writer that have appeared from time to time in religious and secular periodicals. Many of them have the true ring of Gospel Hymns, and all will be read with delight in the appealing sentiments so finely expressed by the author.

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FIRST THANKSGIVING PROCLAMATION

"By the President of the United States of America:

"Whereas, it is the duty of all nations to acknowledge the providence of Almighty God, to obey His will, to be grateful for his benefits, and humbly to implore His protection and favor; and

"Whereas, both Houses of Congress have, by their joint committee, requested me to recommend to the people of the United States a day of public thanksgiving and prayer, to be observed by acknowledging with grateful hearts the many signal favors of Almighty God, especially by affording them an opportunity to establish a form of government for their safety and happiness.

"Now, therefore, I do recommend and assign Thursday, the 28th day of November, to be devoted by the people of these States to the service of that great and glorious Being who is the beneficent Author of all the good that was, that is, or will be—that we may then all unite in rendering unto Him our sincere and humble thanks—for His kind care and protection of the people of this country previous to their becoming a nation—for the signal and manifold mercies and the favorable interpositions of His providence, which we experienced in the course and conclusion of the late war—for the great degree of tranquility, union and plenty, which we have since enjoyed—for the peaceable and rational manner in which we have been enabled to establish constitutions of government for our safety and happiness, and particularly the national one now lately instituted—for the civil and religious liberty with which we are blessed and the means we have of acquiring and diffusing useful knowledge; and in general for all the great and various favors which He hath been pleased to confer upon us.

"And also that we then unite in most humbly offering our prayers and supplications to the great Lord and Ruler of Nations, and beseech Him to pardon our national and other transgressions—to enable us all, whether in public or private stations, to perform our several and relative duties properly and punctually—to render our national government a blessing to all the people by constantly being a government of wise, just, and constitutional laws, discreetly and faithfully executed and obeyed—to protect and guide all Sovereigns and Nations (especially such as have shown kindness to us) and to bless them with good government, peace and concord. To promote the knowledge and practice of true religion and virtue, and the increase of science among them and us—and generally to grant unto all mankind such a degree of temporal prosperity as He alone knows to be best.

"Given under my hand at the city of New York the third day of October in the year of our Lord 1787.

(Signed) GEORGE WASHINGTON."

DESIGNED FOR THE PROMOTION OF PRACTICAL PIETY, THE DIFFUSION OF RELIGIOUS AND GENERAL INTELLIGENCE, AND THE MAINTENANCE OF THE PRINCIPLES OF THE PROTESTANT EPISCOPAL CHURCH

Southern Churchman

DOMINUS ILLUMINATIO MEA 1835

Vol. 95. RICHMOND, VA. DECEMBER 13, 1930. No. 50.

Rev E P Minor
326 Brandon Ave
Jun e31

"Draw nigh to God and He will draw nigh to thee"

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Thoughts for the Thoughtful

"Where God guides He provides."

If we would lay hold of God in any vital way, it must be through life, and if we would possess Him, we must convey Him.—Rev. John S. Bunting.

Justice in judgment is a much-needed Christian virtue. A modest slowness in forming opinions denotes a really fine and strong character.

"In vain we seek for rest
In all created good.
It leaves me still unblest,
And still I cry for God.
For sure, at rest I cannot be
Until my soul finds rest in Thee."

"Without the advance and improvement of the whole, no man can hope for any lasting improvement in his own moral or material individual condition."—Jane Addams.

God can and does forgive men their sins. But, they may still have to bear the fruit of these sins. Many a man who now lives in the joy of forgiven sins, is at the same time, reaping the results of sin.—Selected.

Renewal — constant, indefatigable, universal renewal in the whole cosmic process—is the characteristic function of God. . . and Christian life begins with the renewal of the individual.—The Bishop of Ripon.

The bread that giveth strength I want to give;
The water pure that bids the thirsty live;
I want to help the fainting day by day,
Because I shall not pass again this way.

God might have removed temptation from you, but that would have removed from you the chance to strengthen your moral fiber. It was the Holy Spirit that led the Son of God into the wilderness to be tempted of the devil.—Selected.

The Gospel of Jesus Christ ought, above all things, to make one attractive, lovable, and cooperative in the finest sense of that word. That the Gospel does not always have such a beneficent effect upon the individual is due to the imperfect understanding of the gospel, and the fact that it does not have free course and power in the life. It has never yet had a chance to do its perfect work.—Rev. S. C. Harrell.

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EDITORIALS

Vol. 95. RICHMOND, VA., DECEMBER 13, 1930. No. 50.

AN INSPIRING PERSONALITY

It is a great privilege to come in contact with a personality of this kind and still more so, to know such a one as a friend. It makes one feel that human nature is not necessarily remote from those ideal qualities which reveal themselves, here and there, in actual life. An inspired personality is one of the best evidences of the power of Christianity to elevate and transform this nature of ours, which some philosophers would have us believe, cannot be changed.

The Ordeal by Fire.

The recent misfortune which has befallen the mountain work, in the Diocese of Virginia, through the destruction by fire, of one of its most outstanding features, the Preventorium at Mission Home, has brought into the clear light of public attention, the personality of the rarely gifted woman who has made that institution known as one of the Beacon Lights of the Episcopal Church.

The title—"Inspiring Personality"—was given to Miss Anne Park, by no less a person than Dr. David Lyman, the head of the Connecticut State Sanatorium for Tuberculosis, and nationally recognized as an expert in this field of medical science. He had been induced to visit the Preventorium, one hot day in summer, when he would have much preferred to be allowed to rest, after his long journey from Connecticut to Virginia. But weariness and the heat were forgotten on his arrival at Mission Home, after witnessing the way in which this child-saving Home was being carried on. The next day he appeared at a meeting of the Mission Board of the Archdeaconry and, with evident enthusiasm, declared that Miss Park was an "Inspired Personality." He could not have summed up his impression of what he had seen, in a more graphic and happy manner.

When An Institution Is Not an Institution.

An institution may be merely a thing of rules and precise methods of work; or it may be a living thing, with a heart and soul as well as a body, and it is because the Preventorium had a heart and soul, created and kept alive by the personality of Miss Anne Park, that it has become of such vital importance to the work of the Church in the Archdeaconry of the Blue Ridge.

This was clearly shown from the fact that, after the fire, there was one great fear in the minds of the crowd of mountain people, who were gathered at Mission Home, to render all the help possible; the fear was that it might mean the loss of Miss Park, which seemed to them a greater calamity than the loss of the Preventorium, great as that was.

One man, since the fire, in expressing his feelings about the matter, said that Miss Park had only to get her hands on children, and her influence seemed to transform them at once. They might be rough and quarrelsome beforehand, but as soon as they came under her gentle but firm control, they were at once tamed and easily managed. But her personality has not only inspired the children, it has passed far beyond them. Its influence has reached out and has won the respect and admiration of the people in all that section.

A man from the near-by Lost Mountain, came to her, at the time of the fire, and put three dollars into her hand, which was all the money he had, except fifty cents, which he reserved for his own needs.

The people know what she has done for the children; how she has saved the lives of many and sent them back to their homes, strong and well, with a knowledge of how to take care of themselves and lead healthy and happy Christian lives, which makes them missionaries in their own homes.

In Alcests, the old Greek tragedy of Euripides, Hercules is described as penetrating to the Shades of departed spirits, and bringing back to life Alcestis, the wife of Admetus. This inspired personality, however, does a finer piece of work still inasmuch as she stands between the living and the dead and saves the children, who would otherwise be doomed to die and restores them to health and to their homes.

The destruction of the Preventorium is a great loss and more especially because it will hinder for some time the carrying on of the work on the same scale, and as efficiently as was possible in the building, that is no more. But it has revealed clearly and forcibly the far-reaching influence of the work, and more especially the inspiring personality of Miss Park and its effects upon the lives of the mountain children.

It has given them a more powerful object lesson of the real meaning of Christianity than from any number of sermons.

Inspiring Personalities.

What has been described above may help to show where the power of Christianity to extend its influence really lies. What is needed is more inspired and inspiring personalities. With one such personality in every community the fallacy that you cannot change human nature would soon be exploded. We are told that St. Francis of Assisi, by his full and complete following of Christ to the uttermost, influenced for good the whole of Europe. And the reason why personality can become such a tremendous power for good, is that God has so created these personalities of ours, that He can by His Spirit enter into them and use them as the means and instruments through which He can bring His influence to bear upon the lives of those around us. This we know because Christ Himself assured His disciples that it would be so, when He said: "He that believeth on me, as the Scripture hath said, out of him shall flow rivers of Living Water. This spake He of the Spirit which they that believe on Him should receive, for the Holy Ghost was not yet given because that Jesus was not yet glorified."

Christ could hardly have stated more clearly His expectation of winning the world for Himself through the inspiration of the personalities of His followers by the indwelling and outflowing influence of the Holy Spirit.

Frederick W. Neve

NOTES AND COMMENTS.

"And their words unto the ends of the world," Rom. 10:18. This would be a good text for a radio sermon. Who knows but that before long words spoken at one central point may be heard at the utmost ends of the earth. Radios are being spread abroad far more rapidly than missionaries can be sent out, and it may soon be possible to speed up the preaching of the Gospel to all nations, through every one, no matter how remotely situated, hearing each one "in his own tongue the wonderful works of God."

It must have been a very great comfort and encouragement to Byrd and his companions in the Antarctic long winter night, to hear from friends and fellow-countrymen far away, and this experience has revealed to the world the wonderful possibilities of this modern miracle, and there is no reason why it should not be used to the fullest extent in the extension of the kingdom.

Companionate Marriage: It is a pity that if the clergy of New York, or some of them, wanted to show their independence of their bishop they did not choose some other subject.

They might have discussed the book written by Judge Lindsey on this subject without any trouble having arisen.

But to invite him as an honored guest to speak at a luncheon, in spite of the fact that newspaper men were excluded was sure to give widespread publicity to the matter.

The Christian ideal of marriage needs to be fearlessly upheld in these days, and for our clergy to appear to be hospitable to suggestions for letting down the bars, in the matter of marriage, necessarily causes confusion in the minds of our people, as to where the Episcopal Church really stands on this subject. Judge Lindsey and companionate marriage have gained some valuable publicity, but the Church is placed in a doubtful position by it.

F. W. N.

What Club or Society Wants to Play Santa Claus to These Children?

Almost every one feels that Christmas belongs more to children than to grown people. Is it because on that first Christmas, years ago, a tiny Babe laid His fingers on our heart? Or is it just because the love of children is so deep within us that no one can bear to see a child want or suffer?

Whatever the cause—there are few who do not give thanks for the presence of children in their midst on Christmas.

But what of the unfortunate little ones who have been deprived of their homes through tragedy, and other social causes? They, too, have a place in your heart at Christmas.

More than a hundred such children are in the Receiving Home of the Children's Home Society in Richmond, Virginia, or in temporary boarding homes, until they can be permanently placed in good Christian homes. They have come from homes broken by death, from mountain shacks, from the back streets of our cities. Many of them will, this year, see the first Christmas tree in which they have a real share. The funds of the Society are never sufficient.

This year, with unemployment adding to the number of children to care for; and the drought, crop failure and business depression reducing the income, the Society's needs are greater than ever.

To help give to these one hundred children the toys and good things that are the rightful heritage of every youngster at Christmas is an excellent opportunity for a Sunday-school class, a club, a society of any kind to do a wonderful and beautiful piece of work. Won't some organization, some group, step forward and undertake the joyful task of giving these youngsters a Christmas celebration? It need not cost much—for toys to delight children of all ages can be secured for a small outlay—and a gleaming, glowing tree can be wrought with loving hands.

If you belong to a group that would like to do something for these little ones, won't you write or 'phone the office nearest you—Miss Hatch, at 1121 Bank Street, Richmond; Miss Hankins, at 1802 Rorer Avenue, Roanoke, or Miss Smith, at 706 National Bank Building, Charlottesville. They will tell you of individual children, ages, numbers or any other facts you wish to know.

If you cannot undertake this work, it is possible that you would like to send a donation of some sort to the Home. Clothes, covering and toys—new or old—are desired. Also food of any kind in any quantities—and, of course, money. Answer the appeal of these little children by a gift of some kind. The Southern Churchman will gladly forward any gifts sent to its office.

BIBLE QUESTIONS AND ANSWERS.

Conducted by E. V. S.

(Our readers are invited to send in their questions from time to time concerning Scriptural subjects in which they are perplexed or desire light. Our limited space necessitates brevity in questions, as well as in the answers which we will endeavor to maintain in strict accordance with the Word of the Lord, which, after all, settles all argument. This column is therefore not for controversy, but for a testimony.)

Question No. 90—I would be interested to know where the Bible got its name.

Answer No. 90—The "Bible" means "The Books" (plural form). This title was at first applied to the sacred books by John Chrysostom, patriarch of Constantinople, about 400 A. D.

Question No. 91—Why do we not include in our Bible the additional books which I have seen in the Roman Catholic Bible?

Answer No. 91—You doubtless have in mind the Apocryphal books, which the Roman Catholic Church declared to be part of their Bible in 1545. Both internal and external evidence is against their inspiration, and therefore against their being a part of the sacred canon. Authorship is doubtful and uncertain.

THIRD SUNDAY IN ADVENT.

John the Baptist was the herald of the first advent of Jesus Christ, the Apostolic ministry of these latter days heralds the second coming of Jesus Christ. The Church today dwells on the Christian ministry and its great mission, looking back on its precurser, John the Baptist.

The Collect for today was composed by Bishop Cousin in 1661, A. D., and is a substitution for a shorter one of 1549, A. D. In the Collect, Epistle and Gospel are beautifully blended the teachings of today, the Collect beseeching that the "Ministers and Stewards" may by their teaching, their life and their doctrine, make ready for the second advent by turning the people from a life of sin to one of righteousness, in order that all who name the name of Christ may be found acceptable in His sight.

The Epistle for today, short as it is might be termed a condensed statement of the commission of the ministers of Christ, and in its opening words there lies a warning to clergy and laity alike, "Let a man so account of us, as of the ministers of Christ and stewards of the mysteries of God," their light so shining that they may by their influence and good works lead to the "One among ten thousand and the altogether lovely."

The Gospel sets before us the testimony which our Lord gave to John the Baptist as His faithful steward and forerunner and cites the prophetic promise of such a messenger, this again shows to us the need of Old Testament story and history.

William E. Callender.

"BUT WE SEE JESUS."

Heb. 2:9.

I don't look back; God knows the fruitless efforts,
The wasted hours, the sinning, the regrets;
I leave them all with Him who blots the record,
And mercifully forgives, and then forgets.

I dont' look forward; God sees all the future,
The road that, short or long, will lead me home,
And He will face with me its every trial,
And bear for me the burdens that may come.

But I look up—into the face of Jesus,
For there my heart can rest, my fears are stilled;
And there is joy, and love, and light for darkness,
And perfect peace, and every hope fulfilled.

Annie Johnson Flint.

—The European Harvest Field.

COMPANIONATE MARRIAGE

By the Right Reverend William Thomas Manning, D. D.

A Message to the Diocese of New York, Delivered by the Bishop, in the Cathedral of St. John the Divine, on Sunday, December 7, 1930.

I HAVE reached the conclusion, very unwillingly, that certain conditions now confronting us require me to issue this Message to the Diocese.

Let me say first that you have given me every reason to believe, and I do believe, that there is no Diocese in our land which, as a whole, is more loyal to the Church, and to its Bishop, than this Diocese of New York. But during the past two years there has been a series of episodes disturbing to our peace and distressing to all who have at heart the welfare of the Church. I have felt it right as far as possible to maintain silence in regard to these matters, although at times the situations created have compelled me, in discharge of my duty as a Bishop and Constitutional officer, to take definite positions. But there comes a time to speak and I feel that, for the good of the Diocese, the time has come for me to speak quite plainly of the situation as it stands, and of the chief factor in it. There is in this Diocese a little group of clergymen who, with what motive I do not venture to say, have been doing whatever lay in their power to make difficulties for their Bishop and to place him publicly in embarrassing situations. This group is a very small one relatively to the whole number of our clergy. It figures little when our Diocese gathers in Convention, but it figures largely in the newspapers, and it has the constant and active support of a Religious Journal miscalled Liberal, published in this city, which I think few can read without observing its personal animus and its extreme partisan prejudice. It is time for this unseemly agitation to cease.

Rt. Rev. W. T. Manning, D. D.

At a time when we should all be united in our work for the strengthening of the Church, these constant outbreaks and attacks are most harmful. Many people have spoken to me of their harmful effects upon the work of the Diocese, and upon our great task of Cathedral building, but this consideration seems to have little weight with the members of this group, some of whom have in fact shown, and expressed, their special antagonism to our efforts to build the Cathedral. In saying this I am betraying no secrets, and making no attack. I am simply stating facts that are known to all.

The whole Diocese knows that I have had to do my work as Bishop, and to carry forward the building of the Cathedral, in the face of, and in spite of this influence, and that it has added greatly to my burdens. It is distasteful even to refer to such a matter as this, but it has gone to a point at which it seems necessary to call attention to it openly, for it does harm to the Church and gives a wrong impression to the public.

One instance of this is the recent agitation in regard to my sermon on The Apostolic Ministry, an agitation so unwarranted that it has amazed our whole Church, both North and South, and which almost every one now sees was without excuse, and which was organized and skillfully carried out by this group. As I have said, this organized group is a small one. Its members could, I believe, be counted almost on the fingers of one hand, but they succeed at times in carrying others with them, sometimes through misunderstanding of the real issues involved. A notable instance of this has occurred during the past week, and it is this which has brought me to feel that, I must speak this word to the Diocese.

Some time ago I was compelled to express myself publicly in regard to the immoral and destructive teachings of Judge Ben B. Lindsey, of Denver. At that time I sent to Judge Lindsey the following message, which was later published: "In reply to your telegram I beg to say that for Christians the moral standards given to the world by Christ are not open to debate. In spite of your assertions to the contrary, the temporary so-called 'Companionate Marriage' advocated by yourself and others is not a marriage, but only another name for free love. Your teachings would lead not forward, but backward to those conditions which destroyed the old pagan world. In your writings you reject and hold up to contempt the Christian ideal of morality and purity. Such teaching is a sin against God, an insult to the womanhood and manhood of our land, and should be condemned by all good citizens."

About ten days ago, to my great surprise, I received a printed notice from The New York Churchman's Association, stating that at its next meeting the invited guest and speaker would be Judge Ben B. Lindsey.

It seemed to me that there must have been some strange mistake, or misunderstanding, about this. One of the officers of The Churchman's Association is quoted in the newspapers as stating that I "forbade" the Association to hear Judge Lindsey, and "commanded" that the invitation be withdrawn. That statement is quite untrue and gave to some people, I think, a wrong impression. What took place was as follows. The President of the Association, Bishop Gilbert, was absent in Massachusetts. I consulted with him over the telephone and found that he felt exactly as I did about this matter. As I was in the City and he was not, Bishop Gilbert suggested that I should telephone the Chairman of the Committee on Speakers and express to him Bishop Gilbert's earnest request, supported by my own, that this strange invitation be withdrawn, both of us believing that the Association itself would have strongly disapproved the invitation which, up to that time, had not been submitted to it. But back of this invitation was the same little group to which I have already referred and, after consulting with some of them, the Chairman of the Committee on Speakers declined to withdraw the invitation, although he had now received the President's letter requesting this, and the meeting took place.

I have explained this because there has been an effort to make it appear that the Bishop of the Diocese behaved as an autocrat in this matter. It does not seem to me that there was anything autocratic in Bishop Gilbert as President making the request, and my joining in it with him, that this invitation be withdrawn, which we both believed and I think had every right to believe the Association would itself disapprove. In conference with Bishop Gilbert and myself on this matter, Bishop Lloyd said: "I do not believe that any of our clergy will vote to uphold what is the most unclean thing I have ever heard of." Those members of the Association who voted to hear Judge Lindsey have published the statement that they did so in order to uphold the principle "that it is both the right and the duty of the clergy to hear speakers on matters vitally affecting the welfare of the people to whom they are called upon to minister." But this was not the issue involved, and so to state it is to becloud the real issue. No one, I think, would dispute that statement, and certainly I would not. But it is one thing to go to "hear" a man, or to read his writings, and it is another and a different thing to invite him as your guest and chosen speaker and thus give your countenance and encouragement to his cause.

The issue of free speech is not involved here. I hold that it is both the right and the duty of the clergy to hear, and read, and inform themselves on all sides of these

questions, but I hold that it was a grave mistake and a shocking thing, for a gathering of our clergy to give their countenance and endorsement to the former Judge Lindsey by inviting him in this way. The former Judge himself announces that this is very encouraging, because he is reported as saying "it is the first time that I have been given a chance to expound my views to a group of clergymen."

I hold that this was wrong for the following reasons:

1. This invitation given to Judge Lindsey by a gathering of our clergy will unquestionably be used to secure other hearings for him in Colleges and Universities and other assemblies. I am told that already as a result of this invitation the former Judge has been asked to present his views to the students at a well known College for young women.

2. The former Judge Lindsey's teachings as published in his books are contrary to the plain principles of Christian morality. "Companionate Marriage," so-called is only a name for legalized free love.

According to Judge Lindsey's proposal a young man and a young woman are to live together and their union is to continue if they so prefer, the coming of children is to be prevented with the help of contraceptives and, if they have no children, their union is to be discontinued at any time that they may so desire, or may wish to form some fresh alliance. If that is not free love, what is it? Would any man among us consider it a debatable question whether his own daughter should enter into such a union as that, and if not, how can it be a debatable question whether the daughters of others should enter into such unions?

Our work as Ministers of Christ is to fight such teaching with our whole life and strength, not to countenance it by parley and debate.

For all who believe in God the Seventh Commandment is no more a debatable question than the Sixth Commandment or the Eighth. But what has happened to us that a group of clergymen of our own Church should fail to see this?

Does any one doubt how William Reed Huntington, or Leighton Parks, or Morgan Dix, or Phillips Brooks would have voted on this question?

Would Henry C. Potter, or David H. Greer, have approved this invitation, or have hesitated to beg that it be withdrawn?

In addition to all this, the former Judge Lindsey stands disbarred and forbidden to practice his profession of the law in his own state. Judge Lindsey states the decision of the Supreme Court of the State of Colorado was inspired by political enmity against him, and holds that he has been vindicated by action of the State Bar Association of California in regard to these charges.

The action of the Court in his own States as reported in the New York newspapers of December 9, 1929, was as follows:

"Ben B. Lindsey, former Denver Juvenile Court Judge, was today disbarred by the Colorado State Supreme Court on charges of professional misconduct, embracing acceptance of fees while he was Judge." The opinion, written by Chief Justice Greeley W. Whitford, says: 'By his acts Lindsey has set the law at defiance. He was false to his oath as a judicial officer, and also false to his oath as an attorney and counsellor at law, and has thereby proved himself unworthy of the trust reposed in him by this court and, withal, wanting in that moral character which the administration of justice demands of an attorney and counsellor at law.' The court revoked Mr. Lindsey's license, ordered his name stricken from the roll of attorneys, and assessed costs against him. The decision of the court was unanimous."

"It is, however, the immoral published teachings of the former Judge which make the action of a group of our clergy in this matter so serious and inexplicable. As to his latest book I can only say here speaking as a Bishop of the Church that it is, in my judgment, one of the most filthy, insidious, and cleverly written, pieces of propaganda ever published in behalf of lewdness, promiscuity, adultery, and unrestrained sexual gratification, and I believe that this would be the verdict upon it of any clean-minded person. The former Judge does his work largely by clever suggestion. He assures us unblushingly that he is "for decency, restraint, culture, real religion, and conduct based on the Golden Rule," and all through the book he sows his evil seed. It is only too well calculated to confuse the minds and break down the moral defenses of the young, or of those who are without clear moral and religious convictions.

As Dr. A. W. Hertzog says in The Medico Legal Journal for July, 1928, the gist of this man's teaching is "that if we have not the courage to live as our unbridled passions dictate we lack not only courage but spirituality." Judge Lindsey's propaganda for his so-called Companionate Marriage, Dr. Hertzog writes, "is no more than a propaganda for crass immorality," and he adds quite truly that what the former Judge practically says all through his volume is, "Everybody is doing it, so why don't you? The feelings which restrain you from giving in to your sexual passions are foolish, born from ideals planted in your unripe mind by parents and teachers who are old fogies, and who knew no better." Quite naturally the former Judge quotes approvingly from his friend, Bertrand Russell, the following: "In teaching my own children I shall try to prevent them from learning a moral code which I regard as harmful. . . . . I shall not teach that faithfulness to our partner through life is in any way desirable, or that a permanent marriage should be regarded as excluding temporary episodes."

And this is the man to whom some of our clergy gave their countenance and encouragement by inviting him to address them. Many of them, I feel sure, did this without knowing what the former Judge stands for, but I think those who arranged this invitation and carried it through have something to explain to the Fathers and Mothers of our Diocese and to all who realize the seriousness of the present situation and the efforts that are being made to destroy the moral foundations of our life. Many will ask why give the former Judge all this publicity and that question should certainly be asked of the group of clergymen who invited him and brought him here.

I do not believe that this is the kind of moral leadership that our laymen and laywomen desire. I know it is not the kind of leadership that the Church of Christ expects of us who stand in her Ministry.

Dean Inge said recently that one of the most serious things in our life today is our lack of the capacity for moral indignation. There are things against which our indignation as Christians should blaze forth hot, and fierce and clear, and such are the teachings of this former Judge. I believe that the clergy and people of our Diocese will feel that I did right in requesting—not "ordering"—but requesting along with Bishop Gilbert that the invitation to the former Judge should be withdrawn. It is unfortunate that the invitation was persisted in, but I feel that it would have been far more unfortunate if it had passed unchallenged.

For whoever may approve, or disapprove, and whoever may give or withhold support, I know that it is my duty as your Bishop, and that it is the duty of all our clergy, not to debate or parley with teaching such as this, but to combat it with our whole strength and to brand it as the foul and wicked thing that it is.

The question involved in this matter is not the right of free speech, or the right to hear all sides of these questions, the question is whether the clergy of our Church, the guides of our young people, should give the countenance and endorsement of their invitation to a man who stands openly and publicly for legalized free love under cover of the term "Companionate Marriage."

MY WORDS.

A Verse to Memorize for Every Day of the Year.

Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth. Deut. 32:1.

Forty-Ninth Week.

Return of Jesus For His Own.

If I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also. John 14:3.

This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven. Acts 1:11.

Every man in his own order: Christ the first-fruits; afterward they that are Christ's at His coming. 1 Cor. 15:23.

For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them that are asleep.

For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. 1 Thess. 4:15-17.

Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is. 1 John 3:2.

CHRISTMAS

By Phillip Mowry Smith

CHRISTMAS! How we, the children of God, love to see that word in print! How we love to hear it spoken! How we love to utter it! How we love to meditate upon it!

CHRISTMAS! That word so dear to millions of God's children o'er all the earth—from the king in his royal palace, the millionaire in his mansion, all the way through the rich, middle class and poor of His family, to the poorest of the poor and the most obscure of the obscure—to the boy or girl in the morning-tide of the earthly pilgrimage, the adult in its noontide and the aged in its eventide.

CHRISTMAS! That word which is inseparably linked, as it were, by a golden chain, to that dearest and sweetest word in the English language to the believer:—

JESUS.

Through that beautiful mystery of the Christian Faith, the INCARNATION, so concisely stated by the Holy Spirit, the Third Person of the Trinity, through John, "the Beloved," in the fourteenth verse of the first chapter of the Fourth Gospel:—

"The WORD was made flesh and dwelt among us," through the Incarnation we have Christmas.

CHRISTMAS! This day and Easter, Glorious Resurrection Day, both of which are so radiant with the light celestial, are the two great festivals of the Christian Year which is ushered in with the Advent Season which, because it leads up, and gives birth, to Christmas, is so appropriate a time for the preparation of the hearts of believers for the coming of that day on which is reemphasized that voluntary act of infinite love of the Son of God—so transcendently beautiful—in clothing Himself with humanity, preparatory to becoming

The Saviour of Mankind,

of which act the Holy Spirit thus speaks to all in the Book of Hebrews, the sixteenth verse of the second chapter: "Verily He took not on Him the nature of angels, but He took on Him the seed of Abraham."

"He came down to earth from heaven,
Who is God and Lord of all."

The Holy Spirit, speaking through Paul, "The Apostle to the Gentiles," in the latter's First Epistle to Timothy, the fifteenth verse of the first chapter, clearly defines the mission of JESUS upon earth in these words: "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners."

Thus uniting in His Person Perfect and Eternal Deity and Perfect Humanity, He became, through His death upon the Cross of Calvary,

The World's Saviour.

the Saviour of the "whosoever," saving the individual from the guilt and power of sin in this world and from its penalty "in the world to come." This, the Heart of the Gospel, was proclaimed in the angelic announcement made to the humble shepherds, "abiding in the field, keeping the night watches over their flock" (Luke 2:8), near the "little town of Bethlehem," in the land across the sea, on "the midnight clear" long years ago:—

"Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the City of David a Saviour, Who is Christ the Lord" (Luke 2:10, 11).

"He died that we might be forgiven,
He died to make us good,
That we might go at last to heaven,
Saved by His precious blood."

So wonderful is this! At this time of the calendar year, when the period of darkness is the longest, we have a spot that is so bright—so radiant with the light which shines from Heaven—and that spot is a day, and that day is the twenty-fifth of December, upon which the greater part of the Christian Church celebrates the Incarnation of the Eternal Son of God, the Second Person of the Glorious Trinity—the taking of humanity into the Godhead, God the Son or the Son of God, by so doing, becoming also the Son of Man.

The Christian's belief in JESUS is thus beautifully stated in that old, yet ever new, Confession of Faith, known as "The Nicene Creed." "I believe . . . in one Lord Jesus Christ, the only Begotten Son of God, Begotten of His Father before all worlds, God of God, Light of Light, Very God of Very God, Begotten, not made, Being of one substance with the Father; By Whom all things were made, who for us men and our salvation came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary,

And was made MAN,"

"and was crucified also for us under Pontius Pilate. He suffered and was buried, And the third day He rose again according to the Scriptures, And ascended into Heaven, And sittieth on the right hand of the Father."

CHRISTMAS! How its spirit, so sweetly and so silently, like a celestial visitant, comes into our hearts, even long before the dawning of the twenty-fifth of December—just filling them to overflowing—and lingers far into the New Year. A blessed experience is this! But there is a much more blessed one, which can be the priceless possession of every child of God, and that one is this: As the One Whose Incarnation is celebrated on Christmas **abides**—not comes and goes, but abides—**spiritually** in the heart of **every** believer (John 14:23; Eph. 3:17)—the weakest as well as the strongest, the most ignorant as well as the most learned, the babe in Christ as well as the adult in the spiritual life—so it is the glorious privilege of the believer, **because of the presence of the Abiding One,** to have the Christmas in his heart the **whole** year round, that spirit only being intensified, enriched and made more beautiful during the Christmas season which has the twenty-fifth of December as its center. Oh, that if any one of us does not have this, the much more blessed, experience which God desires every one of His children to have—such a one may seek it at once, and become its happy possessor.

CHRISTMAS! How its world-wide message "to all people" is proclaimed even before, as well as after, the twenty-fifth of December—proclaimed by the clergy and the laity—proclaimed in the magnificent cathedrals, the beautiful churches, the remote mission stations, the open air—God's vast cathedral, with Heaven's sky as its dome and the myriads of sparkling gems, the stars, as its centers—in homes, stores, offices and many other places. It is the blessed privilege of every believer to proclaim that wondrous and uplifting world-wide message of Christmas. Oh, that every one of us may embrace every opportunity—for each is a golden one—to proclaim that message which the world needs **so much** to hear, believe and transmute into terms of living, not only during the month of December, but also during each of the eleven months preceding it.

May Christmas of nineteen hundred and thirty bring to each of us a deepening of the sweetness and preciousness of that consciousness of the **spiritual** presence of the Abiding One in our hearts, and a strengthening of that "blessed assurance" that the God-Man, Christ Jesus, the Second Person of the Adorable Trinity, clothed in our humanity and, as our "Great High Priest" (Heb. 4:14), "touched with the feeling of our infirmities" (v. 15), now sitteth "on the right hand of God" (Mark 16:19), "the Father Almighty" in Heaven, where "He ever liveth to make intercession for" us (Heb. 7:25), and that He is coming from thence in that same "glorious body" of His Resurrection in which He ascended into Heaven from Mount Olivet, coming some glad day to receive His Bride, the Church, unto Himself.

Alleluia! Alleluia! Alleluia! Amen.

FAVORITE SCRIPTURE VERSE.

(In this space each week will appear a favorite passage of Scripture as sent in by a different reader. Every one is, therefore, invited to send us their favorite verse. It is suggested all who can, join with the rest of us in committing to memory the verse which appears here each week, including its location in the Holy Book; and in due time your memory chest will be laden with choice, eternal treasures, indeed. "Thy word have I hid in my heart, that I might not sin against thee," Ps.1 19:11.)

This week the following verse was submitted by

The Rev. J. W. Ware, of Orange, Virginia:

"Although the fig-tree shall not blossom, neither shall fruit be in the vines . . . and the fields shall yield no meat; the flocks shall be cut off from the fold, and there shall be no herd in the stalls; Yet I will rejoice in the Lord, I will joy in the God of my salvation."—Habakkuk 3: 17, 18.

Who will send one from the faraway places as well as the very near?

RELIGIOUS LEADERSHIP

By the Reverend W. S. Claiborne, D. D.

Sermon Preached by the Archdeacon of Sewanee at the Ordination of the Rev. Claudius P. Shelton.

Remember that Jesus Christ of the seed of David was raised from the dead, according to my gospel.—2 Timothy 2:8.

IT IS a common expression among us to say that we are living in a peculiar age. Our problems are different from other ages, consequently we have to study out a solution. But is not this true of other ages to the people who lived in those ages? Each age has its problems and solutions, but all growing up and focusing in the one great desire of man for eternity. Is it not natural to look to religion for the solution? Surely the answer must come from this source, or can there be any answer? The world is struggling after a future life, as seen in nature as well as human nature, and as we approach the question we find history helpful, and both the Old Testament and Secular History encourages us. We can only think in terms of eternity, and as we trace God's dealing with men through the old dispensation, we are driven to the conclusion that God is a God of Love, and to understand the meaning of the word Love we are forced to travel with our Lord through His trials, temptations, crucifixion and ascension. The world is interested in a living Christ, a Christ who can bind up our wounds and lead us through the war of life, inspiring us to challenge Death and the Grave, with a triumphant song—"O death where is thy sting? O grave where is thy victory?" through our Lord Jesus Christ.

The question now rises how is man to be ministered to? We cannot think in terms of life and death without organization. Organization is found in every sphere of life, from the lower to the higher animal. The old dispensation of the Jewish Church and its organization was brought over, spiritualized and energized by the life and death, resurrection and ascension of our Lord, who set apart and commissioned chosen witnesses who were to bear witness to the truth that the Church is ever to go on in spite of human weaknesses, proclaiming to the world the Good News of a Loving, Personal, Present God, who stands ready at all times to render His children assistance in the battle of life. Surely no Christian is willing to attempt to fight the battle single-handed, but is crying out for a solid front against the enemy of sin which robs him of God. Is it not unthinkable for imperfection to enjoy the presence of perfection? Surely we are born in sin, we are not born grown-up or perfect, but we have the possibility of becoming perfect if we accept and assimilate the Gospel of Jesus Christ. And where else can we find any sort of intelligent solution as to life outside of Christianity? The Church for two thousand years has been struggling with the problem of man's weakness when its solution is simple. "Come unto me all that are weary and heavy ladened and I will give you peace." But, my brethren, the Church needs real officers like St. Paul, who in writing to St. Timothy challenges St. Timothy's weakness and seems to show him that weak men cannot lead in the Kingdom of God. That the religion of Jesus Christ must be made my Gospel one can only give what he has. A good pastor once remarked that one had to know God to be able to talk to Him. An acquaintance with the Christ is the only real authority that would have its effect on human nature. While it is essential for organization, yet the organization without a real personal knowledge of Christ cannot attract the human soul. What else takes the infant helper and blesses it and gives it birth and provides for its training, nourishment and comfort as does the Church? And when the child goes astray, does not the Church, like the loving Head, say to the woman accused, "Where are thy accusers?" And hearing her reply, answers, "Neither do I condemn thee, go and sin no more." While America must be at an extremely low moral condition, men everywhere are anxiously waiting for the Christ. One doubts whether the Church ever had such an opportunity as she has today. The world is not interested in organization, financial problems, etc., as we parsons seem to think, but I venture to say there is not a man, woman or child in any walk of life who is not gladly waiting for some one to give spiritual food. And any one of them seems to have the time for it, if he feels that you have something spiritual to give. There is much complaint about contempt for organized religion, and one wonders that there is not more contempt when we read the notices in the Church papers of the activities of this parish or that. While we live in a materialistic and mechanical age, we are not called on to be slaves to leaders. The Church has never attempted to make slaves of her children. She realizes that God in His infinite wisdom created individual souls, each having to do his own thinking and to work out his own salvation, and the Church's business is to help him as far as the individual will allow assistance.

The Christian ministry is a ministry of service and the priest, if faithful to his vows, is ever watching an opportunity to lend a hand to a brother. They are not policemen or dictators, but pastors, physicians of the soul, studying every individual and attempting as best he can to diagnose the case, and with God's assistance prescribe when allowed. But what priest will not be allowed if he carries with him the presence of God in his own life? Is there any other place in human life where a man has a greater opportunity to serve his fellowman than in the priesthood of the Church; to teach the youth in things pertaining to the Kingdom of God; presenting his children to the Bishop to receive the laying on of hands in recognition of the completion of baptism and confirmation; to bless a Christian marriage, training the individuals as to what a Christian marriage should be; and to bless and consecrate and give to God's hungry children the bread from God's table, following the child to the bed of affliction, assuring him of God's presence with him and that he shall wake up after the likeness of Christ; and through death, with the bereaved ones, to gather around God's table mingling their prayers with those who have departed, teaching the Communion of Saints and the continuation of life? Certainly this is a privilege nowhere in human life to be found. Does it not behoove us to produce a real religious leadership? A nation depends on its religious leadership, and should we not take seriously to heart the danger we might be in if we do not produce? To our religious leadership is entrusted the most sacred things of life, for the priest, if he is worthwhile, is the one to whom every one in the community will turn for comfort and guidance. Every candidate studying for Holy Orders is challenged at the beginning as to whether he feels he is called, and throughout the long training for the ministry the necessity of examining himself as to the validity of his call is ever before him.

My brother, you have been tried and trained, and I am sure have settled wisely the question of being called by God to minister to His children. You are a physician of souls, and it depends upon you whether you are to be a faithful or unfaithful physician. No one can settle this for you. Your lips are sealed of the confidence entrusted to you by your fellows. Your pastorate will be a success in so far as you are faithful and can be trusted. The most sacred things in life will be brought to you; most difficult problems you will be called on to help solve. Be patient, be gentle, be kind, but be firm. There will be times when you shall be lonesome, that you will find yourself in the position of Dr. Frisby, a faithful priest of the Church, who stated one day that it is a continual giving out, and but for the altars and the frequent services one could not stand it. You will find yourself in a lonely spot, with no one to talk to or advise with but God. You have got to stand alone, and yet you are not alone, for in that trying hour God will help you. In the darkest hour of Christ's life upon the cross, when friends and relatives were gone and only the Roman soldiers or the enemies of the Christ present, He said: "Into Thy hands I commend my spirit," which enabled him to say to the impetuous, denying Peter, "Son of Jonas lovest thou these more than me?" It is in the text that you will find your strength as St. Paul—"Remember that Jesus Christ of the seed of David was raised from the dead, according to my gospel."

EMBER DAYS.

Rise up, O men of God!
Have done with lesser things,
Give heart, and soul, and mind, and strength
To serve the King of Kings.

Rise up, O men of God.
His kingdom tarries long.
Bring in the day of brotherhood
And end the night of wrong.

Lift high the cross of Christ!
Tread where His feet have trod.
As brothers of the Son of man,
Rise up, O men of God!

William Pierson Merrill,' 1911, abr.

NEWS FROM THE FRONT

(The Southern Churchman believing that missions constitute the life of the Church, hereby invites the missionaries of our Church to write letters to this paper describing the work they are doing, in an interesting way, so that our people may know more of what is going on in the mission field.
During the Great War news from the front formed the chief news of the day, and it would seem as if this ought to be so in a Church paper. At any rate, this forms an important part of the policy of The Southern Churchman.—Editor.)

THE FIRE AT MISSION HOME.

The fire which destroyed the Preventorium at Mission Home, Virginia, on Monday, December 1, was a great calamity in many ways, and more especially that much of this child-saving work will have to be suspended till a new building can be erected, though the work will be carried on, to a more limited extent in emergency quarters. The insurance was $4,900, with $500 on the furniture.

It will take double this amount probably to put up a new building.

To save children's lives, by taking them when they are drifting into tuberculosis, and restoring them to health and happiness, is a great work, and must go forward.

The worker in charge of the Preventorium work is Miss Anne Park, a person of such remarkable qualities that the editorial this week is devoted to a description of her personality in the hope that it may inspire others to go and do likewise or help her to save more children.

F. W. N.

Children at the Preventorium.

Book Reviews

PETER THE FISHERMAN PHILOSOPHER: By John M. MacInnis, Ph. D., D. Litt. Cloth. Pp. 150. Published by Harper and Brothers, New York. Price, $1.75.

This is the book which generated an explosion at the Bible Institute of Los Angeles, of which at the time of publication, Dr. MacInnis was Dean. The fact that it was issued under the auspices of the Institute, then withdrawn from the market and the plate destroyed, indicates how hot the flames of controversy raged. Now, in the hands of Harpers it comes forth to challenge public interest.

Without entering into the discussion of the book as evinced in the position of Dr. Trumbull, editor of the **Sunday School Times**, and Dr. Campbell Morgan, who having been a member of the faculty, withdrew when the Institute took action requesting Dr. MacInnis to resign the Deanship, we may dispassionately consider the essential characteristics of this highly disputed volume.

In the first place, Dr. MacInnis engages in modernistic terminology to secure the interest of those who would not deign to read his book if he clothed it in the attire of orthodoxy. Whether this is commendable, the reader must determine.

In the next place, he makes St. Peter a philosopher, which he was far from being. The Apostle would be amazed at the appellation, could he see the book describing himself in this category. We all know that he was declared "unlearned and ignorant" by his critics. We may aver that he does not show philosophy in anything he wrote of which we have cognizance. Artfully does our author place him in the chair of the thinker, while the rest of us see him as simply expressing a testimony which he is impelled to deliver. That he grew in culture after his history in the Acts is disclosed, there can be no question. But that he devoted himself to the study of the problems of his day and sought to adapt his gospel to the methods of thought which surrounded him, is far from being feasible. In our time, the very mischief is wrought by our preachers and leaders descending to that plane. We cannot forget that at Athens, where St. Paul resorted to polemical methods, he founded no church; that when he went to Corinth as his next place of evangelization, he "came not with excellency of speech or of wisdom, declaring the testimony of God." He learned his lesson and did not, so far as we know, repeat the experiment. Whether Dr. MacInnis is warranted in investing St. Peter with a modern cap and gown, again the reader must decide.

In the chapter which Dr. Campbell Morgan especially commends, "The Price of Freedom," the analysis of redemption is intentionally avoided, though constantly referred to. The confession, "We are not able to tell how deeply he (Peter) saw into the philosophical implications of his teachings," is indicative of the trend of the book. It does, as Dr. Campbell Morgan writes in his Introduction, become "a real delight from the standpoint of intellectual interest." Whether that is more important than the simpler declaration of the teachings of this unschooled apostle, again the reader will decide.

Without prolonging the dissertation, we have to allow that there are multitudes of readers who will revel in this contribution to the seething currents of thought which are swirling about in the sea of modernism. And if Dr. MacInnis, who evidently has that longing, can rescue those who are unable to accept the simple Gospel as has been declared by the teachers of the past, who but for him would drift into agnosticism, we are the last to say, "God forbid." If in this great world Atheism rears its high head of repudiation, there must be men who will step in the breach to defend the faith. If such a book as this will arrest a man's attention, who would spurn the orthodoxy of the historic Church, and lead him in the end to embrace "the truth as the truth is in Jesus," we must bid it Godspeed. If Dr. MacInnis has discovered **Higher Fundamentalism**, which we assume from his use of the phrase, he does not tell us what lower fundamentalism is; but if higher fundamentalism can in the final analysis win more souls in God's manner than what the rest of us have been accustomed to believing and teaching, again we declare, God forbid that we should put a stone in the way.

The body of the book is, as Dr. Campbell Morgan witnesses, "on speaking terms with some of the best types of modernism." And we know that modernism will endure no. "Thus saith the Lord," but seeks to comprehend intellectually what we are constrained to maintain can be

revealed only to the surrendered soul through the indwelling Holy Spirit. Whether Dr. MacInnis has bridged the chasm and made more effective "the faith once for all delivered to the saints" is for time to justify. That he should have repudiated a truth instinct in the life of the Bible Institute of Los Angeles, namely the restoration of the Jewish people to their own land as predicted by the Prophets (Biblical Review for January 1930), would indicate that Dr. MacInnis' intellectualism has carried him far from the anchorage of the simple belief of the children of God who have stood for this fulfillment of the divine purpose. But in the above article his concession aptly describes his evident position in the book we are reviewing, "If our interpretations are wrong, the Word still stands; and we accept it as the enduring will of God which shall prevail when our little systems have had their day and have ceased to be."

Kenneth Mackenzie.

GOOD NEWS FROM GOD: By The Right Rev. Arthur F. Winnington-Ingram, D. D., Lord Bishop of London. Published by Longmans, Green and Company. Cloth. Pp. 128. Price, $1.50.

For many years the Church has looked with anticipation to the little volumes of mission sermons by the Bishop of London forming usually a Lenten series. This is the last—the series of 1930. "My mission sermons," says the Lord Bishop, "are an appeal to the heart and conscience rather than an argument about the Church. . . . We fuss a great deal too much about **defending the faith!** The Gospel is well able to take care of itself, if only it is faithfully preached as 'Good News.' What is really needed is to break up conventional phrases and make it live in the minds and consciences of ordinary people. . . . The Gospel is the Good News and must be proclaimed as such."

E. L. W.

HE IS BECOME MY SONG: CARMEN JESU NAZERENI. By Edith Anne Stewart Robertson. Published by The Macmillan Company, New York. Pp. 275. Price, $2.25.

This is the Story of Christ in Poetic Form—an interpretation of a scope that transcends anything attempted in the English tongue before, and achieves a vivid poetic artistry and sustained dramatic power of a high order, blended with a rich devotional fragrance which suggests the very precious Box of Spikenard. It affords a new approach to a vital appreciation of Jesus in study group work with young people and adults as well as for devotional reading and meditation.

E. L. W.

WHERE IS THE LORD GOD OF ELIJAH? By Enos Kincheloe Cox, D. D. Cloth. Pp. 127. Published by The Bible Institute Colportage Association, Chicago, Illinois. Price, 75 cents net.

The author basing his appeal upon the call of Elisha, following the translation of Elijah, applies the interrogation to the present age when dismayed hearts are uttering the same cry. Distracted as we are by the intellectualism rising higher and higher in the religious world, the demand of science and the unrest of conjectural thinkers, it were well to consider the situation. No one can be smugly indifferent to the appeal of men for something more soul-satisfying than the speculations of the high-minded scholars, who have nothing to offer but surmises.

From the book itself we get the index of its character: "Our churches must pray until formalities are forgotten, until their hearts break over a lost world, and until they cannot but speak of the great salvation that is in Christ." "When a child of God approaches the throne of grace with the name of Jesus upon his lips and the glory of the Father as the supreme desire of his heart, he wields the nearest to infinite power that ever comes within the grasp of mortal man."

A fine gift for Christmas or an anniversary.

Kenneth Mackenzie.

THE GOLD UNDER THE GRASS: By Basil W. Miller, D. D. Cloth. Pp. 229. Published by The Cokesbury Press, Nashville, Tennessee. Price, $1.

Another volume suited for gift-bestowing. The author traverses the realm of nature and men, much after the method of Boreham, to find honey in every flower and gold in every field. Here is a collection of short essays, pithy and pointed, awakening and stimulating, challenging the heroic, and affording serene rest as the reader accompanies the author in his ramblings.

Kenneth Mackenzie.

A STORY OF OLD BETHLEHEM: By Nell K. Brown. Paper. Pp. 15. Published by The Abingdon Press, New York. Price 25 cents.

An easy and presentable pageant for the Christmas season. The arrangement from Mrs. Brown's book, **Zerah,** who forms the principal character in the play, is by Montanye Perry, who writes the Introduction.

The stage settings are described to make the entertainment more easy for the promoters. And the suggestive costumes are simple in detail.

We could wish that the author would conform to the New Testament order, rather than follow the popular misconception of the wise men and the shepherds as intermingling. The fact is that the shepherds were present at the Nativity immediately after the birth of the Child. The Wise men, if we follow the order did not appear until the Child had been removed from the stable and was in a house. There is no reason to doubt that the visit of the wise men might have been two years after the Nativity. That might at least be inferred by St. Matthew's statement concerning the massacre, "two years old and under" (Matt. 2:16). To be sure, we may humor the long observed custom of mixing the companies; but in an effort like this designed to teach history as well as inspire devotion, the play can well round out with the adoration of the shepherds. For but one page is devoted to the wise men.

However, the pamphlet is good and commendable.

Kenneth Mackenzie.

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letters to the Editor" will appear in our columns except those coming to us signed by the writer.

TRANSLATION OF BISHOPS.

Mr. Editor:

Your recent editorial on the Translation of Bishops has raised a question about the public discussion of this issue before the next General Convention. I happen to be a member of the Commission of the House of Bishops appointed by the late Bishop Murray to study and report on the question of Translation of Bishops to the House of Bishops in Denver. I am sure no member of the Commission has any idea that this question is a private one and ought not to be discussed prior to the General Convention. The question belongs to the Church, which has every right to study and discuss it when and as it pleases. But in the judgment of certain members the report of the Commission to the House of Bishops should not be published in the Church press till it has first been made to the body which asked for it, and to this we have all agreed. With the right of the Church to discuss the question we have nothing to do.

Speaking only as an individual, I hope all who attend the next General Convention will have made a careful study of the Translation of Bishops before next October.

W. G. McDowell,
Bishop of Alabama.

Note: The Southern Churchman is willing to receive and publish letters on this subject.—Editor.

COMMENDING UNRESERVEDLY.

Mr. Editor:

May I not voice the sentiment—of thousands of your readers, as I believe—when commending unreservedly your forceful editorial, "Our Holy Catholic Church," in your issue of November 22. It is simply unbelievable that so-called prominent clergy in any diocese should openly condemn its Bishop for merely defining clearly the accepted doctrine of the Church on the fitting occasion of the consecration of a newly admitted member to its historic order, and that Church one to which they themselves had sworn allegiance to its doctrine and discipline when enlisting under its authority.

Sometimes it would seem that the Master's own word may well be paraphrased and adopted by the Church today: "Have I been so long time with you, and yet have ye not known me?"

L. L. Robinson.

Louisville, Kentucky.

A CHRISTMAS OF GOOD-WILL AND LOVE.

Mr. Editor:

As Christmas draws near and there are so many needy people in our state, we who earnestly desire to help begin to think how best we may do so.

I am a patient in a Sanatorium and entirely dependent on my family for support. Financial aid, therefore, I cannot give except indirectly through my family and friends. I am requesting that instead of giving Christmas gifts to me they spend the money for some one more unfortunate than I am.

Perhaps this might be a suggestion for others to follow who want to help, but have no direct contribution of their own to make. That is why I am asking you please, to publish this in your Churchman.

If all the people of our nation could make this Christmas one of real Good-Will and Love for fellow-men rather than the usual exchange of gifts with those who will already have more than they need, I am sure the Morn would dawn with a Re-birth of Christ in our homes.

A Merry Christmas to All,

Carolease Woodward,

Catawba Sanatorium, Va.,
December 1, 1930.

READS EVERY STORY.

Mr. Editor:

The paper has been in my mother's home and then in my own ever since I can remember. My eight-year-old son reads every story as soon as each copy arrives. Years ago we made a book of the most loved stories of The Southern Churchman.

Mrs. E. E. Garrison.

Baldwin, Long Island.

Church Intelligence

Work With Young People.

St. Margaret's House, Berkeley, California, will hold its Annual Institute on Work with Young People early in the new year, opening the evening of January 6, and closing the afternoon of the ninth. Outstanding leaders in the field of education have been secured as lecturers. Professor C. E. Rugh, of the University of California, will give a course of three lectures on the Psychology of Leadership; Dr. Harriet O'Shea, of Mills College, will give a course in the Psychology of Adolescence, and Dr. Francis Evans, of the Pacific School of Religion, will give in the afternoons a course on the Principles of Program Building. A series of Meditations on Spiritual Approaches to the Young will be conducted at the noon hour by the Rev. Frederick P. Taft.

The discussions have been placed in the hands of a group of leaders especially selected for their experience in work with young people. These leaders will be present throughout the Institute and will serve as a coordinating group, meeting daily in conference. Close association with these leaders in residence is one of the chief values of the Institute. The leaders are the Rev. Kenneth Viall, S. S. J. E., Counselor to National Commission of Young People; the Rev. Frederick D. Graves, Chairman Department of Religious Education, Diocese of San Joaquin; Miss Gay Lawson, Executive, Girl Reserve Department, Y. W. C. A.; Mrs. W. Bertrand Stevens, Vice-President of the Girls' Friendly Society for the Province of the Pacific; Miss Avis Harvey, Director of Religious Education, Diocese of California; Miss Leila Anderson, St. Margaret's House, Secretary for Student Work; the Rev. Penrose Hirst, Student Chaplain, Diocese of California; and the Rev. John C. Leffler, rector St. John's Church, Ross, California.

A large increase is expected this year over the enrollment of last year's Institute, which reached seventy-five. Much enthusiasm was expressed last year by those attending and the Institute was continued this year on the express recommendation of St. Margaret's Committee on Religious Education, which has largely a Provincial membership. This Institute is one of the undertakings of the Extension Department of the School for Christian Service (St. Margaret's House) for the purpose of developing leadership for the special tasks of the Church.

Cooperating in developing and conducting the Institute is the Girls' Friendly Society through their Provincial President, Mrs. W. Bertrand Stevens, of Los Angeles.

A Masterpiece—This Proclamation.

Franklin D. Roosevelt is an outstanding man in an outstanding world. He is the governor of the great State of New York. He escaped the Republican landslide in 1928. He became a candidate for reelection and won a second term by the enormous majority of 750,000. In a review of his career, the New York Times pointed out that Governor Roosevelt is a man of reading and education; that his state papers have been clear and well expressed; that his speeches make no war on syntax or rhetoric and then sweepingly declared "but nothing from his pen or that of any other Thanksgiving proclamation writer in recent times has matched Mr. Roosevelt's call to the people of New York to give thanks on November 27," and the Times declares the Roosevelt proclamation a little masterpiece. It is, and is reproduced for the edification of all Americans who may read it:

"Let the people of the state on that day give thanks and pray to the Almighty God, who has given us this good land for our heritage, that we may prove ourselves a people mindful of His favor and glad to do His will; that He may bless our land with honorable industry, sound learning and pure manner; that He may save us from violence, discord and confusion; from pride and arrogance, and from every evil way; that He may defend our liberties and fashion into one united people the multitudes brought hither out of many kindreds and tongues; that He may endow with the spirit of wisdom those to whom we entrust the authority of government, that there may be justice and peace at home; that in a time of prosperity He may fill our hearts with thankfulness and in the day of trouble suffer not our trust in Him to fail."

A sublime prayer, a thanksgiving sermon for all men and women of all religious creeds and all political faiths. Speaking of the manifold blessings indigenous in this republic, the Times reminds its readers that they are not unworthy to be read alongside the high resolve of Habakkuk when lamentations were real in Judea:

"Although the fig tree shall not blossom, neither shall fruit be in the vine; (although) the labor of the olive shall fail and the fields shall yield no meat; (although) the flock shall be cut off from the fold and there shall be no herd in the stalls; yet, I will rejoice in the Lord; I will joy in the God of my salvation."

Madame Debrichi Makes First English Address.

Madame Debrichi, the charming wife of the Japanese Ambassador to the United States, addressed the members of the Catholic Woman's Club of Richmond, Virginia, on Monday, December 1. Dressed in her native costume, she smilingly announced that this was the first time she had ever attempted an address in the English language. She then proceeded in beautiful English to tell of the history of the Roman Catholic Church in Japan.

In the sixteenth century the Spanish and Portuguese came to Japan and brought with them their religion. It flourished for awhile, but then fell into disrepute—the government officials believing it to be used as a cloak for political ends. The practice of it was forbidden. Then followed a series of tragic persecutions. Whole families were burned at the stake. Many years later, when the edict for religious liberty was enacted, it was discovered that many people had been secretly passing the faith on from generation to generation. Today there are about two hundred thousand Roman Catholics in Japan.

Madame Debrichi is herself a Roman ist.

Forty-eight Girls Receive Jobs.

To place forty-eight girls in jobs within two months is a bright spot in the dull gray of national business depression. But this is what was done by Ruth Muskrat, a Cherokee, in Kansas City, Missouri, in October and November, and she is confident that she will do better in succeeding months. Miss Muskrat, who is Mrs. J. F. Bronson, is a graduate of Kansas University and of Mount Holyoke. She placed these girls as a member of the National Indian Committee of the National Board of the Y. W. C. A., and because of her successful efforts on behalf of her people in the past decade, she was recently appointed an officer on the Bureau of Indian Affairs of Washington, D. C. This new appointment will widen the scope of her work, but will not change the nature of it. Because the training in reservation schools is circumscribed, the opportunities for Indian girls are largely confined to home economics and nursing. She has placed twelve girls in hospitals for nurses' training; through her influence, three girls have been given scholarships, two in Kansas University, and one in Mount Holyoke. The ambition of these Indian girls is an inspiring thing. It is that they may, by becoming wage-earners, make it possible for others of the race

to study and progress. "Rarely," said Miss Muskrat, "does a girl measure her success by what she makes financially, but rather by what she may do for her own people."

Dean Gates Asserts Certain Things Not Debatable.

A letter from Dr. Milo H. Gates, Dean of the Cathedral of St. John the Divine, declining to debate Judge Ben B. Lindsey on the proposition, "Resolved, that companionate marriage will reduce free love, promiscuity and immorality," has been made public by Symon Gould, of the League for Public Discussion, to whom it was addressed. Mr. Gould has Judge Lindsey under contract to debate on this subject at Mecca Temple on the evening of December 20, and asked Dean Gates to take the negative of the proposition.

Dean Gates' letter said in part:

"I decline to enter into a debate with Judge Lindsey on this subject. There are certain things which are not debatable. The axioms in mathematics are not. Equally so there are certain anxioms in morality which are not, and, above all, the teachings of our Lord and Saviour Jesus Christ to me are not debatable. I have officiated at almost 3,000 weddings. The number of these which have proved failures is negligible."

Dean Gates asserted that more than 99 per cent of these marriages had been happy and successful, because they were marriages where the promises of the marriage vows, which he quoted in full, were made before the altar. He continued that "anybody who can understand English knows that this does not mean companionate marriage."

Alaska's S. O. S. Answered.

Florida rejoices to have a young woman who has promptly volunteered to go to the Hudson Stuck Memorial Hospital, at Fort Yukon, Alaska, to meet the emergency created by the recent epidemics, and the consequent break down of one of the nursing staff. This young woman is a registered nurse of Jacksonville. She is now awaiting advices from the Department of Missions and is ready, should her application be accepted, to start at once for the field. She is even rejoicing at the possibility of the two hundred and fifty mile airplane ride from Fairbanks to Yukon!

Bishop Manning Applauded By Congregation.

The Rt. Rev. W. T. Manning, in the Cathedral of St. John the Divine, New York City, on Sunday, December 7, preached the sermon on "Companionate Marriage," carried elsewhere in this paper, in which he severely criticizes former Judge Lindsey's ideas on the subject.

As the Bishop was pronouncing the Ascription, the former Judge Lindsey jumped up on the tables at the foot of the pulpit placed there for the press and cried out that he wanted five minutes to talk, "if this is a house of justice." He stated that he had been misrepresented.

With the cries from the congregation of "Put him out!" and "Down with him!" the Judge was taken by a group of men from the Cathedral still shouting.

When the Bishop had finished the Ascription, he turned to the congregation and said, "We will now sing the hymn, 'Fight the Good Fight.' At this announcement, there came from the congregation shouts of "God Bless you, Bishop Manning," as well as a tremendous burst of applause, a glorious tribute from about two thousand people.

The communion service continued from there. The Bishop was asked to make charges against the former Judge, which the Bishop refused to do.

$1,014,344 To Be Collected in December.

The dioceses and districts told the National Council early in the year to expect from them payments on quota in the amount of $2,866,484.

Of this sum there has been paid to December 1, a total of $1,890,746, leaving an unpaid balance of $975,738.

In addition many of the dioceses have made efforts to supplement the amount which they told the Council to expect and from this source the Council estimated that it would receive $44,000, of which $5,394 has been received, leaving $38,606 still to come.

The grand total still due is therefore $1,014,344.

Last December we collected $895,263 with a surplus over. We can do it again. Under present business conditions it will require sacrifice. "Seek ye first the Kingdom of God."

Faithfully yours,
Lewis B. Franklin,
Treasurer.

Randall Resigns as Editor of "St. Andrew's Cross."

The national officials of the Brotherhood of St. Andrew announce with regret the resignation of George H. Randall as editor of "St. Andrew's Cross" and Associate General Secretary of the Brotherhood, to take effect the first of the year. Mr. Randall has been a member of the national staff of the Brotherhood for over twenty-five years and for the past fifteen years has been editor of "St. Andrew's Cross." Under his editorship, the "Cross" has been a publication of high excellence and wide influence in the Church, and his retirement as editor will leave a vacancy that will be hard to fill.

In resigning Mr. Randall stated that while the time had come when he felt he should ask to be relieved from the burden of official responsibilities, he would continue as a volunteer worker, to help as opportunity offered, and the officials of the Brotherhood take pleasure in announcing that for the present at least he will continue in Philadelphia and will be available to a limited degree for Brotherhood meetings and other similar occasions.

The Rev. Paul Mather Ordained.

On Sunday, November 2, an event of unique interest took place in Ketchikan, Alaska, when the Rev. Paul Mather, native, was advanced to the priesthood by Bishop Rowe. The ceremony took place in St. John's Church before an overflowing congregation. The candidate was presented to the Bishop by the Rev. Mark T. Carpenter, rector of St. John's, the sermon was preached by the Very Rev. Charles E. Rice, Dean of the Cathedral at Juneau, who also read the Litany. The Rev. P. P. Corser, of St. Philip's Church, Wrangell, was also present for the occasion and assisted with the other priests in the laying on of hands. The entire clerical staff of Southeastern Alaska was united for the service.

The Rev. Paul Mather becomes the first native priest in the Missionary District. He will continue in charge of St. Elizabeth's Church (Indian), Ketchikan.

M. T. C.

Russian Orthodox Academy in Paris.

In The Southern Churchman issue of November 8, there was an article by the Rev. Dr. F. S. B. Gavin, on the subject of the Russian Orthodox Academy in Paris. Now, in behalf of this Academy, the Rt. Rev. James DeWolf Perry writes:

"I have had occasion recently to visit the Russian Theological Academy in Paris, to meet the officers and members of the Faculty, and to learn of the extraordinary opportunity there offered for the reinforcement of the Priesthood of the Russian Orthodox Church. The need for maintenance and for increased equipment is very great, as described vividly in the article by Dr. Gavin. The importance of the work cannot be exaggerated.

"I trust that generous and continued support of the people of our Church will be offered for the sustenance of this institution."

(Signed)
James DeWolf Perry.

Committees have been formed in New York, Boston and Philadelphia to raise immediately the sum of $16,200 to complete the budget of The Russian Orthodox Theological Academy in Paris and its allied interests, to carry on until July next. The Committee Treasurers are:

Mr. Stephen Baker
40 Wall Street
New York City.

Mr. Harold Peabody
10 State Street
Boston, Mass.

Mr. John S. Newbold,
Care W. H. Newbold's Son & Co.
1517 Locust Street
Philadelphia, Pa.

Reasons For China's President's Baptism.

In a letter written from Shanghai, on November 1, the Rev. Dr. Francis L. H. Pott, speaking of the recent baptism of President Chiang Kai-Shek of China, says: "I heard the other day three reasons given for his taking this step: the influence of the Christian family which he entered by marriage; the result of prayer in the healing of Dr. H. H. Kung's child; the fact that he found the members of the staff who were Christians more dependable than others. I do not know how much truth there is in this."

Missionaries Safe.

Newspapers have recently reported a landslide at Toyama, Japan, where the Church has a mission and where Mr. and Mrs. H. R. Shaw are stationed. Bishop Binsted cables that the situation is not so serious as represented in the dispatch and that no damage has been sustained by the mission. Mr. and Mrs. Shaw are safe.

GEORGIA.

Rt. Rev. F. F. Reese, D. D., Bishop.

Unemployed.

Savannah, Ga.—"Creation of a municipal unemployment and relief commission to make a survey and compile data with reference to the unemployed in Savannah and to co-ordinate the work of charitable agencies for the relief of those in distress, was assured when the committee of the whole of the City Council authorized Mayor Gordon Saussy to proceed with the organization of such a commission."

"The project was authorized after a committee from the Savannah Trades and Labor Assembly, headed by Endslow Hoagland, chairman, together with Captain Ward of the Salvation Army; Rev. S. B. McGlohon, rector of St. Paul's Church; H. B. Skeele, of the Family Welfare Society, and Will Artley and Stewart E. Kraft, of the American Red Cross, had appeared before the committee of the whole and presented the petition of the Trades and Labor Assembly, representing sixty wage earners' organizations in this vicinity."

"The commission will operate along the same lines locally as President Hoover's national unemployment commission."

Endslow Hoagland, chairman of the committee, is a Churchman and is secretary of the Savannah Trades and Labor Assembly.

Publicity for the Church.

Savannah, Ga.—Evidently "Publicity for the Church" is being read in Savannah, for of the four white parishes, three are getting out small parish papers or bulletins, mostly mimeographed. One is gotten out by a Y. P. S. L. for its parish, one by a Church school for the parish and one by the parishioners themselves for their parish.

J. St.C. M.

VIRGINIA.

Rt. Rev. H. St. George Tucker, Bishop
Rt. Rev. F. D. Goodwin, D. D., Coadjutor.

Bequest.

The will of the late Mr. W. L. McGruder includes a bequest of $300 for Weddell Memorial Church, Richmond, Virginia. The will specifies that the bequest is to be used for the Sunday-school work.

SOUTHWESTERN VIRGINIA.

Rt. Rev. Robert C. Jett, D. D., Bishop

Fine Inter-Diocesan Cooperation.

The town of Schuyler, in the Diocese of Southwestern Virginia, is located in the extreme east corner of Nelson County and practically on the line of Albemarle County in the Diocese of Virginia. It is an interesting community, the chief industry being the plant of the Virginia Alberene Corporation, manufacturers of soapstone products.

For the past year or two it has not been possible to have a clergyman in charge of Christ Church at Schuyler and this condition attracted the interest of Archdeacon F. W. Neve and Archdeacon W. Roy Mason who, with their assistants, are carrying on splendid missionary work in the nearby section of Albemarle County. In the early spring of 1930 these gentlemen offered to do what they could to revive the work at Schuyler. This assistance was eagerly accepted by Bishop Jett and the situation there has already shown wonderful improvement. Archdeacon Mason goes over on the first Sunday in each month and occasionally for special services. Miss Juliet Pretlow, one of the missionaries in his jurisdiction, spent a month at Schuyler reorganizing the work and preparing a class for confirmation and continues to go from time to time to give such help as she can.

As a result of their efforts and the greatly increased interest on the part of the people of the community, Bishop Jett recently confirmed eighteen persons and on the same day there were one hundred and seven present at the Sunday School.

This is a shining example of friendly thoughtfulness and help and Southwestern Virginia is deeply grateful to these fine representatives of a sister diocese for extending their "hands across the border."

T. A. S.

KENTUCKY.

Rt. Rev. C. E. Woodcock, D. D., Bishop.

Here and There.

In observance of the Advent Season and its message, a Quiet Day was held for the clergy, December 4, conducted by the Bishop of the Diocese, beginning with an early celebration of the Eucharist, followed by meditations and prayer continuing into the afternoon. Under the general topic of the "Life and Work of the Parish Priest," the hours were filled with memorable and helpful devotions.

The annual convention of the diocese, usually held in Louisville, during January, will hold its 1931 session in Henderson, Kentucky, in St. Paul's Church, the Rev. J. L. Martin, rector, and in compliance with the request of the latter, the assembly will be deferred till May. At that time St. Paul's Church will celebrate the centennial of its history and service, and it is fitting that the Church throughout the diocese should share its joyous thanksgiving.

The annual diocesan meeting of the Woman's Auxiliary will be held, as usual, in the Cathedral house, the latter part of January.

Sharing in the general response of the churches and organizations throughout the city in relief of widespread financial and household need, the women of the Cathedral converted the annual and profitable endowment of December sale to this cause, realizing a sum of more than $2,500.

Good work is being faithfully upheld in many of the smaller missions of the diocese. On November 30, the Bishop visited Elizabethtown, one of the oldest parishes, under the ministerial care, at present, of Canon J. M. Nelson, and Mr. Joseph Walker, Lay Reader.

At Shelbyville, widely known as the seat of one of Kentucky's oldest colleges, Science Hill, a growing mission is maintained through regular services conducted by two Lay Readers, Mr. William Hardy and Mr. George C. White, with a monthly visit from Canon Nelson. Here, too, a valuable class in the Church School is led each Sunday by Miss Katherine Lewis, a member of St. Andrew's Parish, Louisville.

The work in Grahamton, Meade County, strengthened and encouraged a year since by the chapel erected under the auspices of the Diocesan G. F. S., is flourishing under the watchful care of the Rev. W. F. Rennenberg, and his efficient staff of Lay Readers. One of the carpenters who assisted in the building of the chapel has recently contributed the useful gift of an electric lighting system, greatly facilitating evening services.

St. Peter's Mission, one of the earliest landmarks of the Church in Louisville, is to be the recipient, this year, of the United Church School Advent offerings.

L. L. R.

WASHINGTON.

Rt. Rev. James E. Freeman, D. D., Bishop

The Epiphany Church Home Benefit Ball was held on the evening of November 28, in the ball room of the Mayflower Hotel, with great success. Residential and official Washington were well represented and the entire debutante set were present. The Rev. and Mrs. Z. Barney Phillips were among those receiving the guests and among the box-holders were Vice-President Curtis and the Bishop of Washington, and Mrs. Freeman. The Epiphany Church Home is a parish charge of Epiphany Church and supplements annually its fixed income for maintenance by this and other forms of entertainment.

French Services at St. John's Church, Lafayette Square, have been resumed, and the Rev. Florian Vurpillot will preach there every Sunday afternoon at four o'clock. A number of people from the legations, and who for other reasons desire the service in French, appreciate these services and are regular attendants.

M. M. W.

MINNESOTA.

Rt. Rev. F. A. McElwain, D. D., Bishop.

Anniversaries at St. Andrew's Church, Minneapolis.

St. Andrew's Parish, Minneapolis, celebrated the sixtieth anniversary of the consecration of its first chapel, and the tenth anniversary of the rectorate of the Rev. George Buzzelle by setting apart the month of November as a gala month, beginning with an intensive drive for church attendance, and the Every Member Canvass. This was followed by a Grand Children's Service November 22, the culmination of the Children's Crusade.

The Rev. J. W. Prosser (retired), the first rector of the little mission chapel, was present at a parish dinner on November 25, and related how the Rev. Daniel Knickerbocker, a former rector of Gethesamne Church, Minneapolis, and later Bishop of Indiana, assisted by "The Brotherhood of Gethsemane," had started this mission in North Minneapolis in 1856. Another speaker on the program was Mr. F. Crawford Brown, treasurer of the Missionary District of Hankow, who, in a most interesting manner told of the troublous times that the Chinese Church is passing through. During the evening a purse of $500 was presented to the Rev. Mr. Buzzell by his people.

On Sunday, November 30, Bishop McElwain celebrated a Corporate Communion for the men and boys of the parish, and at eleven A. M. the anniversary service proper was held, the Bishop preaching the sermon, and the rector giving a brief history of the parish. In the afternoon of the same day the Rev. Mr. Buzzelle presented a class for confirmation, the Rev. Don Frank Fenn of Gethsemane Parish, Minneapolis, preaching the sermon. In the evening St. Andrew's Y. P. F. entertained

(Continued on page 22.)

Family Department

DECEMBER.

1. Monday. S. Andrew.
7. Second Sunday in Advent.
14. Third Sunday in Advent.
17, 19, 20, Ember Days.
21. Fourth Sunday in Advent.
22. Monday. S. Thomas.
25. Thursday. Christmas Day.
26. Friday. S. Stephen.
27. Saturday. S. John Evangelist.
28. Holy Innocents. First Sunday After Christmas.
31. Wednesday. New Year's Eve.

COLLECT FOR THIRD SUNDAY IN ADVENT.

O Lord Jesus Christ, Who at Thy first coming didst send Thy messenger to prepare Thy way before Thee: Grant that the ministers and stewards of Thy mysteries may likewise so prepare and make ready Thy way, by turning the hearts of the disobedient to the wisdom of the just, that at Thy second coming to judge the world we may be found an acceptable people in Thy sight, who liveth and reignest with the Father and the Holy Spirit ever, one God, world without end. Amen.

For The Southern Churchman.

ECCE AGNUS DEI.

Mrs. K. Tyndall.

Behold the Lamb! Ah, how can we behold Thee?
Our eyes are holden in this mortal life.
Thou art not here—nor there—nor can we find Thee
In the vain tumult of our daily strife.

Behold the Lamb of God! Oh, blessed Vision
For which we yearn, with longing hearts oppressed;
Behold the Lamb! and in that same beholding
Know all our longings stilled, our hearts at rest.

Yet Thou hast said—Oh, wondrous condescension!—
That in our brethren we Thyself may see;
Through them may lay our gifts upon Thine altar,
Through them our love may minister to Thee.

Grant us, O Lamb of God, a clearer vision,
More zeal, more faith, and Thine own charity,
That we in every soul may now behold Thee,
And loving them, show forth our love to Thee.

"What If They Had Quit?" A Dream.

I beheld in my dream, and five men—Peter, Andrew, Matthew, John and Paul—sat on a hillside, looking out over the Sea of Galilee. It was twenty years after the "Day of Pentecost," and they had met by appointment to talk over a crisis in the lives and programs of three of their number.

The work was going hard with them. Paul had suffered the loss of all things: Peter had left all to follow Christ and was finding it hard to support his family; and Matthew had just had an attractive proposition at a large income to return to his old place in the customs house.

Peter, as usual, opened the discussion. He said, "Simon the tanner has inherited the estate of his brother, who was a fisherman and an old friend of mine in Bethsaida, and he has offered to give me a complete fishing outfit—boats, nets, and tackle—with an established trade in Capernaum. It looks like a providential leading, especially as my wife's mother has opened a boarding house in Capernaum and it will cost us almost nothing to live with her while we are getting started again. I can make a good living, and a little more, by fishing five days in the week, and I will have all my Sundays for evangelistic work in the cities around the lake. I am getting along in years and am afraid I can't stand the pace at which I have been working. And, too, I need the money."

Paul said, "Aquila and Prsicilla have been greatly prospered in the tent-making business in Ephesus and have offered me a position at a good salary to open a branch in Philippi, and from there to develop and supervise their interests in the principal cities of Macedonia. I can do this work; it will not be any harder for me than the care of all the churches, and I will have abundant opportunity for Christian work and can lay by a little something for the rainy day which I can see is coming."

Matthew said, "My story of the life of Christ is having a large sale and is bringing me in enough to pay my expenses, but my business experience tells me that I ought to have a larger margin. Persecution may come and sales would fall off. I have a chance now to take my old position, and I know that I can make enough out of it not only to support myself and family, but to take care of the rest of you if you should get into trouble. And then, too, I will have more leisure for writing and can probably help the cause more in this way than by traveling about the country."

Andrew said, "Peter, do you remember the day when you thought that you had lost your wife's mother? Do you see that sand beach over there? That is where we beached our boat after the miraculous haul of fish, and where we quit the fishing business, and where the Master said, 'Fear not, from henceforth thou shalt catch men.' How long a time is 'hence forth'? Do you see that hillside over there? That is where the Master fed the five thousand, and I can see the very spot where that lad stood when I asked him to give up his lunch for the Lord to multiply. Don't you remember the look of compassion and longing on the Master's face when He looked out over the multitude and asked us to pray that laborers might be thrust forth into His harvest? If we are going to continue to pray that other men may rise up, leave all, and follow Him, can we do less?"

John, who was leaning against Peter, felt a big tear fall on his hand and looking over to Paul, he saw his jaw set, the old fire come back into his eye and the old war-horse look into his face, and he quietly said, "Men, I don't think we need to talk about this any more; let us pray." And as they prayed, the things of time and sense receded; a light breeze rustled in the nearby treetop, reminding them of that "rushing mighty wind" of the Day of Pentecost, and of the marvelous power with which Peter had preached the Gospel on that day; they seemed also to see the Master Himself standing on the shore, just a few rods away, and to hear Him saying to them again, "Launch out into the deep and let down your nets for a draught," and "Fear not, from henceforth thou shalt catch men."

They looked, and the evening caravan for Tyre was just swinging into sight. "Good-bye," said Paul. "I must catch the next boat for Ephesus, and I will get Aquila to put up the money for a campaign in that old city that will shake the whole of Asia."

"Good-bye," said Peter. "Andrew and I will just say good-bye to the folks and we will have time to join the midnight caravan for Babylon and may keep on East as far as the land of Sinim."

"Good-bye," said Matthew. "There is a group of publicans down in Jerusalem who were going in with me on this tax-gathering proposition, but I will get them to join me in financing a five-years' campaign in Egypt and up the Nile as far as Ethiopia. I have heard from the Ethiopian Treasurer that practically the whole country is open to us and he believes that all Ethiopia will soon stretch out its hands unto God."

"Good-bye," said John, and he sat there alone till the stars came out, and the waves on the beach, impelled by the rising wind, sounded like the voice of many waters, and he said to Him that stood by, "Lord, do not charge this thing against them. I have felt that way myself at times, as Thou knowest, and I would have left this work but for the fact that Thou didst prevent and strengthen me. They too are ready to live and to die for Thee, as I am.

"I thank Thee for Andrew, for his deep life and steady faith. If it please Thee, let him stay and work with Peter and then the one who can chase a thousand shall put ten thousand to flight.

"And now, Lord, let us see Thee ever before us, ever hear Thy voice and walk and work with Thee, and we will not fear what men can do unto us."

A sudden storm broke over the lake, and I awoke, and as I thought upon the dream I heard the voice of a modern John calling to me out of his rich experience:

"Go, labor on, spend and be spent,
Thy joy to do the Father's will;
It is the way the Master went,
Should not the servant tread it still?"

—European Harvest Field.

The Evidence.

I am asked whether Rescue Mission work pays. Here is some evidence that it pays a life return:

Last week I received a letter from a lady, a member of the Episcopal Church down in Alabama. It was a letter of heart-felt thanks for Calvary Mission, where two years ago her lost brother wandered in for help. We stick to all who give us a chance, and as a result Jesus made a great change in his life. He was a growing Christian man until his death two years later. The sister has never forgotten Calvary Mission, and what it was able to do in restoring her brother to her, and often with a letter of thanks comes money, to help some one else's brother.

A bitterly cold night last winter a married man, forty years old, tired, sick, discouraged, was lying in a Bowery speakeasy. He was brought up to Cal-

vary Mission by another poor sick boy. Both came looking for a bed for the night, but during the meeting, as they listened to the men in the Brotherhood witness that Jesus had changed their lives from sin and booze, they forgot about the thought of a bed, and at the close of the meeting knelt and surrendered their lives to Jesus. One was a college man, of a good family, who had sung in a boy's choir in his younger days. He was married and had a daughter, but he felt that by his excesses and his rotten life he had lost them. But now he realized that Jesus had made him a new creature, and that in his new life there was hope. The Brotherhood began to pray for the family to be reunited, and in time it was accomplished. I wish you could have witnessed the wonderful gathering which celebrated the reunion of wife and daughter with this new husband through Jesus Christ. The Brotherhood joined them and rejoiced with praise to God.

The wife had never believed in divorce, even though she couldn't live with the husband, and had to go to work to support and educate her daughter, and never hear from her husband. But she believed in the power of prayer, and that Jesus could change her husband's life. Yet still it's hard for many people to believe that a Rescue Mission attached to a Church is worth while.

We are helping the helpless every day and night. We are in need of your prayers, clothes, and especially money. I am so very thankful for the faithful few who never forget me in this life-giving work for Jesus. Come and see the work for yourself. We do what we can in material ways to help these men who are starting out on the Christian life. We feed them twice a day, give a fumigation to those who need it, a hot shower and a comfortable, clean bed.

Boys and men drift in here from all over the world. One boy, runaway from home, who was brought in from a speakeasy some time back, is to return soon to his mother in Boston. It pays to support a life-giving work, to know that your gift of love helps to make a fellow know there is a God-given chance for him, helps to heal a mother's suffering heart, helps to make a broken-hearted wife and daughter happy.—Harry H. Hadley, II., Superintendent Calvary Mission, New York City.

For The Southern Churchman.

The Christmas Spirit."

Beatrice Curl.

"What is the Christmas Spirit?"

It was on Christmas Day that the passengers on the street car were annoyed by a man who had been celebrating Christmas in a vastly different way than we are directed to do. The same evening I noticed a young girl, who, if her parents could have seen her would have been heart-broken.

The public excuse these people by saying that it is the Christmas spirit, and that nobody ever thinks anything of that.

Why educated people will insist on confusing intoxicating drinks with the Christmas spirit is beyond the reasoning power of many people.

Surely Christmas has a different meaning than just to make a laughing-stock of themselves and to cause misery and want in homes. Surely we ought to follow the Christmas meaning as far as possible.

There are sane and wise ways of celebrating Christmas. The best way is to celebrate Christmas as was the first Christmas.

One way and the first was in offering of gifts to Christ, as the wise men who brought gold, frankincense and myrrh. And the second, is in our worship of Him, as did the wise men and the shepherds. The third is our gifts to those who are in need. The fourth to those we love and care for, and surely Christ has a claim on us there.

Is this not the better way to celebrate the most wonderful event in the history of the world? Does this not put to shame the false way? Why people who have been reared in Christian homes insist on spending it in the disgraceful way, which is so popular at that time of the year, and which brings shame and ruin on the home, is a question that is very hard to answer.

THE PREACHER'S TASK.

Do not despair if all your toil seems vain,
Who sows in tears shall surely reap in joy;
Your seeming loss shall turn to richest gain,
If in the task high courage you employ:
Go forth and preach the truth with hearts made bold,
Like those first prophets in the days of old.

Yours is the glorious work of preaching Christ
In all His fulness—length, depth, breadth and height—
A love so boundless that it sacrificed
The greatest gift to bring men life and light;
Is there a higher, nobler task on earth
Than publishing glad tidings of new birth?

Go forth, O valiant preacher of the Word,
Baptized afresh into the Spirit's power.
Declare the message that your soul has heard,
Be ready to redeem each passing hour.
So shall your toil bring blessing to mankind,
And those who seek the truth shall surely find.

—Robert C. Bodker, in The Local Preachers Magazine.

Sharing Our Children's Joys.

"Are you going to the school entertainment?" I asked a mother one day.

"Oh, no, I haven't time," she answered.

"I believe your daughter is to take an important part," I continued.

"Yes, I believe Myrtle's role is rather important," she assented.

She seemed quite indifferent. I do not suppose she really was so, in her heart. When Myrtle was ill, I remember she nursed that child night and day, and hardly left the sick room more than a few minutes at a time.

I wonder why some mothers show such unselfishness during sickness, whereas at other times, they appear wholly indifferent. Is it because their love only awakens when danger threatens the child?

These mothers do not seem to realize that they may lose their children in more ways than one. Sickness is not the only enemy that steals our boys and girls from us. If we show our love for our children only when they are hurt, we may quickly lose their confidence. We must learn to share their joys as well as their sorrows if we want to hold their affection forever. We should play with them when they are little, rejoice in their childish successes and share their later triumphs. I love the sight of a child rushing to Mother with each new-found treasure, perhaps a flower or a sea-shell. One can forecast the mother's future influence at once by the way she receives her child. When she enters into the child's interest whole-heartedly, you can see that she is the sort of mother who will always be a real "chum."

You have heard women say, "Oh, yes, it is very pretty. Run along now." If that represents the mother's habitual attitude she is lacking in sympathy, and will not realize that the child is repelled by the coldness back of the words.

I remember when I was at boarding school, I used to notice the mothers who came to take their children home for the holidays or sometimes merely to visit them. No mother came to visit me or share my joys, and so, as lonely children must often do, I used to watch the other mothers hungrily, longingly. I used to wonder in my childish way, which mother I would like to be mine if I were allowed to choose a mother It was not the over-dressed woman that I chose. It was the one who seemed to be all in all to her children. It was not the one who held them at arm's length and said, "Do not be so rough; you will crush my dress." Oh, no! It was not these I wanted! It was the one whose children rushed into her arms, the one to whom all wanted to talk at the same time; it was the mother who made herself a "chum" that I chose.

I love to see a mother playing with her children. I like to see her link her arm familiarly with theirs as they walk in the woods together. I like to hear her just as eager as they are about the things that give them pleasure. The "play" mother who has shared her children's joys from the first instant of their birth, has a greater chance of keeping their love in later years than the mother who has given them only food and clothing. We may often learn much more about our children by ulaying ball with them than by watching them through a long illness. The mother who plays with her children is the mother who is dearly loved—National Kindergarten Association.

Walking Sermons.

Two men who loved each other, but who lived in widely separated communities, were recently thrown together for a day or so. They enjoyed greatly the fellowship of these days. When the time came for them to separate again, the one said to the other, "I'm never with you but that it makes me want to be a better man." He could scarcely have paid a higher tribute to his friend. The man who so lives as to inspire others with a desire to live a better life is preaching with his life. After all, that is the best way to preach, and that is a call to preach that we all have, and that we all can awswer. "Fear God," said Emerson, "and those who meet you shall think they are walking in hallowed cathedrals." How blessed is the life that is so lived that it makes others want to do better.—Alabama Christian Advocate.

I have resolved to pray more and to pray always; to pray in all places, where quietness inviteth, in the house, on the highway, and on the street; and to know no street or passage in this city that may not witness that I have not forgotten God.—Sir Thomas Browne.

For the Young People

BECAUSE IN TENDER MAJESTY.

"Because in tender majesty
Thou cam'st to earth, nor stayed, till we
Poor sinners stumbled up to Thee,
I thank my God.

"Because the Saviour of us all
Lay with the cattle in their stall,
Because the Great comes to the small,
I thank my God.

"Because upon a mother's breast
The Lord of life was laid to rest,
And was of babes the loveliest,
Ithank my God.

"Because the Eternal Infinite
Was once that naked little mite,
Because, of O Love, of Christmas night,
I thank my God.

—Exchange.

For The Southern Churchman.

The Lost Money.

Halsa Alison Kyser.

It was December the eighteenth, the very air seemed to feel like Christmas.

Dave had fifty cents left from his cotton picking money, and he was on his way to buy a present for the twins.

Mother watched him from the window as he trudged whistling down the road. Dave is a good boy, she thought, and he certainly worked hard all the long, hot summer days in the cotton patch, and yet this half-dollar was all he could save for his Christmas shopping.

When school opened there were books to buy, and he simply had to have a new pair of shoes; and so his money went for one thing and then another.

She sighed, "Well, perhaps it is good training for him, but it is hard not to be able to buy for your children things that their friends and classmates have.'

It had been a hard struggle for Mrs. Wright since her husband's death, but Dave was a great help and comfort to her, and as he and the twins grew older things would not be so hard.

She went back to cutting up the fruit for the Christmas cake and smiled to to herself as she thought of the gifts tucked carefully away upstairs. They had cost nothing in money, but much in time and thought.

She had carefully ripped up the sweater she had knitted for Daddy during the war, and then equally carefully knitted it over to fit Dave, and now it was a sweater any boy might be proud of.

Jill's present was a big cloth doll which she had made and dressed. Dave had helped her with Jack's hobby horse. The head was cut out of a thin piece of wood and put on to a broom stick. She had painted it and fixed strips of black o'l cloth for reins and was sure he would like it.

Her fingers flew as she looked forward to their joy at seeing what Santa Claus had brought them.

Presently the door opened quietly and Dave came in. Mother looked up in surprise; he was not whistling now; indeed, if he had not been such a big boy, she felt sure he would have been crying.

"What is the matter, my darling?" she asked.

"My pocket had a hole in it and I lost the money," he answered shortly.

"O Dave! I did not know it, I am so sorry," cried Mother.

"Well, it can't be helped now," he replied, and went back in the yard. Going out near the wagon-shed he sat down on a log and looked gloomily around him. Just one week to Christmas and nothing for Jack and Jill.

After awhile he got up and, picking up an old wagon wheel from the ground, examined it carefully, then going to the house he brought out a hammer, saw and some nails. Before long Mother heard him whistling cheerfully again.

"I wonder what he is doing," she thought, but would not ask him.

He worked all that afternoon and the next in the woodshed behind locked doors. Then going to the house he motion to Mother to slip out without letting the twins see her.

Once in the woodshed he shut the door carefully and said, "See!" She saw something like a cradle, rounded on the lower side, with bars from end to end, and narrow strips of wood holding the sides together.

"It is a rocker for the children to play out in the yard with," he explained. "I made it from that old wagon wheel. I knew you wouldn't care."

This is how he did it. He sawed the rim in half to make the two sides; these he fastened together at the ends with strips of wood, eighteen inches long, two wooden braces at each side completed the frame. He nailed boards from an old box at the bottom to make a floor, and made a seat across each end by nailing boards from one lower side brace to the other, about a foot below the top of the frame.

"Fine!" cried Mother proudly, as she hugged Dave. "You are Mother's own little man, and the rocker is better than anything you could have bought with the money you lost. I know Jack and Jill will love it, and even if it turns over with them they will not have far to fall."

They heard the twins calling and went back to the house together quite happily.

However, in spite of his success with the rocker and the fact that Mother admired it, Dave was not quite satisfied yet. He had meant to try and save back a little of his money to buy something for Mother, just some little thing to show her that he knew she was the finest Mother in all the world.

That night he lay awake thinking and thinking, but at last an idea came and then he dropped off to sleep.

On Christmas Eve he gathered up all the old string he could find and, putting it in his pocket along with his knife, slipped away to the woods.

Down by the creek he found a thicket of bamboo vines, cutting one or two of them he proceeded on to the holly tree.

He had never made any holly wreaths before, but he had seen the girls at school do it and he was sure he could. However, it was not as simple as it seemed. When he twisted the bamboo into shape the thorns stuck his fingers. and the holly would persist in slipping when he tried to tie it in place.

But holly wreaths he must have for Mother, so he doggedly worked at it until at last he had finished four wreaths. one for each window in the sitting room.

It was nearly dark when he reached home and he was able to slip unobserved to his room. There he concealed them under his bed to wait until the next day.

As he rubbed some vasaline on his fingers that night he grinned and said, "Come along old Santy, I'm ready for you now."

Baldy's Lesson.

Baldy was a little field mouse. He lived with his parents and his brothers and sisters under the nice warm snow. In the summer time Baldy lived in the grass, or in holes in the ground, or beneath stones, but just as soon as winter came with its blanket of snow the family moved on top of the ground, with the snow to protect them from their enemies. 'You must not go above the snow during the daytime," said mother mouse as soon as they had moved.

"Why not?" asked Baldy.

"Because a weasel might be roaming around, and he would catch you," replied his mother.

"He couldn't catch me," said Baldy. "I can run."

"So can the weasel," said mother mouse. "You had a brother once who went out to play in the snow in the daytime, and he never came back."

"Oh, pooh!" laughed Baldy. "I'm smarter than he ever was! I'll never get caught."

"Baldy," said his mother in a stern voice, "there is a right way and a wrong way. If you choose the right way you will be happy. I hope you will always choose the right way."

Baldy said no more, but all the while he was thinking. "Mothers are so fool? ish! They're so old-fashioned! They don't want us to do anything that we want to do." And the more he thought of it, the more he believed it.

One morning early Baldy woke up when he should have been asleep. He tip-toed out of the nest, far away from his cosy home, and ran out upon the snow. How bright it was! And how far the snow went! He began to travel into a new world.

On and on he went over the white field of snow. What fun it was! His mother did not know what she was talking about! And he laughed to himself because he knew so much more than his mother knew.

Suddenly he stopped in his tracks. What was that queer looking animal coming so swiftly over the snow? Should he run, or wait and see what it was? He decided to wait. He had never seen any animal like this one. What queer eyes it had! How they looked into little Baldy's eyes! They were beady eyes. He didn't like them at all. Oh! why didn't he run away when he could? Now he couldn't move.

He was nearly caught, and he trembled with a horrible fear. Then something happened.

Two children were running in the snow. They came right toward Baldy. "See the tiny mouse tracks in the snow!" said the boy. "How long the track is. The mouse must have traveled a long way."

"There goes a weasel over by the stone wall," said the girl. "Maybe he caught the little mouse."

But the weasel had gone away hungry, because the children had come across his path, and little Baldy had turned in his tracks and run for home. Oh, how Baldy did run! "If I ever get home," said Baldy to himself, "I'll always do what my mother tells me!"

Baldy did finally reach his home, and

how good it looked! And when he slipped through the one door of his house he was so happy, and he felt so safe!

And his mother? What a relief to see her little son poke his little nose beneath the stone. How she had worried! She had given him up for lost.

"You are not an old-fashioned mother," he said, "and I'll never go out in the daytime again when the snow is on the ground!"

And he never did.—Belfast Witness.

Why Leo Was Called Home.

Leo filled the wood-box, and did the few other chores that fell to the share of the second boy in the family; then he hurriedly dressed for school. He did not wait for his brother and sisters that morning, for he wanted a game of ball before nine o'clock. He was in full enjoyment of his sport when Charles came directly to him and said: "Mother wishes you to come home at once."

The ball was in Leo's hands. He stared blankly at his brother.

"Wh—what is the matter?" he stammered.

"Nothing."

"Anybody sick?"

"No."

"But why does mother want me?"

"I don't know," Charles answered; "she merely gave me that message for you."

The Lee children were trained to obedience. Leo had no thought of doing otherwise than his mother bade him. He dropped the ball, relinquished the game with a sigh, and with a word of explanation to his comrades was off.

Home was a half-mile away; slowly he traversed the road over which he had sped a few minutes before. It had never seemed so long. As he drew near the house he saw his mother standing by the big table stirring gingerbread. She looked up with a smile, a kind, cheery smile, that had nothing in it to put a boy who was on the verge of crossness still more out of humor.

"Oh, yes," she said, gently; "you left your coat on the floor of your room, and I thought it would be better for you to come home and hang it up."

It was said so quietly as if it were a most natural thing to ask him to walk a mile to put his coat in its proper place.

Leo sped upstairs. His room was in perfect order except that the coat was lying just where he had thrown it.

This was not the first offense of a like nature. Oh, no, many were the reprimands he had received for tossing aside his garments and leaving them where they chanced to fall. He had always pleaded, "I didn't think!" or "I forgot!" Then it would slip his mind until he was caught in a similar error. Now he hung his coat in the closet and then he went slowly downstairs.

"Is that all?" he asked of his mother.

"Yes," she said pleasantly, "that is all." He turned to go.

"Wait a minute," she called. "Here is a hot ginger-cake for you. It will taste good on your way back."—Exchange.

"As some rare essence in a vast of clay
Pervades it with a sweetness not its own;
So when Thou dwellest in the human soul,
All heaven's own fragrance seems around it thrown."

The Story of the Bug and the Worm.

Once upon a time there was a bug that was thought to be very pretty. He was a large black bug, with orange spots on his back. One day as he was crawling along he met a big, green worm.

"Good morning," said the worm, "what a fine day."

"Good morning," said the bug, "but why don't you have beautiful spots like I have?"

"I am beautiful in my way, and my green coat is as pretty as your black and orange coat."

"But look," said the bug, "I can spread my wings and fly when I get tired of crawling. But you have no beautiful wings, and neither can you fly. I am glad I am not like you," and the bug spread his wings and casting a vain, saucy look at the poor ugly worm, he flew out of sight, calling, "Good-bye, ugly worm, I'm glad I am not as ugly as you."

The poor worm cried and cried, and was so lonely and felt so bad to think that no one cared for him, and in his sorrow he could still hear the mean words of the black and orange bug. At last he had a fine idea. "I know what I'll do," he said. "I will go over on the mulberry bush and close myself up in a cocoon and spend the rest of my life where no one will see me.

So the worm went over into the garden, crawled up a mulberry bush and spun himself a lovely cocoon and shut himself up so that no one could make fun of him any more.

Then he cried and cried until he fell asleep. Then a funny thing happened.

Through the garden came a beautiful fairy with beautiful wings and she was just in time to hear the poor worm crying, and when she came near she

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saw the worm was asleep.

"Poor thing," said the fairy, "that old bug was nearly ruined your life. Now I will teach him a lesson. You shall be turned into a beautiful butterfly with wings more beautiful than my own. When you stretch out your wings, every one will love you and protect you, because you are so beautiful."

When the fairy shook her magic wand the ugly worm awoke, and found he was so beautiful that everybody stopped to look at him. While he was enjoying the sunshine, the black and orange bug came along and when he saw the ugly worm that was now a beautiful butterfly, he sulked away in shame, because he saw that the worm had become far more beautiful than he, and that folks would now make fun of him instead of the worm.

And the good fairy came, and after scolding the big boy for his vanity, she told him he would always stay a bug, but the worm would always turn into a beautiful butterfly until the end of time. And the bug has stayed a bug, but the worm has continued to become a beautiful butterfly.

Moral: Do not scorn your fellowmen, regardless of how humbly they may be. —Reformed Church Messenger.

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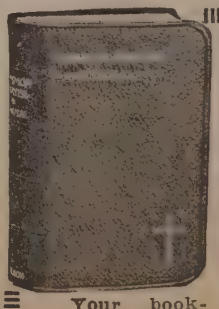

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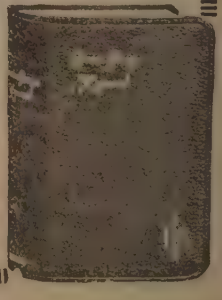

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RICHMOND : : : VIRGINIA

$1,014,344

This is the sum which must be collected in December by the Dioceses for the work of the General Church in order to balance the 1930 budget

For the maintenance of the work of the General Church in 1930 General Convention-approved a budget of		$4,224,670
General Convention instructed the National Council to adjust appropriations to meet expected income. In February 1930, the National Council reduced appropriations approved by General Convention under this "Pay-as-You-Go" Plan by the sum of		61,130
Total appropriations now in effect		$4,163,540
The National Council estimates that it will be able to save during the year on these appropriations because of vacancies in the staff, missionary and other savings, the sum of	$ 250,000	
The National Council estimates further savings incident to changes in personnel and organization amounting to	14,000	264,000
This leaves estimated expenses of the National Council for the year 1930 at		$3,899,540
Toward these expenses the Council will have from interest on its endowment funds and from the United Thank Offering of the women of the Church an amount estimated at	721,370	
The Council appropriated to meet the 1930 expenses the surplus of 1929 estimated at	168,000*	
The Council expects from gifts not applicable to the quota and from other miscellaneous sources the sum of	100,000	989,370
		$2,910,170
In balancing the budget in February, 1930, the reductions in appropriations exceeded the estimated shortage in income by		314
The Council therefore needs from the dioceses for the year to meet its estimated expenditures		$2,910,484

NOTE: THIS IS THE EXACT AMOUNT WHICH THE DIOCESES TOLD THE COUNCIL IT MIGHT EXPECT TO RECEIVE DURING THE YEAR, PLUS $44,000 ESTIMATED AS THE RESULT OF SUPPLEMENTARY EFFORTS IN A NUMBER OF DIOCESES.

Of the supplementary amount there has been paid to December 1st	$ 5,394	
The Dioceses have paid to December 1st	1,890,746	
Total receipts to December 1st		1,896,140
To balance the budget there must be paid in December		**$1,014,344**

THE NATIONAL COUNCIL

281 Fourth Avenue **Church Missions House** **New York**

*The final surplus of 1929 was $183,284.30 as against $168,000 used in this estimate

Classified Advertising and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

SPECIAL NOTICES.

ANTIQUES.

WE PAY THE HIGHEST CASH PRICES for old-time furniture and antiques of all kinds. H. C. Valentine, 209 East Franklin Street, Richmond, Va.

"WOODLAWN" FRUIT CAKES.

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PLUM PUDDINGS.

FOR SALE, PLUM PUDDINGS AND FRUIT CAKE, made by the Woman's Guild of old Christ Church. 2-pound Pudding, $1.15. Fruit Cake, $1.00 a pound. This includes postage. Mrs. Wm. C. Segar, President Woman's Guild Christ Episcopal Church, Stormont, Middlesex County, Va.

MISSING COPIES WANTED.

WE HAVE AN URGENT REQUEST FOR COPIES OF SOUTHERN CHURCHMAN of April 24, 1920, and July 5, 1924. Any one having spare copies of those two issues will confer a great favor by mailing them to this office.

SOUTHERN CHURCHMAN CO.

PLUM PUDDINGS.

MADE BY THE LADIES' GUILD of St. Andrew's Episcopal Church. Weight, two pounds. Price $1.00, postage paid. Order from Mrs. R. E. Robinson, 1005 McCormick Street, Clifton Forge, Va.

BIRTH RECORDS WANTED.

CAN ANY EPISCOPAL CLERGYMAN furnish me with the birth records of Temperance (Tempie Jane?) Thomas, between 1805 and 1810, Sussex county, Virginia?

Nathaniel Sammons, about 1805, Sussex county, Va.

Wiley Sammons, about 1785, Sussex county, Va.

James Sammons, about 1700, Sussex county, Va.

John Sammons, about 1701, Sussex county, Va.

MRS. J. O. WILLOUGHBY,
Eldorado, Texas.

SITUATION WANTED.

A YOUNG MAN, UNENCUMBERED, DESIRES position as Chauffeur in a private family. Very fond of children. Careful dependable and willing to travel. References furnished upon request. Address Leon Long, Mortonville, Pa., Chester county.

HELP WANTED.

WANTED, AN ABLE AND EXPERIenced lady as matron for an elderly ladies' home. Reference required. Address Mrs. Thomas Whyte, 22 Franklin Street, Petersburg, Va.

Deaths

CARROLL N. SMITH, PRIEST.

The REV. CARROLL N. SMITH, of Osceola Hills, Pa., non-parochial Priest of the Diocese of Erie, who passed into the life eternal on Sunday night, the twenty-third of November, at Emergency Hospital, Washington, D. C., was born in Fauquier County, Va., near The Plains, in 1875, the son of Stephen Pritchard Smith and his wife, Mildred Gardner, of Fauquier County.

Ordained in his young manhood to the ministry of the Episcopal Church Mr. Smith's first work was at Mount Joy, Pa., in the Diocese of Harrisburg, where St. Luke's Church was built during his incumbency. Then for some years he was Rector of St. Laurence's Church, Osceola Mills, Pa., in the Diocese of Erie.

Several years ago he was compelled to give up active parochial work on account of physical disability, but continued to reside in Osceola Mills, officiating in Church work there and elsewhere when able to do so. For many years, during a part of each summer, he visited at "Hilton", the Smith home in Fauquier County, the residence of his sisters. While on these visits, and whenever his health would permit, he was always ready to supply in Church services and as preacher when the neighboring clergy would call on him.

Near the end of last August, shortly before he was to return to Osceola Mills, Mr. Smith fell at "Hilton" and broke an arm near the shoulder. From that time until his death, nearly three months later, he was in the hospital almost continually, suffering uncomplainingly much discomfort and pain from the fracture and complications that set in, calling finally for an additional operation, from which he was too weak to rally.

Mr. Smith was especially interested in work among young people. He had made possible an easier for a number of young men their approach to high vocations. One for whom he made such an outcome possible is now entering his work as a clergyman of the Episcopal Church. In this connection it was characteristic of Mr. Smith that last September, when he saw that his illness would detain him in Washington for a considerable time, he arranged by mail for his study at his home in Osceola Mills to be kept open and heated so that his young High School friends could use it and have access to his books in doing their school work, as he has let them do when at home.

The funeral service was held at the home near The Plains, Va., on Tuesday, the twenty-fifth of November. The Rev. C. T. Werner, Rector of St. Alban's Church, Washington, D. C., officiated with the Rector of Grace Church, The Plains, the Rev. S. L. Rotter. Several of the neighboring clergy attended. The interment was in the family lot in Sharon Cemetery, Harrisburg, Va.

Mr. Smith is survived by three sisters, the Misses Olive, Tennessee, and Minnie Smith of "Hilton", near The Plains, Va., and one brother, Mr. Conway Smith, of Delaplane, Va.

300-YEAR-OLD BELL CLAPPER RECEIVED.

Relic of Washington's in England Placed in Christ Church, in Alexandria.

A three hundred year old bell clapper from the tower of All Saints Purleigh Church, Chelmsford, Essex, England, placed there at the beginning of the rectorship of Lawrence Washington, great-great-grandfather of George Washington, was presented to Christ Episcopal Church, Alexandria, Virginia, by the Rt. Rev. William Proctor Remington, Bishop of Eastern Oregon, who brought the fourteen-pound clapper from England this Summer.

Tells of Trip.

Following the presentation Bishop Remington told the congregation assembled for the evening services in the old church, which is constructed of brick brought from England and which contains as shrines the original pews of George Washington and Robert E. Lee, of his trip to England and of an invitation he had received from the Rev. Dr. Inslip, Bishop of Barking, to attend the dedication of a memorial window in All Saints' Church.

The Bishop spoke of his journey through Epping Forest, and of his coming to the village of Chelmsford and then to Purleigh, where to his great surprise he saw Stars and Stripes hung in front of the window which was to be dedicated. The Bishop said that George Washington, in England, today, is a greater man than George III.

Three Centuries of Service.

Concerning the ancient bell clapper, which bears a flat surface on either side in mute evidence of its three centuries of service, the Bishop said that it had helped to ring joyous bells at the coronation of no less than thirteen English sovereigns—Charles II, 1660; James II, 1665; William and Mary, 1689 and 1702; George I, 1714; George II, 1727; George III., 1760; George IV, 1820; William IV, 1830; Victoria, 1837; Edward VII., 1901, and George V, 1911.

Upon bringing this historic clapper to the United States, Bishop Remington wrote to Dr. William Jackson Morton, rector of Christ Church, expressing the sentiment that he would be glad to present it to Christ Church, in view of its historic as well as sentimental value in George Washington's family history. The clapper came from one of the largest bells in the tower, which was built in 1630.

CHURCH INTELLIGENCE.

(Continued from page 15.)

the Y. P. F's of the city.

On Monday, December 1, St. Andrew's was host to the members of the Twin City Clericus, thus closing the month's activities.

WESTERN MASSACHUSETTS.

Rt. Rev. Thos. F. Davies D. D., Bishop.

Rector of St. John's, Williamstown, Resigns After Thirty Years of Service.

At a recent meeting of the vestry, the Rev. J. Franklin Carter, D. D., tendered his resignation as rector of St. John's Church, after thirty years of service in this parish. Dr. Carter preached his last sermon, for this fall, in St. John's on November 2, and has now taken up his residence in New York.

In accepting his resignation, the vestry honored Dr. Carter by electing him associate rector of the parish, and spread upon the minutes of the meeting the following tribute:

"For thirty years—a generation—the Reverend John Franklin Carter has been the beloved rector of Saint John's Church. These have been years of devoted service to the interests of the parish, which, under his guidance, has prospered materially and spiritually; materially through the cooperation fostered by his devotion and enthusiasm; spiritually through the godly example consistently set before his people by his own life.

"But the influence of the rector of Saint John's Church has not been limited to the narrow confines of his own parish. During the thirty years of his residence among us, he has grown into the heart of the community. High and low, rich and poor, among all he is known as one going about and doing good. He has been forward in every godly work; those in affliction, whether of mind, body or estate, have resorted to him as the common friend of all.

"Such an influence and example cannot go out from us without serious loss to the Church of community. It is fortunate for Saint John's Church and for Wiliamston that Doctor Carter does not plan to separate himself from his home for many years. That he may long go in and out among us, and enjoy deserved rest from the responsibilities of parochial cares, is the sincere wish of parishioners and friends alike."

Dr. Carter has been succeeded by the Rev. Gardiner M. Day, who was unanimously elected rector by the vestry and congregation. Mr. Day was called to Williamston in May, 1929, as student pastor for Williams College and assistant rector at St. John's, and has done very fine work among the Episcopal stu-

dents since he has been there. Before coming to Williamston, Mr. Day was a member of the staff of Trinity Church Boston, and was also connected with the Church of the Good Shepherd, Boston and St. Michael's Church, New York. He has also taught at Dartmouth College and Columbia University.

E. R. H.

FLORIDA.

Rt. Rev. F. A. Juhan, D. D., Bishop

Christian Unity in Practice.

The Episcopal Churches in Jacksonville, Florida, have shared during the past week in a practical demonstration of Christian Unity in the field of Religious Education. Joining forces with their fellow workers of the Christian Congregational, Methodist Episcopal, Methodist Episcopal (South), and the Presbyterian communions, they have participated in an Interdenominational Standard Leadership Training School, held in the First Methodist Episcopal Church, South, from November 30 to December 5, inclusive.

The Episcopal Church was well represented on the staff by the Rev. Ambler M. Blackford, associate rector of St. John's Parish, acting on the Executive Committee with special direction of the publicity program, and Mr. Herbert Lamson, also of St. John's, who took charge of the Episcopal registrations which numbered about twenty-five. On the faculty, the Episcopal Church was fortunate to have Miss Mabel Lee Cooper, teaching Junior Psychology, well-known as Secretary in charge of Teacher Training in the National Department of Religious Education, and Miss Margaret G. Weed, of Jacksonville, teaching World Missions, also well known as the President of the Florida Branch of the Woman's Auxiliary to the National Council, and at one time a member of the Executive Board of the National Auxiliary.

The Bible For Itself.

What the Bible wants is a chance to speak for itself. What God's Word wants is a chance to show us our littleness and the goodness of God. The trouble is we talk too much about what other people have to say about the Word of God and do not take time enough ourselves as Christian workers and leaders to let the Word of God talk to us. We go to a newsstand and buy a recent novel. Why do we do it? We say, "I am tired and I need the recreation of thi novel." What do we do? We read it through, frequently at a sitting, and there may be three hundred and fifty pages in it. We say, "I canno give but this afternoon to it," and we read it through. How many books of God's Word do we as Christian workers read through at a sitting? —John Timothy Stone, D. D.

Personal Notes

The Rev. Guy H. Madara, rector of Christ Church, New Bern, N. C., has accepted a call to be City Missionary in Rochester, N. Y., and will begin his new duties January 1.

The Rev. Gustav H. Caution, who has been a clergyman in the Diocese of East Carolina for several years, has tendered his resignation as rector of St. Mark's Church, Wilmington, N. C.

The Rev. Louis P. Nissen has become City Missionary in Pittsfield, with special charge of St. Martin's Mission and St. Andrew's, Washington; and the Rev. Kirby Webster has accepted the rectorship of the Church of the Good Shepherd in Clinton, Massachusetts.

Two new assistant ministers have been added to the staff of Christ Church, Fitchburg, the **Rev. George A. Palmer** and the **Rev. F. C. B. Belliss.**

The Rev. George Burgess has resigned the rectorship of Trinity Church, Milford, Mass., to become rector of St. Paul's, Newburgh, in the Diocese of New York.

DEATHS.

The Rev. Alfred J. P. McClure, a retired priest of the Diocese of Pennsylvania, died on Tuesday, December 2, 1930. The burial service was held at Trinity Church, Princeton, New Jersey, on Thursday, December 4.

"PLEASE, SANTA CLAUS,

DON'T FORGET US—"

This little tot is making a plea to you on behalf of all the boys and girls in our home. Won't you help them have a happy Christmas? Anything and everything is needed and will be most aceptable. New or old clothes, covering, toys, food of all kinds—and money in large or small amounts. Send anything you have—end enjoy your own Christmas all the more for having helped these youngsters to have a real Christmas.

Send contributions to

CHILDREN'S HOME SOCIETY OF VIRGINIA,
Fourqurean's Lane, Richmond, Va.

WASHINGTON

CITY OF MIGHTY EVENTS.

This volume, by David Rankin Barbee, from the press of Garrett & Massie, Richmond, Virginia, is a unique, delightful little volume.

It is a guide book to Washington and environs; but it is more than that. It is, in addition, a delightfully told tale of sightseeing, and the illustrations make it a picture book of rare beauty.

It is a volume of 150 pages, exclusive of the index; the index is ample and well made.

Beginning with the White House and ending with Mount Vernon, there are forty-two sketches, averaging about two pages in length, and seventy-two illustrations—reproductions of the most exquisite photographs imaginable, nearly all of them made by C. O. Buckingham.

If there has ever been made a better guide book, all things considered, we have never seen it.

There is a brief introduction by James Hay, Jr., which makes the point better than this reviewer can do, of the literary and artistic merit of the volume. We, therefore, prefer to quote in part from this introduction.

"A guide book," says Mr. Hay, "to be worthy of the name, must be rich in atmosphere. To give a list of places which tourists should visit, is a mechanical act; but to describe those places so that, by virtue of the words devoted to them, they become for every reader the theatre of mighty events and the arenas of powerful and charming personalities, is a literary achievement.

"Such an achievement is this book by David Rankin Barbee about Washington and its neighboring abodes of greatness and shrines of heroes and heroines, Mount Vernon, Arlington and Alexandria."

"The volume," concludes Mr. Hay, "is not only an absolutely reliable guide book. It is far more than that It is an adventure in history and a fine accomplishment in literature."

It is a just and well-deserved characterization which Mr. Hay gives Mr. Barbee's book.

Mr. Barbee, as an historian, with a broad and penetrating understanding of our history, not only of Washington, but of the whole country as well, and, in addition, with a long time experience and training as a newspaper man was peculiarly well equipped to produce such a work, and make of it an historical, literary and artistic success.

It is a compact and handy volume of about eight and a half by five and a half inches, outside measurement; and is a quarter of an inch thick; and attractively bound in cloth.

The volume is of such character and value as to well merit a permanent place in any library.

The price is $2.00.

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SECESSION, OR "SELF-DETERMINATION" AND EXPATRIATION

Mr. Langbourne Meade Williams,

Editor, The Southern Churchman,

Richmond, Va.

Dear Sir:

Grateful thanks to you and my revered friend, Capt. S. A. Ashe, for his timely exposition, in the *Southern Churchman*, November 15th, of the real nature of Lincoln's war upon the Confederate States. But let us consider the Captain's statement that "the causes that led to secession passed away long ago."

The **occasion** of secession in 1860-61 was the election of Lincoln on an anti-Southern, sectionalist platform, by a strictly sectional vote through a sectional party, which thus flouted the warnings of Washington, in his Farewell Address, (and of Jefferson, to substantially like effect, Vol. 4, 1829 edition of his Works, pp. 323-4) against "geographical discriminations"—i. e., aggressive sectionalism—as essentially perilous to continued union of the States, at least inter-sectionally: peaceable, voluntary union, the only sort of union contemplated by the Constitutional fathers.

The **causes** of that secession were the politico-economic schemes of certain Northern Junkers using "anti-slavery" as a smoke-screen.

My good friend, the late deceased Rev. Arthur W. Littlefield ("The Massachusetts Confederate," this simon-pure New Englander was called) opined that, with the economic and political conditions as they were, the War of the Sections would have come had there never been a negro slave in America. He further denounced that war as the result of an anti-Southern combine between manufacturing Massachusetts, financial New York and mining of raw-product producing Pennsylvania; and he stated his belief that had the War of 1861 resulted differently, over-weening Imperialism would have been so checked that the World War would never have occurred.

Significantly enough, the "anti-slavery" agitation languished in New England till about 1833, the year South Carolina forced a substantial reduction in the tariff. Right then John Q. Adams, of Massachusetts, in Congress threatened retaliation against slave-holders (Vol. 9, *Register of Debates in Congress*, 1612 *et seq.*); and from that moment pseudo-anti-slavery forged ahead in New England.

As remarked in the pamphlet, *Was It Anti-Slavery?* (copy inclosed)—

> Commercial and economic questions have caused most of the great wars of history; and human nature is the same in America as elsewhere. In his Farewell Address, Washington warned against belief in disinterested kindness in national conduct; Mr. Taft has spoken to like effect. Tariff, Western lands, immigration, the desire in certain selfishly interested quarters for a big, permanent public debt—all these had more to do with our great war than the historians have usually told us.

Dr. Lyon G. Tyler has repeatedly pointed out that the result of Appomattox was to place a **Northern nation** in power at Washington, with Dixie really a group of conquered provinces. This result can be demonstrated in detail. Moreover, materialistic causes of inter-sectional, as of inter-national friction are liable to reach special crises from time to time.

Now, in view of the above, what of secession?—"Self-Determination," Woodrow Wilson styled the principle as applied to latter-day European affairs.

Peaceable secession, by a State or nation, has been likened, and truly, to emigration or **voluntary expatriation** by an individual. The more enlightened the government, the more freely it recognizes the God-given right of its citizens or subjects to emigrate and change their allegiance. The more enlightened and **Christianized** a community, the more readily it sees that enforced governmental union of diverse States, nations or sections is but bloody Imperialism.

Lincoln maneuvered for WAR, against the known wishes of South and North alike: to this end he failed to convene Congress, the constitutional war-making body, till months after he had forced on the clash of arms. (Capt. H. W. Johnstone, in his pamphlet, *Truth of the War Conspiracy of* 1861, traces out the story, point by point, from the **official** war records.)

"Lincoln, the weakest link in Empire's chain;
How careful they to gild all base alloy."

I am, sir,

Yours very truly,

LLOYD T. EVERETT.

E/T
(Incl.)

DESIGNED FOR THE PROMOTION OF PRACTICAL PIETY, THE DIFFUSION OF RELIGIOUS AND GENERAL INTELLIGENCE, AND THE MAINTENANCE OF THE PRINCIPLES OF THE PROTESTANT EPISCOPAL CHURCH.

Southern Churchman

Rev. E. P. Athor
326 Brandon Ave.
Jun 31

Vol. 95. RICHMOND, VA., DECEMBER 27, 1930. No. 52.

St. John's Church, Richmond, Virginia—Built 1741

The Bells of Old St. John's

I can hear them in my fancy as they rang in days of old;
From the wooden belfry with its glittering cross of gold;
And they seem to waft a message that found echo in my breast,
Like God's blessed benediction o'er the saints that there do rest;
As the organ from the shadows with its Christmas message swells,
When the old year lays off sandals at the tolling of its knells;
Then memory stealing softly, whispers gently in our ear;
It is time to speed the parting and to welcome the New Year!
Here the fire of Henry's message to throw off the foreign thrall,
Meant the christening of the nation within this old church wall;
And still these bells keep pealing from God's acre on Church Hill,
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—By Cassie Moncure.

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The tree that is dead at the root soon dies at the top.

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Thoughts for the Thoughtful

The secret of his rest of heart, amid such tempests of hate, was his refusal to look at second causes. His times were in God' hands. He believed that it was with God, and God alone, he had to do.—From "Hudson Taylor", by Marshall Broomhall.

"It may be that the line of advance for the Church of today is not to imitate the forms, but to recapture the spirit of the primitive Church."

What is my home to me, if I shut out the city? What is my country to me, if I take no thought for the world? What is my friend to me, if I am cold to mankind? What is my conscience to me, if I forget God?—Amelia Josephine Burr.

"If I stoop
Into a dark tremendous sea of cloud,
It is but for a time; I press God's lamp
Close to my breast; its splendour, soon or late,
Will pierce the gloom; I shall emerge one day."

A teacher used to say to his pupils, as they entered his school: "If you came here without knowledge, we shall endeavor to put you into the way of it; if you came here without grace, we shall try to lead you into it; but if you came here without common sense, you had better go back home; we can do nohing for you."

Prayer is the unburdening of our heavy hearts where we know they have been fully anticipated by the yearnings of an infinite compassion; the laying of our perplexities toward a light which we know must arise upon them, and which until it comes will spend peace that they may be borne; the lifting of our sin to a Love which we know seeks to pardon us, and whose pardon is therefore our most just as it is our most eager hope.—George Matheson.

If a poor man has a rich friend who has asked him to come to him in any and every time of need, then whenever the pinch of poverty is felt is surely a time to seek out the rich benefactor. Our times of spiritual poverty of any and every sort are the times when we ought to draw upon the riches of the Word of God, till we can say with the Psalmist, "I have rejoiced in the way of thy testimonies, as much as in all riches."—Exchange.

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EDITORIALS

Vol. 95. RICHMOND, VA., DECEMBER 27, 1930. No. 52.

THE GREATER YEAR

"Thou shalt see greater things than these."—St. John 1:50.

This shall be greater: those that went before
Came so far short of what they might have been;
Too slight the ventures from the clinging shore,
Too soon turned back by lack of faith, I ween.

This shall be greater: the forgotten quest
So nearly quenched shall flicker into flame;
I turn not back until I reach the best,
I launch my shaft with no uncertain aim.

This shall be greater: life is nearly spent,
Like to the weaver's shuttle, days and years
Pass on, may I but know what Jesus meant—
That more abundant life, remote from fears.

This shall be greater: there are heights unscaled,
From which the Holy City may be seen.
These may be gained where we before have failed.
And then our eyes behold the golden sheen.

Lord, grant it may be greater: Thou alone
Hast power to make it all that it should be;
Enlarge my vision, till I see Thine own—
The greater things Thou hast in store for me.

—Frederick W. Neve.

THE NEW YEAR

The Line of March

If we were to imagine ourselves in the same position as the children of Israel in the wilderness it would fairly describe our present position. We do not seem to know in what direction we are traveling or what particular purpose we are serving.

This may perhaps be accounted for by the comprehensiveness of the Episcopal Church since its different parties, or schools of thought seem to be looking in different directions, and therefore concerted action would be difficult to achieve.

Some Extremists.

However, there is an ultra progressive group, or one that claims to be so, which is inclined to regard some of us as obscurantists, an ugly word, and defined in the Century Dictionary as "one who opposes the cultivation and diffusion of knowledge". Instead of opposing progress of the right kind, we are as anxious to promote it as any one.

Forward or Backward.

It would seem to us, however, that those who thus assume the role of leadership are not going forward, but backward, for the following reasons: In the first place, Christianity has nothing to gain by compromising with those who are opposed to its most vital and essential principles. Our non-Christian opponents will not be satisfied with anything but a complete surrender of the Christian position, and any half-way measures are only regarded by them as an admission of weakness, and in addition that their objections and criticisms have rendered the Christian position untenable.

The Imbibing of Non-Christian Propaganda.

This situation has been brought about, in a measure, by clergy of this advanced school, allowing their minds to become more or less saturated with the theories and criticisms of our non-Christian opponents, through reading almost every book of this kind that is published. This is bound to influence their opinions; moreover, many of them are associated with social reformers who are not Christians, and therefore do not regard Christ's teaching as having any binding or authoritative influence upon their thinking, and are inclined to regard Christian standards as old fashioned and out of date. They are apt, too, to consider Christian workers in social matters as amateurs and unscientific.

These contacts and the more or less close association

with alien systems of thought, both in matters of religion and morals, may account for some of the opinions expressed at the last Church Congress with regard to the Sermon on the Mount, as well as other incidents of a similar kind.

Is Open-mindedness a Lack of Conviction?

It may, perhaps, be claimed to be open-mindedness, but it seems rather to indicate an absence of settled convictions; a condition of uncertainty and a tendency to place the decisions of Christ upon moral and spiritual problems as not final, but open to modifications by the individual or by a group of those who claim that they have become emancipated from tradition.

The Point at Issue.

It remains to be stated as clearly as possible why this kind of leadership cannot be considered as either wise or safe. In the first place, it seems to represent a point of view which is not entirely Christian because it is colored and influenced by contact and association with the opponents of Christianity.

Again it seems to have been worked out and planned altogether upon the intellectual plane, with reason as the dominant factor in the whole situation. Here, it would seem, is the vital point which needs elucidation.

Faith and Reason.

The claim of the rationalist is that we must understand before we can or ought to believe. This is the ultimatum which he proposes to Almighty God. To this act of presumption on man's part God's answer is that we must believe Him before we can understand Him and His purpose with regard to us.

St. Paul tells his Ephesian converts that he prayed for them "that the eyes of their understanding being enlightened (or illumined), they might know". Knowledge of divine truth can only be obtained by the illumination of the mind by the Holy Spirit, and this illumination must be preceded by faith and submission to God's will. The rationalist demands that he must know first and believe afterwards. God demands that he must believe first and know afterwards. The question as to whether man's will or God's will shall have the supremacy is hardly an open question.

The Approach to God.

It is not mere intellectual assent which opens up the way of approach to God. For Christ has said, "God is a Spirit, and they that worship Him must worship Him in spirit and in truth". St. John 4:24. We must rise from the intellectual to the spiritual plane before we can hold communion with God.

And so we find St. Paul, probably the greatest thinker of the Primitive Church, laying down clearly and emphatically the principle that "the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him: neither can he know them because they are spiritually discerned". 1 Cor. 2:14. "Canst thou by searching find out God?" (Job 11:7.) And there are many scientists who have confirmed this statement by saying that in their searching of the Secrets of Nature they have failed to find God. But neither have they found out the mystery of life: that, too, always eludes them.

The Two Worlds.

The reason is that we are dealing with two different worlds, the natural and the spiritual. The natural world is made known to us by our reason, the spiritual is made known to us by faith. The understanding of the world of nature is subject to the use of our reason. But the realities of the spiritual world are spiritually discerned. The knowledge of the spiritual world is just as much dependent upon the fulfilment of certain conditions as is the knowledge of the natural world.

The insistence upon treating spiritual things as if they belonged to the natural order, and subjecting them to the test of scientific methods, has caused much confusion of thought and disturbance and unsettlement in the minds of Christian people. Christianity must be interpreted by its own methods, just as science is.

The Holy Spirit.

The Holy Spirit is the source from whom we derive the true and spiritual understanding of divine truth as revealed to us in the Scriptures, and especially in the New Testament.

But a good deal of the criticism of the New Testament in these days seems to entirely ignore the very existence and office of the Holy Spirit as the interpreter of divine truth. In fact, it may be said that these men resemble those whom St. Paul met at Ephesus, who had not so much as heard whether there was any Holy Ghost. The New Testament is treated exactly like any other book, and anything which indicates the intervention or influence of any divine power is ruled out as pertaining to the supernatural. But if the Holy Spirit is not a supernatural Person and capable of exercising a supernatural influence and power in human life, but little is left of Christianity to make it worthy of our attention or interest.

The New Year.

The coming of a New Year is a time to study the compass and see whether we are marching in the right direction. We are journeying through a trackless wilderness which we have never passed through before. God has given to us the Holy Spirit to be our Guide, and Christ Himself said of him: "He shall guide you into all truth."

We have, too, "the Holy Scriptures which are able to make us wise unto salvation, through faith, which is in Christ Jesus". Are not these sufficient? Why, then, should we listen to those who would lead us in some other direction than that which God has laid down for us, and which He has given to us the Holy Spirit to lead us in.

"For as many as are led by the Spirit of God, they are the sons of God."

Frederick W. Neve.

A Much Needed Collect For Students And Ministers

In view of the medley of quasi-Theosophy, pseudo-Christian Science, semi-New Thought, ill-concealed Unitarianism and modernized Evangelicalism, in so much of the religious literature of today, and in so many of the writings on the spiritual life, one feels that ministers and teachers and leaders should ofttimes, in lowly reverence before the Throne of Grace, pray such a prayer as this:

Give me, O gracious God, by Thy Holy Spirit, the power of penetrative insight into truth and error, that I may be able to test, by the criterion of Thy Holy Word, all that is false and venomous and cast it aside, and to hold with a firm mind that which is true and choice and beautiful and good. Oh, grant unto me, Father of Glory, and to all Thy ministering servants everywhere, the Spirit of wisdom and illumination in a fuller and more perspective knowledge of Christ and Thy Word, that the eyes of our understanding may be enlightened with the inshining of Thy glorious light, that we may enter into the enjoyment of the riches of our inheritance in grace, and experience the exceeding greatness of Thy power working in us mightily, through Jesus Christ our Lord. Amen.

Dyson Hague.

Notes and Comments

Groups for Defense.

It is time for Christian people to group themselves together for the defense of the Christian faith and Christian standards of morals. By this is not meant necessarily any society or large body, organized for this purpose, though that is worthy of consideration. But in every individual church and congregation the more earnest members might band themselves together to take a definite stand in defense of the faith and of Christian ideals of life whenever they are called in question, or referred to slightingly, in any company they may be in.

There are enough Christian people in this country to influence public opinion in favor of Christian ideals of life if they would only have the courage of their convictions, and not let the cause that they believe in go by default.

Every congregation, too, might have some of the best books on Christian apologetics available for circulation among the members.

It is too often the case that they are reading more books written against Christianity than for it. The better informed the people are on the defense side of religion, the better able they will be to exert a beneficial influence upon the world around them.

Back to the Land.

It may be that if unemployment continues, though not in so acute a form as at present, the idea of seeking a livelihood in the country may occur to many.

It is already seen that the employers are more and more laying the emphasis upon employing younger men, so that these who are only in early middle age find themselves discriminated against. There is this to be said for the country as compared with the city, that a few acres of land will, with the requisite amount of work and attention, provide a man and his family with a comfortable if not a luxurious livelihood. Independence, with the certainty that you cannot lose your job because you are your own master, adds very much to one's peace of mind and freedom from anxiety. If a man doesn't make money he, at any rate, makes that which it would take money to buy if he lived in a city, where the money that is made has to be exchanged for what the land and his own labor would furnish him with without paying for it.

There are a number of other advantages, such as the health coming from fresh air and exercise, which ought in time to bring about a turn in the tide and set in motion a migration countrywards, which will help to solve the question of unemployment.

F. W. N.

PRIVATE AND PUBLIC SANITATION UNDER THE MOSAIC LAW

By J. D. Eggleston

An Address Delivered Before College Church Congregation, Hampden-Sydney, Virginia, by the President of Hampden-Sydney College.

I HAVE been requested to give a talk on the broad matter of sanitation as outlined by Moses in the Old Testament.

In doing this I shall quote somewhat extensively from Dr. Percival Wood, a physician in the English Army during the World War, who saw active service in the East, and whose attention was called to the sanitary laws laid down in Leviticus and Deuteronomy. I wish you to bear in mind that Dr. Wood is one who tries to explain these sanitary laws in the Old Testament on a naturalistic basis, as an "evolution" from crude knowledge of sanitary matters. I mention his attitude, because his testimony is therefore the more valuable as to the primacy of these sanitary laws as laid down in the Old Testament, and as to their being so far-reaching and so necessary if the people of Israel were to remain a separate people.

Let me say further by way of introduction—what may not be known to some of you—that it was only in the recent World War that complete sanitary measures were taken to protect the armies from disease and death. Up to that time, in every war, far more soldiers died from disease than from bullets or bayonets. The average, I suppose, would be that five died from lack of proper medical treatment and lack of preventive sanitation to one who died from bullets. It will be recalled that in our little Spanish-American War most of the deaths of American soldiers were from disease, and that from typhoid fever alone about ten soldiers died for each one that was killed by the opposing army. It was at that time that the army physician discovered that flies were typhoid carriers. A careful reading of the laws laid down in Leviticus should have shown students of preventive medicine that there must have been a potent reason for the method, and might easily have led to the proper deduction. It was only a few years ago that a Christian physician in the East diagnosed the cause of the spread of bubonic plague by remembering something he had read in the Old Testament. This gave him a proper diagnosis, and since that time there has been a war on rats and mice wherever there has been a danger of this terrible disease.

Dr. Wood says: "Seeing that our knowledge of this subject (of preventive medicine) is so absolutely modern . . . it might seem at first sight unreasonable to seek for any principles of preventive medicine in the four books of the Bible which deal with the period of Moses, who lived some three thousand years ago; and still more so, to expect that we should find there these principles (of sanitation) **soundly conceived and effectively applied.** And yet," he says, "if these books are carefully read, the surprising fact emerges that amongst this ancient pastoral people, the children of Israel, there did exist a definite system, in both the civil and military spheres, which had for its general object the preservation of the public health." He says in this connection that (exclusive of the Mosaic law) the last century covers practically all, and the last fifty years most, of the real progress that has been made in this matter of public and private sanitation.

I am not greatly concerned with Dr. Wood's attempts to explain how these sanitary laws were, as he says, "evolved." His explanations are in most cases extremely lame, and in several instances contradictory. I am quoting a man who does not accept the Bible as the Word of God, and yet who is compelled to admit his amazement that these laws are found in the Old Testament. He says, for example, that "the question is not so much how did the Israelites come by their system, as how did Moses come by it? And further, how was he enabled to impose himself and his legislation upon the people who had first put him aside with the taunt, 'Who made thee a prince and a judge over us'?"

He then proceeds to explain everything on a naturalistic basis. He is careful to say, or to intimate, that there may have been sufficient knowledge of private and public hygiene among the Egyptians and other nations at that time to have established the same laws of public and private health, and he more than intimates that Moses, who was "instructed in all the wisdom of the Egyptians," probably got his knowledge of these matters from his teachers and from close observation. He then adds, "knowledge is not sufficient of itself to stir whole nations to great deeds." What a pity his school of thought does not accept the complete implication of this statement!

He says further, "the powers with which we find Moses endowed in after years were not given him by his Egyptian teachers. At the end of all of their training he was rejected by his own people, and was not man enough to face the Pharaoh's wrath. But subsequently at the time of the Exodus, what a difference we see in him! Here was a new Moses. Here was intellectual power backed by moral force of such a dynamic character that not only was all the wisdom of Egypt confounded before him, not only was the Pharaoh completely dominated, but the children of Israel themselves were compelled to recognize in him a leader whom they must follow and whose laws they must obey. "How had Moses found himself?" he asks, and then proceeds to explain the change on a naturalistic basis—an explanation which seems to me very fanciful, and in some cases fantastic. But he continues, as follows:

"As these chapters (in Leviticus and Deuteronomy) are read, disclosing the full scheme of public health which Moses was the first to formulate, it must be recognized that it was both comprehensive and efficient, and **that not only for the Mosaic era but for all time, being based on principles that are the very foundation of our own modern knowledge of this subject.**"

Dr. Wood says, "Whatever else may be gathered from them (these sanitary laws in the Old Testament), there is this plain moral, for all who run to read, that bad sanitation is invariably followed by disease and death." He brings out time and time again the fact that Moses and the people of Israel were surrounded by nations and tribes who lived in filth; who were inflicted with terrible diseases of a contagious and infectious nature; whose death rate was appalling. If, as he explains, these nations had knowledge of sanitary matters, it is proper to ask why the Israelites alone inaugurated definite sanitary measures?

What was the "dynamic" that started Moses in these important matters?

There are, as Dr. Wood well says, "fundamental canons of public health whose maintenance is vital to any community." The particular points he deals with are: (1) preservation of water and food; (2) disposal of decomposable material, which means prevention of flies and contamination of food; (3) personal hygiene.

Concerning the first, **the preservation of water and food,** he states that the orders of Moses on this subject were restricted to the prevention of infection of water and food by dead bodies, animal and human. It seems to me, however, that this statement needs a decided qualification, because the law of Moses was extremely strict to prevent the contamination of water by human filth; and, by the same method of prevention, typhoid fever by the carriage of flies was prevented. I refer you to Deuteronomy 23:12. Some years ago I heard Dr. Ennion G. Williams of the State Board of Health of Virginia make, before the finance committee of the State Senate, a plea for an appropriation, his purpose being to inaugurate certain measures to prevent infectious diseases. The Senate Committee was inclined to ridicule his statements, until he referred to this chapter and verse and explained its meaning. They were amazed, and he got the appropriation.

In Leviticus 11:32, you will find the law in reference to the prevention of infection of water and food by dead bodies, animal and human: "Upon whatsoever any of them, when they are dead, doth fall, it shall be unclean; whether it be any vessel of wood, or raiment, or skin, or sack, whatsoever vessel it be, wherewith any work is done, it must be put into water, and shall be unclean until the even; then shall it be clean. And every earthen vessel, whereinto any of them falleth, whatsoever is in it shall be unclean, and ye shall break it; . . . . and all drink that may be drunk in every such vessel shall be unclean."

These earthenware vessels, as Dr. Wood says, are largely used for water at the present day in the East, and are difficult to cleanse. In verse 39 of the same chapter we read, "If any beast, of which ye may eat, die; he that toucheth the carcass thereof shall be unclean." And in Numbers 19:14-15, we read, "This is the law when a man dieth in a tent: . . . every open vessel, which hath no covering bound upon it, is unclean." Dr. Wood says that **"this is one of the most remarkable examples of hygiene in the whole of the Mosaic code."**

Second, **the disposal of decomposable matter. First, as to conservancy.** Dr. Wood says that Moses "realized that there should be no latrine arrangements in a crowded camp. Sewage farms," he says, "were unknown, and had they been known, would have been **manifestly unsuitable for a nation on the move."** He shows also how the modern methods of incineration would have been unsuitable. The only method that was practicable—and a method absolutely practicable in that desert country—is shown fully in Deuteronomy 23:12. He says that in the villages in Macedonia seen by him during the World War, "there was no conservancy system whatever. Every man was a law unto himself." Such, apparently, was the case with all of the peoples of all of the tribes with which the people of Israel came into contact. How is it that amid such surroundings Moses inaugurated these laws, and the people of Israel observed them? Surely this cannot be explained on naturalistic grounds.

Now, in regard to another phase of this disposal of decomposable matter: What did they do with **organic refuse?** Dr. Wood says that in the case of troops the disposal of organic refuse is a matter of paramount necessity. Certainly it must have been likewise with the hundreds of thousands of the people of Israel who were marching from Egypt to Canaan.

He says that "few soldiers and civilians appreciate the gravity of the crimes to be charged against flies, or understand the close relationship between flies, organic refuse, food, and disease." He goes into this matter quite fully, which I have not the time to do. I may say in passing, however, that many people who ought to know better, seem to be very much at home with flies, although they are the carriers of germs in great numbers, which bring on dysentery, typhoid, and tuberculosis.

Dr. Wood well says that "the best modern method of destroying refuse in an army of active service is **burning."** Well, that was the Mosaic method, and the law as found in Exodus and in Leviticus is extremely explicit and emphatic. Indeed, Dr. Wood says that the method used by Moses in the march through the wilderness **was superior to the method used in modern incinerators.** Strange, wasn't it? He ascribed it to a sort of "evolution," and his explanation seems to be as plausible as that of expecting Old Uncle Si down on the farm to lift himself over his fences by his own bootstraps.

Note in Leviticus 17:13 how explicit the law was that the blood of a beast or fowl taken in hunting—even in hunting—should be drained out, and what should be done with it; "Whatsoever there be of the men of Israel, or of the strangers that sojourn among them, which taketh in hunting any beast or fowl that may be eaten; **he shall pour out the blood thereof and cover it with dust"** (or earth). And in Deuteronomy 21:23, we read that if a man were hanged—a good old custom that ought to come back—"his body shall not remain all night upon the tree, but thou shalt surely bury him the same day, for he that is hanged is a curse to God, that thou defile not thy land." Bodies soon become offensive in a warm climate.

You know that for centuries it was the custom all over the civilized world—certainly in Europe—to leave a man hanging until his bones bleached in the air. It would seem that if this law as laid down by Moses was a product of "evolution," as Dr. Wood thinks, then "evolution" has a habit of "falling from grace."

Third, **personal hygiene.** Dr. Wood thinks that there is little said in the Mosaic code about ablution of persons and clothes apart from sickness and uncleanness incurred by touching unclean things. He thinks that personal cleanliness "was often insisted upon more for the sake of reverence and respect of the Deity than to promote hygiene," and he recites as illustrations the command that Moses received at Mt. Sinai to sanctify the people and see that they washed their clothes, and also the consecration of Aaron and his son, where it is said, "Thou shalt wash them with water."

Well, if it got the result it was wholesome, whether it was for the sake of reverence and respect for the Deity, or whether it was "to promote hygiene." He admits that cleanliness and godliness "were very near akin in those days" among the Israelites. Another instance of "evolution" I suppose, when we remember the unspeakable filth of the surrounding peoples.

The practice of circumcision did not originate in the Mosaic law. It was incorporated in that law, and was to be practiced on the eighth day after the birth of each male child. In the Mosaic law it was made a religious rite, with due significance, and was of course a health measure also. In other nations and tribes where it was practiced—and where it is still practiced—it was usually delayed until the age of puberty, when the young males became full members of their tribes. In many instances there was added to the custom the introduction of the male to immoral practices, following out the centralization of all religious practices around **sex-worship**—a custom which still prevails to a fearful extent in Eastern religions, and which is one of the tenets of communism. It is not generally recognized that communism is a religion. The efforts of Judge Ben Lindsey, of Halderman-Julius, of Bertrand Russell, of some of our college and university laws, will, if successful, lead to sex-worship and to the horrible practices connected with it.

Insofar as a law could draw a people away from such horrible practices, the people of Israel were drawn away by the Mosaic law. As touching matters of sex, such was its purpose. It presented a high and pure ideal of the relations that should observed. I shall not go into a discussion of this in greater detail because such delicate matters should not be discussed except in selected groups. Let me say this, however: If you will read the history of conditions among the tribes and nations of that day, and then study the Mosaic law in the light of that knowledge, you will be compelled to the conclusion that the Mosaic law could not by any possibility have had a purely human origin. **It must have come from a divine hand.** And the conclusion is inevitable that if a man and a people had not been chosen of God to be the depository of the divine law—to be the preserving salt among the nations—mankind would, centuries ago, have **rotted beyond redemption.**

(To be concluded.)

BETHLEHEM EPRATAH.

Georgie Tillman Snead.

O Bethlehem Epratah, the birthplace of our King,
We vision, now, thy glory, while hallelujahs ring,
As angel hosts descending sing of the new-born Child,
To lowly shepherds watching their sleeping folds so mild.

Was ever night so glorious as when the Saviour came
To rule o'er earth victorious, to suffer death and shame?
To fill our souls with gladness, to tell us of his love,
To banish all our sadness, and point to heaven above.

O Bethlehem Epratah, thou art a sacred shrine,
For here was born the Holy One, the Anointed, the Divine.
We hail thee, Bethlehem so blest, for in thy record lies,
Our earthly hope, our joy supreme, the light of earth and skies.

NEWS FROM THE FRONT

(The Southern Churchman believing that missions constitute the life of the Church, hereby invites the missionaries of our Church to write letters to this paper describing the work they are doing, in an interesting way, so that our people may know more of what is going on in the mission field.

During the Great War news from the front formed the chief news of the day, and it would seem as if this ought to be so in a Church paper. At any rate, this forms an important part of the policy of The Southern Churchman.—Editor.)

DISTRICT OF SHANGHAI.

As news about the work of the Mission during the autumn begins to circulate, it appears that the general work is in good, shape, and going well. The schools previously such an important part of our work, cannot yet be resumed, under the rulings of the Department of Missions, which require that the Christian purposes of the school shall be stated without equivocation, and that there shall be no restrictions upon Christian teaching and worship, and that the control of the schools and property shall remain with the mission. As none of these is possible under present government regulations, our schools, those agencies of such immense value to China, must largely remain inactive. In some places, notably in Soochow, the government regulations are not pressed, and Soochow Academy is able to go on. St. John's University, Shanghai, is also able to carry on.

A new Mission enterprise is the gathering of groups of women in the parishes for a season of intensive Bible study. This has proved very popular and successful, and will be carried out in most of the parishes. It is a diocesan enterprise, not undertaken by the individual parishes. Those who have taken the course are awarded certificates, that are much valued, and serve as a further inspiration.

This fall it has become possible to undertake something that has long seemed a duty: some follow-up work in the city Chinkiang, among those who have had some previous association with the Church. These are mostly old Mahan School students, but the scope of the work is enhanced by the fact that Chinkiang has now been made the provincial capital, and there are a number of Sheng Kung Hui men in the government service. The plan is to locate there one of our younger clergymen, the Rev. Ma Tao-yuan, who as an old Mahan boy knows most of our alumni in the city, and is known to still more of them, hence his peculiar fitness for this work. We have not yet been able to rent a house; but for several weeks we have been holding regular Sunday services, and the enterprise holds promise. For these services, we have enjoyed the favor of the other Missions in Chinkiang, all of whom have most cordially put their churches at our use for such times as they are not being used; and we have availed by turns of the Presbyterian, the Methodist, and the Baptist churches. This proves the spirit of friendliness among the missions in China, so often misrepresented as engaged in fighting each other; and we much value the welcome to our work that has been shown in Chinkiang. Of course we hope to report ere long the securing of our own premises there, when the work can take on a more established character. I said above that the work shows promise. I am not disposed to qualify that statement, but only to limit it; for it is regrettable that, in spite of visits, and weekly invitations to several whom we know, none of those in government service will attend, our meetings so far being made up exclusively of old Mahan School students and their friends. Even the Mahan men now in the government employ do not respond, some of them Christians. One wonders whether this may be taken as an index of the Government attitude towards the Church.

The "Self-Support Movement" in the Church reveals itself, though rather timidly, from time to time. The last Kiangsu (Shanghai) Diocesan Synod appointed a committee to draft a canon on the subject. That committee has now reported the completion of its work, and a called meeting of Synod will be held on December 18, to deal with their report.

B. L. A.

Yangchow, China, November 25, 1930.

LOWER POCOSAN MISSION.

Lower Pocosan Mission is situated in the Northwest corner of Green County, Virginia. We are on the side of a mountain two and a half miles from the foot. We pass no house in that distance. We are twenty miles from the railroad and nine miles from Stanardsville, the county seat, a small village where the clergyman in charge of this district and the Doctor live.

The Mission buildings consist of a school house chapel, Mission house, clothing bureau and stable.

We are surrounded by mountains and are in the heart of the forest.

One hundred and twenty persons are connected with our Mission. We have one hundred and six baptized members, and over fifty communicants.

As our rector must minister to five Missions, he can come to us only twice a month for a service. On the other Sundays we have a service for our people. Sometimes through the week. We have a fine group of people. Forty of them live from three to six miles from the Mission. They are most faithful in their attendance at the services.

Our congregation consists of babies one month old, children, young men and maidens, parents, and grandparents.

Always: I am meeting people who tell me how much good the Church's Mountain Missions have done for the community.

One of our clergy ministering to the mountain people told me he had gotten the inspiration to go into the mountain work at a service he held a few years ago in our little school chapel.

Some of the baptisms have been great victories, and in some cases men have broken away from their companions in sin—and have taken this stand. In other cases where the parents did not believe in infant baptism, they have finally come around and had their children baptized.

It may interest you to know that during a heavy snowstorm last winter when about ten inches of snow fell, the father of some of our school children tied a large block of wood to his horse, and went ahead of his children and made a path for them to walk in.

The same day one of our fine young men cut down a large tree, and fastened it with chains to a pair of horses and came two miles to clear our roads, and make paths around the Mission buildings.

Many of the children get up "before day" and help their parents before coming to school. Some help with the breakfast, some feed the cattle. During the summer all who are old enough work in the field—the younger ones care for the baby. Always: there is a baby in the family. This place has been well named—The Baby Farm.

Questions I am asked:

"What do you do?"

We have a service every Sunday for our people. Sometimes through the week. A good parochial school, a dispensary. We give first aid. In extreme cases go out nursing. A telephone is here for their use. We make parish calls—prepare candidates for baptism and confirmation. When necessary, conduct funerals. With opening missionary boxes, having sales, taking care of the large correspondence, besides having many social times for our different groups, and entertaining callers, we manage to keep busy.

"The people's means of livelihood?"

They make their living on these rocky farms, and by the young men leaving in the fall for the apple packing centers. There are a few small lumber mills around, and a few get work there—a very few go off and get work in the cities. A few of our girls go to the schools and colleges and wait on table.

"Advantages?"

The advantages are pure air, simple living, independence, a chapel and school, and other helps which I have mentioned before, including the clothing bureau which helps them greatly.

"Disadvantages?"

The disadvantages are the small farms and small plots of tillable land, and the distance, nine miles from a market for their two main sales, apples and cabbages. Nearer home, they can sell their chickens and eggs.

(Miss) Charlotte M. Edwards,
Missionary-in-Charge.

BRAZIL.

One of our Brazilian clergy writing about revolutionary events in Brazil in October says:

"It is impossible to describe within the limits of a single letter the radical transformation that the public affairs in Sao Paulo are undergoing. The population of the capital, noted for its calm and restrained spirit, broke out with enthusiasm on the day of victory and on the following days.

"In reality, we are witnessing the greatest moment in our country's life. The twenty-fourth of October is in a certain sense greater than any other date, not excluding that of the Independence (September 7, 1822), and that of the Proclamation of the Republic (November 15. 1889).

We are living in days of great opportunities. The Evangelical Church in Sao Paulo has endeavored to meet the situation.

"The soldiers of the South were received here in a festive manner. The State of Sao Paulo is at one with the revolutionary cause. The soldiers from Rio Grande and Parana have conducted themselves with admirable demeanor, winning and deserving the respect and sympathy of the whole population. The Brazilian family was never so united as at this juncture."

GOD'S CHILDREN ALL.

A Thought for Christmas and For Every Day.

By R. B. Eleazer.

"Come, let us go," the shepherds said,
"And see this wondrous thing."
Straightway they went, star-radiance led,
And hailed a child as king.

And ever since, we track their feet
To childhood's cradle throne,
Where God Emmanuel stoops to meet
And claim each child His own.

In every son of man we see,
Though faint and dim-descried,
The image of divinity,
Horizons high and wide.

May naught that image ever mar,
Its vision circumspan;
And none inflict a heedless scar
Upon the soul of man.

JOHN WAS NO DOUBTER

Rev. O. A. Sauer, D. D.

Extract of a Sermon Preached in Bethlehem Lutheran Church, Richmond, Virginia.

"Art thou he that should come? or look we for another?"—St. Luke 7:19. This is the question which John the Baptist has two of his disciples ask Christ. The purport of this question was to ascertain whether Jesus was the promised Messiah. But why did John the Baptist have his disciples ask this question? What was the motive? Did John doubt whether Jesus was the promised Messiah? There are those who say he did. They say, when John the Baptist was brooding in his lonely prison cell, when he found that his earthly career was drawing to a close, when Jesus did not come to his rescue, his faith was shaken, he began to doubt whether he had not made the greatest mistake of his life when at the river Jordan he testified that Jesus of Nazareth is the promised Messiah and pointed at Him with the finger, saying, "Behold the Lamb of God, which taketh away the sin of the world."

The claim that John the Baptist became a doubter in the hour of trial is contrary to evidence. John was not a weak character. He was not a man who doubted everything and was sure of nothing. Our Lord would not bear the witness that He did of John, if he had been a weak and vascillating man. After John's messengers had departed, "Jesus began to say unto the multitudes concerning John: What went ye out into the wilderness to see? A reed shaken with the wind? But what went ye out for to see? A man clothed in soft raiment? Behold they that wear soft clothing are in Kings' houses." These words indicate that John was a man of more than ordinary nerve and firmness, accustomed to hardships, and not likely to be thrown off his guard by the tribulations which all must expect in their journey through a world that lieth in wickedness.

We hold that John put this question to Christ, not because he himself doubted, but because his disciples doubted. This explanation also conforms to what we are told of John's disciples in John 3:28. There they are reported as coming to John the Baptist and saying, "Rabbi, He that was with thee beyond Jordan, to whom thou bearest witness, behold, the same baptiseth, and all men come to Him." They did not seem to like it that all men went to Jesus; they looked upon Jesus and His work with rather jealous and disapproving eyes. John himself, filled with the Holy Ghost from his birth, had no doubts concerning Christ and His missions. But the few disciples that were still clinging to him showed no inclination to leave him and follow their great Teacher. Therefore he sent them as a delegation with a definitely worded question: "Art Thou the Coming One, or shall we expect another?" The reference was intended to open the eyes of the questioners.

In view of all this evidence we accept this explanation of Luther: "It is certain that John proposes this question for the sake of his disciples; for they did not deem Christ to be He whom they should believe Him to be. And John had not come to draw people unto himself, but to prepare the way for Christ and bring all men to Christ. But when Jesus began to perform miracles and was widely spoken of, then John thought he would dismiss his disciples from him and bring them to Christ, in order that they might not after his death organize a hereditary sect and become Johannites, but all cling to Christ and become Christians; and he sent them that they might learn, not henceforth from his testimony only, but from Christ's words and works themselves, that He was the right man of whom John had spoken."

MY WORD.

A Verse to Memorize for Every Day of the Year.

Give eár, O ye heavens, and I will speak; and hear, O earth, the words of my mouth. Deut. 32:1.

Fifty-Second Week.

Eternity.

And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away: and there was no more sea.

And I John saw the holy city, new Jerusalem; coming down from God out of heaven, prepared as a bride adorned for her husband.

And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God.

And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. Rev. 21:1-4.

And He shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations.

And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and His servants shall serve Him. Rev. 22:1-3.

FIRST SUNDAY AFTER CHRISTMAS.

This Sunday always falls within the Octave of Christmas, repeating the Christmas collect, and like the Sunday after Easter, or Low Sunday, is of the same type and might be called "a lower Christmas". This collect was composed in 1549 A. D. and is a prayer that all believers in Christ may "daily be renewed by the Holy Spirit" teaching us that it is by the aid of the Holy Spirit only, we may be brought into daily practice of our acknowledgment of faith in and love to the Risen Christ.

The Epistle for today emphasizes the divine sonship of Jesus Christ. This is an important utterance for this day, when there are so many who are set apart as leaders who deny the divinity of our Lord and Saviour. Not content with their own denials, they cast doubts in the mind of those over whom they are placed. Would it not be well at this time to read over carefully the office for the Ordination to the Priesthood?

The Gospel for the day also teaches us in regard to the divinity of Jesus Christ as shown in the evidence adduced by John and teaches all that it is only by faith in Jesus Christ that we can become in a true sense "children of the heavenly Father".

William E. Callender.

FAVORITE SCRIPTURE VERSE.

(In this space each week will appear a favorite passage of Scripture as sent in by a different reader. Every one is, therefore, invited to send us their favorite verse. It is suggested all who can, join with the rest of us in committing to memory the verse which appears here each week, including its location in the Holy Book; and in due time your memory chest will be laden with choice, eternal treasures, indeed. "Thy word have I hid in my heart, that I might not sin against thee." Ps.1 19:11.)

This week the following verse was submitted by

The Rev. J. W. Ware, of Orange, Virginia:

"And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."—Philippians 4:7.

Who will send one from the far away places as well as the very near?

Book Reviews

JESUS THE SON OF GOD: By Benjamin Wisner Bacon. Cloth. Pp. 172. Published by Henry Holt and Company, New York City. Price, $1.50.

Dr. Bacon's book is for students of theology; it is the body of a series of lectures delivered at the Yale Divinity School. Hence, "the man on the street" would be perplexed and confused by its terminology. But in its sphere it is the expression of the ripened scholarship and reverent conviction of one who has persistently sought to plumb the depths of the modern concept of the New Testament.

After portraying the general principles of the search for the historical Jesus, he sets forth three perspectives: "What the Eye Saw" recorded by Mark, assumedly dictated by Peter; "What the Ear Heard" the narratives of Matthew and Luke in the main; "What Entered into the Heart of Man," the gist of the Fourth Gospel. He thus blends into a rounded whole the advancing elements of the revealing of the Lord Jesus, His life and mission.

We cannot expect a Yale professor of such high repute to flout the criticism of the schools. The rather, with firm hand he seeks to avail himself of all that scholarship has ventured to question and to allow. He joins the procession in the recognition of the supposititious "Q" document and even ventures to suggest another which he denominates "S" (source). These differentiations are finely shaded and classed as expressing the possible variations of registry concerning the matchless Life.

The core of the treatise lies in the concession that what we possess may not be authentic history in entirety; but what, in the ultimate universal acceptance of the doctrine of the Son of God following the apostolic age, was the pious judgment of the Church regarding the earthly life and doings of the Christ. Time may mellow this unwelcome notion; and the cautious scholars are not dogmatic. The harmonizing of the Jewish concept of the Messiah with the all-embracing ideality of the Son of Man for the whole world, is the quest. Whether the process of pursuing this quest is the correct one, time alone will vindicate. For criticism has the artful manner of shifting its positions according to the winds of maturing opinions. Be it so, Dr. Bacon warms our hearts by his careful traversing of these paths on the trackless waters of speculation and brings us to the conclusion, that regard the Gospels as we may, there lies back of all we know, the divine intent to exalt them as the superlative means by which we gain the knowledge of God and Christ.

We might venture to suggest that what seems to be involving to the scholars, the source of Luke's knowledge, may quite naturally be explained in his companionship of Paul. If we place any credence in the latter's argument in Gal. 1:11, 12, that his gospel was by direct revelation from the risen Lord Jesus, Luke must have been saturated with the comprehensions of the great Apostle. Consequently, why attribute to the Markian tradition, the third Gospel as the main source of information? If this concept, based upon the fellowship of St. Paul and the "beloved physician" be at all tenable, we find room for assuming, if not contending, that the Incarnation as set forth by Luke (Luke 1:35) was not gathered from various centers, but imbibed from the Apostle with whom he so long companied. There is room for this concept in the presentation of the Incarnation set forth in Phil. 2:5-11.

We are cheered by Dr. Bacon's indication that the Fourth Gospel was perhaps only a decade later than Mark and Luke. For this concession can bring the Fourth Gospel into fuller harmony with the Synoptics than the critics have been willing to allow. And he logically contends for the challenge of Troelsch: "The Christological problem is the question whether the early Church's religion of Christ and redemption is a result which arose out of the impression made by Jesus Himself and which is inwardly continuous in His person; or whether this faith in a Saviour, with its focussing of redemption of a Saviour-god, is merely the grafting of non-Christian mystery cults upon the more or less surviving memory of a Jewish rabbi." When Dr. Bacon expresses his confidence in the former section of this postulate, he urges us to cherish the unquestionable revelation of the Son of God as "that life eternal which was with the Father and was manifested for us."

We common-place folk are devoutly persuaded that the Holy Spirit of Pentecost, intelligent and interested, who was to "guide (the apostles) into all truth," could not have been negligent in His care of the Church, but that the New Testament as we have it, is just what He originated and has preserved for us, however circuitous the critics may deem the path to have been. And we may believe that Dr. Bacon in his heart holds the same conviction.

Kenneth Mackenzie.

AN ANGLICAN USE: Five Outlines of Ceremonial Alike in Purpose, Differing in Treatment for the Service of Holy Communion, as set forth in the Book of Common Prayer. With a Foreword by His Grace, the Archbishop of York. By Horace Spence, M. A., B. Mus., Chamberlain of York Minster. The Macmillan Company, 60 Fifth Avenue, New York City. 8mo. Cloth. Pp. 110. Price, $1.40.

The Foreword expresses the hope of His Grace of York that this attempt to provide at least a basis for fundamental unity of principle, with suggested varieties of application, in the outward appearance of Anglican services "may be widely read, especially by the clergy, but also by the laity. . . . I warmly commend . . . to the study and consideration of Church people of all schools of thought."

The author explains that the title "An Anglican Use," was chosen as the word "Use" is now generally understood to mean a ceremonial method, or plan. The chief purpose of the book is to provide a starting-point from which, when careful experiment and critical scholarship have done their work, a reverent and worthy use for the Anglican Communion in England and perhaps elsewhere may gradually emerge and eventually be recognized by authority. The first two of the five Schedules are simple enough to prove acceptable to the great majority of Evangelical clergy. The other Schedules have in mind all others except the most extreme Anglo-Catholics. A unifying principle of liturgical order is woven throughout. The book is rich in diagrams and plans.

E. L. W.

PILGRIM AND PIONEER. Dawn in the Northwest: By Dr. John M. Canse. Cloth. Pp. 306. Published by The Abingdon Press, New York. Price, $2.

This is a centennial memorial of the founding of the Pacific Northwest, and abounds in the testimony of the intrepid character and accomplishments of Jason Lee, who went to what is now Oregon, for the dedicated purpose of evangelizing the Indians and Christianizing the country. That he was a Methodist insures us of his sincere intention and his stalwart Christian faith.

A challenge from Wilbur Fisk, whose memory is perpetuated in scores of Methodist families, led this young man to give himself to the work which this contribution unfolds with engaging interest. The call was "two suitable young men, unencumbered with families, possessing the spirit of the martyrs, who would throw themselves in the nation (the Flatheads), live with them, learn their language, preach Christ to them, and as the way opens, introduce schools, agriculture, and the arts of civilized life."

That at the end of ten years, "filled with hazardous encounters on tremendous journeys; after an epoch-making service to found American institutions and establish Christian principles in the Western wilds," he should have returned to the East, "with weakened step and bowed form" is to fitly epitomize his gigantic labors. Jason Lee found rest and fellowship, love and care, but the invasion of disease through privation was too strong for the prevailing medical practice to conquer and he never returned to the land of his devoted service. But what he did was so well founded that his followers were able to build upon his strong foundations and leave for posterity a legacy of Christian zeal and the testimony of a heart-burning desire for the establishment of a Christian community.

Well may Oregon lay to heart this life unselfishly laid down for the benefit of all coming generations.

Kenneth Mackenzie.

BIBLE QUESTIONS AND ANSWERS.

Conducted by E. V. S.

(Our readers are invited to send in their questions from time to time concerning Scriptural subjects in which they are perplexed or desire light. Our limited space necessitates brevity in questions, as well as in the answers which we will endeavor to maintain in strict accordance with the Word of the Lord, which, after all, settles all argument. This column is therefore not for controversy, but for a testimony.)

Question 92—When the Holy Spirit is grieved by something that a child of God has done against Him, what results?

Answer 92—The believer loses constant fellowship with God; His comfort and sustaining power; love of prayer, and also the joy of salvation with its spirit of praise and clear vision of heavenly things.

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letters to the Editor" will appear in our columns except those coming to us signed by the writer.

BISHOP MANNING IN RIGHT PLACE AT RIGHT TIME.

Mr. Editor:

I feel that I was one of the majority of the reading public who condemned Bishop Manning for using his pulpit in an attack on Judge Lindsey, thereby bringing reproach on himself and his great Church and giving the man prestige. I think I may be forgiven for this and the blame properly charged to the newspaper account of the affair, which was entirely misleading.

Thanks to **The Southern Churchman** which carried the text of the Bishop's sermon, I was given the real facts, and I want to say that his true purpose was made clear, and so far from misusing his pulpit and Church or making an attack on any individual, the Bishop, in the right place, at the right time, called the attention of his Diocese to a grave condition confronting the Episcopal Church in particular and the Church of Christ as a whole, created by a small group of the clergy who, by sponsoring the man, gave him aid and did increase any prestige he may have. It was not only right and proper, but the only thing the Bishop could do and be true to his trust.

It is to be hoped that all newspapers, whether religious or secular, and regardless of creed, will follow your lead and let the public know the truth about the affair.

It is not irrelevant to add here that I have always been thoroughly in sympathy with your stand on the so-called Modernistic trend, not only in the Episcopal Church, but in any Christian Church, and so I want to say in regard to both this and the Lindsey episode, "More strength to your arm"!

Lawyer.

Pendleton, Va.

NEGRO STATISTICS.

Mr. Editor:

The table below has been carefully compiled from the Living Church Annual for 1931. It is significant, and worthy of serious study, that out of a total of 40,000 colored communicants, only 9,827 are found within the combined provinces of the fourth and seventh.

Prov.	Con.	Cler.	Com.
1	7	6	2,404
2	34	32	11,266
3	71	45	10,270
4	129	56	8,673
5	20	15	5,437
6	6	4	737
7	20	10	1,254
8	3	2	677
Total	287	170	40,718

Growth is evident in the North and West, where there are fewer colored people, and where, largely, they must depend upon their own resources, while in the other section where missionary aid is extended, and the schools of the American Church Institute are located, we are scarcely holding our own. Will the Church ever seriously address itself to Church extension among the negroes of the South?

George F. Bragg, Sr.

Baltimore, Md., Dec. 18, 1930.

O STAR THAT SHONE AT CHRISTMAS!

Elizabeth Thompson Reynolds.

O Star that shone at Christmas,
Still guide us by thy ray;
To Bethlehem's Manger lead us
This blessed Christmas Day,
O Star that shone at Christmas,
Shine still upon our way!

Church Intelligence

Plans For Rebuilding St. Anne's Preventorium.

Plans have been undertaken by the Archdeaconry of the Blue Ridge in charge of the mountain work of the Diocese of Virginia to rebuild St. Anne's Preventorium for tubercular children which was totally destroyed by fire December 2. The plans, which have been approved by the Bishop, provide that two buildings shall be erected, one the girls' building containing beds for fifteen children and a dining room, and one the boys' building containing fifteen beds, will be erected as soon as possible. The buildings will be erected of native stone and made practically fireproof. The dining room in the girls' building is intended to serve both the girls' and boys' building.

The insurance received on account of the destruction of the old Preventorium amounts to $4,450, and cash pledges have been received amounting to $1,550, so that the sum of $6,000 is now available for construction work. It is estimated that the girls' building will cost $12,000 to build and equip, and $8,000 to build and equip the boys' building. The Archdeaconry Board intend to begin construction on the girls' building immediately or as soon as the weather will permit and will continue building operations as far as cash in hand will carry them. It is hoped that sufficient funds will be received to carry the girls' building to completion as rapidly as possible. By undertaking construction at this time work will be given to many mountain people who are at present out of work and who, on account of drought conditions during the past summer, are in the greater need.

The old Preventorium contained beds for fifteen children, all of which were filled at the time of the fire and there was a waiting list. Since the fire the little patients have been placed under the care of the nurses in the homes of the mountain families, but it is exceedingly desirable that the first building should be erected as soon as possible in order to gather them again under the proper care of the corps of workers. After the pressing need of the new girls' building is met the Board hopes to proceed with the erection of the boys' building as soon as funds become available.

The Preventorium is intended primarily for mountain children and has served and will continue to serve a most blessed purpose in ministering to the undernourished children who have contracted tuberculosis or those who, on account of physical condition, are in danger of contracting it. It is estimated that when the two buildings are completed with fifteen beds for boys and fifteen for girls the institution will be sufficiently large to minister to the normal needs of the mountain children.

St. Anne's Preventorium was recently visited by Dr. David Lyman, of Connecticut, one of the great authorities of America on tuberculosis sanitaria, and has received his hearty approval and endorsement. It has also received the hearty approval of Dr. William Brown, the head of the Blue Ridge Sanitarium in Albemarle County.

G. M. B.

G. F. S.

A movement for a substantial increase in the sustaining membership of the National Girls' Friendly Society was initiated in the Diocese of Rhode Island December 12, at a tea given by Mrs. James DeWolf Perry, wife of the Presiding Bishop of the Church, at her home in Providence. Mrs. Charles Townsend, recently elected national head of membership, spoke of the constructive program sponsored by the national organization. Mrs. Townsend described how The Girls' Friendly Society had grown since its beginning in 1875. There are now in the United States 45,000 members who are conveying to young people the principles of Christian living along modern educational lines.

1910-1930.

To the Rev. Wm. J. Gordon, on the twentieth anniversary of his ministry in Leaksville-Spray, N. C.:

We would give thanks today for all the years
That lie between two decades of your ministry.
We would look back and count the trophies taken,
And laud His Name, who gave the victory.
God gave to thee as to His king of old
A truly wise and understanding heart,
Deep loving sympathy that found a way
In all thy people's life to have a part.
"In travail oft, in labors more abundant,"

Forgetting self, and caring naught beside
For gain or loss, all other aims subservient
To this—that Jesus Christ be glorified.
We see thee build upon the sure Foundation
Of Christ alone, through all the bygone days,
Lives sanctified and meet for His indwelling,
Fair living stones erected to His praise.
We are so glad that we can come today
And bring this greeting, loving warm and true,
While yet you walk beside us, down the years,
Inspiring us to faith and hope anew.
May He who sent you forth with His evangel,
Bless you today, and all the years beside,
So, from His presence, strong with His upholding,
Shall Christ thro' you to men, be magnified.

Ade E. Browne.

December 7.

Who's Who.

Two Church colleges, Trinity and Hobart, have made an unique record in the percentage of their alumni who have become leaders in national life, according to a survey by two Lafayette College professors in the current **School and Society.** They have checked the new Who's Who in America and find that, in the proportion of its alumni listed, Trinity ranks fifth and Hobart seventh, among all American colleges and universities. Hobart has the further distinction of having fewer alumni all told than any, not alone of the first seven, but of the first twenty.

President Murray Bartlett and Dean M. H. Turk of Hobart attribute their college's high position to the number of clergy and teachers included among its graduates. There are, for example, twelve Hobart Bishops, and Trinity has done equally well.

The survey indicates that not alone the Church colleges, but all small colleges, have made a greater contribution to the country than the large universities, in the number of intellectual leaders they have sent out. Of the seven colleges leading, five, Hampden-Sydney, Amherst, Wesleyan, Trinity and Hobart are small colleges, and only two, Harvard and Yale, universities. All seven are more than one hundred years old. The proportion of alumni in Who's Who is: Hampden-Sydney, 7:45; Amherst, 7:40; Harvard, 6:60; Wesleyan, 5:98; Trinity, 5:45; Yale, 4:78; Hobart, 4:-75.

The colleges and universities that follow Hobart are: Williams, 4:54; Princeton, 4:50; Haverford, 4:20; Brown, 3:-74; Hamilton, 3:73; Bowdoin, 3:48; Centre, 3:28; Union, 2:97; Marietta, 2:70; Lafayette, 2:65; Dartmouth, 2:-64; Franklin and Marshall, 2:61; Earlham, 2:58.

Dr. Glazebrook Visits Southern Virginia.

"In labours more abundant . . . . in journeyings often"; a modern St. Paul seems to be at work as we follow the course of Dr. Larkin W. Glazebrook, lay evangelist, of our Church. Just returned from visits to the dioceses of Chicago and Minnesota, a report is already at hand of a two weeks' visit in the Diocese of Southern Virginia, November 29-December 15. This visit for Dr. Glazebrook included seven speaking engagements in Danville the first day. His diary sent Bishop Thomson reads in part:

December 1—From 9 A. M. until 12, called on eight "shut-ins" and had prayers. Motored with Mrs. Edmund Lee to Chatham Hall. Lunch at school; 4 P. M. spoke to 15 women, Emmanuel Church, Rev. E. J. Lee, rector; 8 P. M., spoke to 15 men. Bank had failed in Chatham that day.

December 2—Motored forty miles to South Boston; 8 P. M., spoke in Trinity Church, 35 present, Rev. W. Shires, rector.

December 3—Bus and train to Lawrenceville; arrived 1 P. M Rev. F. A. Sapp, rector; 6 P. M., spoke to 600 students (colored), St. Paul's School; 8 P. M. spoke at St. Andrew's Church, 30 present. This was my father's first parish (1869-1875). Stayed with my old aunt, Mrs. Price.

December 4—Took bus for South Richmond; 8 P. M., spoke at St. Luke's and Good Shepherd congregations, 75 present.

December 5—10 A. M. called on Bishop Tucker, Richmond, Va.; 8 P. M., combined service, Christ and St. Paul's, Petersburg, 40 present.

December 6—Visited old Blandford Church and other points of interest.

December 7—11 A. M., spoke at Grace Church, 125 present, Rev. J. C. Wagner, rector; 8 P. M., spoke at Good Shepherd and St. Paul's, 225 present, Revs. Gill and Travers. Notified by Bishop impossible to go to Williamsburg next night.

December 8—12 M., addressed Norfolk Convocation, 20 clergy; 3 P. M., spoke to 18 women, Ascension Woman's Auxiliary; 4:30 P. M., spoke to 30 women, St. Andrew's Parish; 8 P. M., attended St. Andrew's Parish meeting, spoke, 75 present.

December 9—Took boat, Newport News, attended launching President Hoover S. S.; 8 P. M., spoke at St. Paul's, Newport News, 40 present, Rev. J. K. Lee, rector.

December 10—Visited churches, Hilton Village and Morrison; spoke at St. John's, Hampton, 125 present, Revs. Watts, Lewis and Chaplain Lloyd present; aftermeeting, 35 men.

December 11—Called on six "shut-ins."; 8 P. M., spoke at Trinity, Onancock, 40 present, Rev. Mr. Stewart and Rev. Forbes, with three of his men present. Visited old St. George's.

December 12—Took bus for Cape Charles, Rev. Mr. Ashbury met me; 8 P. M., spoke at Emmanuel, 55 present, Rev. Mr. Cowling, seven men present.

December 13—Spent day visiting interesting places. Took boat for Norfolk.

December 14—9:30 A. M., spoke Sunday school, St. Andrew's, 75 present. Rainy day; 11 A. M., spoke at Ascension, 140 present, Rev. Gresham, rector. Lunched with Rev. Mr. Sloan; he and Mr. Gresham took me to see Emmanuel and Old Donation Churches (an ancestor of mine was the first rector of this parish, 1614, Rev. Jonathan Saunders); 8 P. M., union service at St. Luke's, about 450 present.

December 15—Took train for Washington.

During this visit I met most of the clergy of the diocese and from all received the most cordial and cooperative assistance. Everywhere I was most hospitably entertained by clergy and lay people. The response to my appeal was most encouraging and I was urged by many to return to their parishes. I am most grateful to you, my dear Bishop, for the privilege you gave me and the preparation you made for my coming. The Department of Publicity of the National Council assisted greatly in giving publicity.

Praying God's blessing upon you, your clergy and people, I am.

Memorials to Bishop Brent and General Wood.

An impressive memorial service attended the dedication on Sunday, November 9, of two windows in the Cathedral of St. Mary and St. John, Manila, P. I., in honor of the late Bishop Charles Henry Brent and the late Governor-General Leonard Wood.

Among those who witnessed the ceremonies was Governor-General Davis and special delegations of the United States Army and Navy.

Bishop G. F. Mosher dedicated the windows.

The memorial address was delivered by John C. Early, of the governor general's staff, former governor of Mountain Province, and friend of both General Wood and Bishop Brent. He said:

"We have come this morning to dedicate memorials to two gentlemen who have adventured highly for the benefit of the world in which they lived. Leonard Wood, scientist, soldier, statesman, and Charles Henry Brent, priest, statesman, and soldier—both eminent among humanitarians. Leonard Wood round the Gulf of Mexico and the Caribbean Sea and all the lands they washed poisoned through and through with yellow fever—that dread scourge, which came to America with the first African slave and which wrought a harvest of havoc on successive generations of the sons of the men who trafficked in human beings. A scientist, Leonard Wood grasped the problem presented him by the heroic young men of the army medical corps; a courageous commander of armies, General Wood gave the orders to set the experiments in motion which demonstrated how yellow fever is transferred. He suffered the curses of the unthinking press when the experiment proved dearly bought, but Governor Wood, the great administrator, closed his ears to the mob and used every resource at his command to wring profit from the experiment and clean yellow fever from the world.

"The Moro problem was the most troublesome inheritance left from the Spanish regime. General Wood was set to solve it and solve it he did—striking hard when force was needed and holding out the hand of friendship when the need for force had passed. And in it all he displayed that great understanding of the backward man and sympathy with him which vitalized all his administrative acts.

"He returned here again in the ripeness of his years to endeavor to rebuild the fabric of government greatly shaken by the economic storms and extravagance in thinking engendered by the great war. It was a thankless task and the labor of reconstruction almost beyond the strength of any one mortal man, but he toiled on ever keeping in mind the farmer in his little field, the fisherman in his frail canoe, the small tradesman in the nipa hut, all of whom would suffer the crash were the governmental structure to fall into bankruptcy—until at last the fabric was saved and he could turn his dying eyes to his last great humanitarian labor—the salving of lepers.

"Charles Henry Brent adventured as highly for humanity. Coming to the Philippines in the youth of the American government, he found the curse of opium traffic settling down upon this country as it had settled a dark cloud upon China and India. He took up the fight against it and aroused the con-

science of the world. Nations opposed him as a matter of policy. Men opposed him as a matter of greed, but he pushed the terrible picture into the eye of the world and held it there until action became imperative. As a result, machinery of the League of Nations was set in motion by Bishop Brent which will eliminate this great curse from the East as General Wood eliminated the other great curse from the West.

"While doing this Bishop Brent found time to learn the highlander in the remote fastness of Luzon, the Moro in Jolo, and keep touch with his fellow country men scattered through the remote islands of the archipelago. While listening to the heart beats of the lowly, he kept in touch also with the great, and it is to their munificence we owe the remarkable physical monuments we now have here for the use of the many.

"For Charles Henry Brent, and Leonard Wood, had that divine gift of understanding which made them equally at home and equally welcome in palace and hovel. Their claim to perpetual remembrance will be they loved their fellow man. The passage of time will but etch the deeper their names on the roll of fame; their personalities in the lives of the nations they served.

"I was told by a gentleman whose travels cover the Island of Cebu that Leonard Wood's picture is appearing now in the houses of the lowly, particularly in those with relatives in the leper colonies.

"The name of Brent has already become a household word, a baptismal name, in the highlands. These men are already living personalities planted deep in the hearts of the masses.

"In generations to come when time has etched away the false from the true, may we not expect chants of praise of Leonard Wood to rise from the lowlands to meet answering chants in praise of Charles Henry Brent rolling down from the hills of Luzon. They are now beyond the reach of man. The author of justice will gradually draw back the veil and let the names of these great humanitarians shine among those immortal men who gave much because they loved much who served humanity to the utmost."

The windows follow a plan originally developed by Bishop Brent himself.

In the plan at the time the Cathedral was built the three windows over the High Altar are, of course, in the most important location. Here there has for many years been a very beautiful and inspiring picture of "The Lord Enthroned in Glory." The two windows at the sides of this are the ones that memorialize two men who had much to do with the Cathedral, who were close personal friends, and whose friends in the Philippines have given this memorial.

Bishop Brent is remembered on the Gospel side of the central window and General Wood on the Epistle side. The original design for these windows called for "Saints Adoring" in such a way as to make a single picture of the group of three windows. It was suggested that the subject be retained, for surely there could be none better, but that the conventional angels of the lower and front line should be replaced by some figures symbolic of the Bishop and the General. In accordance with this idea, on the left hand side is a figure of a Bishop which might be St. James, First Bishop of Jerusalem, and, in order to preserve the composition, behind him the figures of the two patron Saints of the Cathedral, namely, St. Mary and St. John. On the other side is shown St. Martin, and behind him, also in order to preserve the balance of design, St. Michael. St. Martin is the patron saint of the army, and the window in the Chapel at West Point, which is familiar to every army officer, led General Dorey to suggest the suitability of using this saint in the window to General Wood.

The symbolism is true to the best art and its application most happy. It will be an inspiration to many, not only in the present but in the ages to come, to be reminded of the Founder Bishop whose statesmanship and devotion went out from this Cathedral Church of his own building, and of the great Christian General and Governor, who was confirmed here and whose last communion was made at this Altar.

1930.

O Lord, support us all the day long, until the shadows lengthen and the evening comes, and the busy world is hushed, and the fever of life is over, and our work is done. Then in Thy mercy grant us a safe lodging, and a holy rest, and peace at the last. Amen.

Dr. Sherman Accepts.

Word has been received that Dr. Arthur M. Sherman, of China, has accepted his appointment as secretary for missionary education in the National Department of Religious Education.

The Five-Thousandth Rosenwald School.

The dedication, November 22, of the five-thousandth Rosenwald School, the "Greenbrier," Elizabeth City County, Virginia, was an event of more than ordinary importance, for it emphasized what is probably the most unique, most effective and most constructive large-scale philanthropy in this or any other country. The figures given out were impressive, four million of dollars given personally by one man out of pure philanthropy and sympathy for an underprivileged people to help them to help themselves. The gift of $25,000,000 is an imposing total for Negro schools and in itself is an epochal happening; but transcending even this in importance and significance is a statement of Mr. Embree, president of the Rosenwald Foundation, that of the $25,000,000 spent for the five thousand Rosenwald Schools, $14,000,000, or nearly two-thirds of the total expenditure, represented appropriations from tax funds. Considered in terms of increasing willingness on the part of Southern school authorities to vote more money for Negro education, the statement is convincing proof of the changing attitude of the South. Then, too, when it is remembered that this huge sum was in addition to regular appropriations from taxable revenues, it is doubly significant and heartening. Both the South and the Negroes owe Mr. Rosenwald a debt of gratitude for his wise and helpful philanthropy. It accomplished two outstanding results and at the same time conserved the self-respect of both races. It taught the Negro the valuable lesson of self-reliance and cooperation. It opened the eyes of the white man to the lack of social justice involved in his attitude towards making appropriations for Negro education and brought about a decided change in public opinion. To our way of thinking, these results overshadow even the physical effects of better housing for Negro schools and better equipment, for they insure permanent results that derive from enlightened understanding and a quickened public conscience. It has also brought about a better understanding and increased mutual sympathy. More and more, enlightened public sentiment in the South, motivated by the heartening results of Mr. Rosenwald's philanthropy, is showing an increasing disposition to appropriate from tax funds more money for instruction and maintenance of Negro schools, both elementary and higher institutions. None will gainsay State Superintendent Hart's fine tribute to Mr. Rosenwald, that in helping Negro education, he has not only helped the Negro, "but helped to improve the general condition of the Commonwealth itself."

The dedication illustrated the splendid racial relations in Virginia. The gathering was dignified not only by prominent members of both races and by county and state educational heads, but also by officials of the state government, thus showing the interest of the state in the education of her Negro children. Attorney-General Saunders' remark in emphasizing the importance of education in training good citizens, that Virginia is going to be a better place to live in because the colored people are taking interest in the education of their children, is especially heartening.—The Southern Missioner.

Church of England News.

(S. C. London Correspondent.)

Sunday Observance: It seems likely that a big battle is about to be fought over the question of Sunday Observance. The High Court judgment given the other day declared that, the law being what it is, the connivance of local authorities in the opening of Sunday cinemas is ultra vires. It has long been customary here in London for the cinema proprietors to open on Sunday on the understanding that if they observe certain regulations laid down by the London County Council there will be no prosecution at the instance of the Council. The judgment now given makes it impossible for them to continue being partners with the proprietors in the infringement of the law. They will probably appeal, but the law seems so obvious and the utterances of the Judges in giving their judgment so outspoken that the result of the appeal seems a foregone conclusion. The only thing to be done if Sunday opening of cinemas (and apparently, inconsistency, of theatres) is to promote a Bill in Parliament. This the Theatre Owners have already declared they will do.

Two wrongs do not make a right, and it is difficult to see how this one form of secularization of the Sunday can be contested if other as glaring breaches of the Fourth Commandment are allowed to pass without challenge. While one section of the community delight in the cinema on Sunday, another section motors about the country and the public houses are open. It is said that on what is called "a good Sunday" a thousand charabanes containing thirty people each enter Margate. It is right, no doubt, that the Lord's Day Observance Society under its most energetic and whole hearted secretary, Mr. H. H. Martin should contest any Bill further secularizing the Lord's Day, but the circumstances demand something far more than that. The whole problem of Sunday Observance needs thinking out. To

close one form of Sunday Desecration and drive those who refuse to observe the day in a Christian way into some worse form of desecration is not the true solution. At the same time a nation that does not deliberately set itself as a whole to observe that day excludes itself from such promises as Isaiah 58:13, 14. When a nation formally legalizes infringement of the Divine law it nationally disobeys the commandments of God. The coming fight will find the defenders of the Lord's Day exposed to charges of all sorts of inconsistencies. They will, however, be right in resisting a national acceptance o fa proposal to break a Divine Commandment.

Two masterly addresses have recently been given by that great scientist, Sir Ambrose Fleming, F. R. S., the one on Miracles which was delivered at the Royal Albert Hall and the other on Purposive Thought, before the Victoria Institute. In regard to the former, he concentrated thought on the Resurrection of the Lord Jesus Christ as the one great miracle on which everything else depends. He shewed that the evidence for it was sufficient to any mind open to receive the truth, and that no one willing to receive the Lord as Saviour and Friend will entertain a doubt. It is those whose minds are stubborn and rebellious who have no light to convince them. The value of this testimony of a believing scientist will be seen to be immense.

Prebendary H. W. Hinde,
Vicar of Islington.

SOUTHWESTERN VIRGINIA.

Rt. Rev. Robert C. Jett, D. D., Bishop

Broadcasting for Boys' Home.

On Monday afternoon, December 15, a half-hour's radio program in behalf of Boys' Home, near Covington, Virginia, was broadcasted from Station WDBJ, at the top of the Shenandoah Life Insurance Company's building in Roanoke, Virginia.

At the beginning and end of the program the boy choir of St. John's Church, Roanoke, sang Christmas hymns, being accompanied by their Director, Mr. Donald McKibben. The central feature of the program was an address by the Rev. Dr. E. Reinhold Rogers, Superintendent of Boys' Home, on the functions, needs and history of the Home and the privilege of caring for needy and dependent children. Cards had been mailed several days in advance notifying friends of the Home all over Virginia so they would be ready to "tune in" at the proper time.

The program was arranged under the auspices of the Woman's Auxiliary of the Diocese and was made possible through the generosity of the Richardson-Wayland Electrical Corporation, owners of Station WDBJ. The several parts were announced by Mr. Hayden Huddleston of this station, who was most courteous and thoughtful in his assistance to the participants.

Boys' Home was founded about twenty years ago and is owned jointly by the Dioceses of Southern Virginia and Southwestern Virginia. Its great work has been brought to the attention of the public in numbers of ways, but this is the first time the radio has been employed.

Community Health Work at St. Peter's-in-the-Mountains.

Not the least important among the activities at some of the mountain missions in this diocese is the assistance given in service and advice along the lines of public health. An interesting example of this is furnished by recent occurrences at St. Peter's-in-the-Mountains near Callaway in Franklin County, where Miss Caryetta Davis is the missionary-in-charge.

Smallpox was found in the neighborhood and Miss Davis immediately set to work to combat it. She had "vaccination day" at St. Peter's. The doctor came and eighty persons of all ages were vaccinated. A number of others expressed the determination to be treated if the danger should increase at all. As a consequence of it all, the trouble was controlled perfectly and there was no epidemic.

About the same time a case or two of scarlet fever developed in one of the valleys. In this instance, as in the other, the people cooperated promptly and effectively in efforts to prevent a spread of the disease. Miss Davis feels that a real "milestone" has been reached in the work in rural communities and that the people are assuming a much broader attitude than in the past in relation to problems of public interest and welfare.

For a number of years Miss Davis and her able assistant, Miss Mary F. Montgomery, have "carried on" at St. Peter's. They conduct an excellent school and this year the third teacher is Miss Miriam C. Davis, of Louisiana. In the past few weeks one of the girls in the sixth grade was awarded first prize in a contest among the one hundred and sixty schools in the county for the best paper of three hundred words on the subject of Red Cross Christmas Seals.

T. A. S.

WASHINGTON.

Rt. Rev. James E. Freeman, D. D., Bishop

Christmas Star Shines on Horizon of National Capital.

A vivid reminder of the story of the three wise men, who followed the bright star in the East until they came to the little city of Bethlehem and there beheld a new-born Babe, gleams against the northwestern horizon of the capital city during the Christmas season.

It is a large, electrically illuminated star situated on the lofty roof-line of Washington Cathedral. Nearly five feet from point to point and, because of the Cathedral's location on the crest of Mount Saint Alban, some 500 feet above the Potomac River, this unique Christmas symbol is visible from virtually every part of the District of Columbia.

Every year workmen employed at the Cathedral scale the sharply pitched roof to place the star as an expression of their interest in the religious significance of the undertaking. Flood-lights also illuminate the Apse, or easternmost exterior, in the crypt of which is the Bethlehem Chapel, where Christmas services will be held.

Foremost among the many services scheduled for the Mount Saint Alban edifice during the Christmas season was the special festival service which took place at eleven o'clock on Christmas Day. This was broadcast over the coast-to-coast network of the Columbia Broadcasting System. The sermon was preached by the Rt. Rev. James E. Freeman, Bishop of Washington, and there was special Christmas music provided by the Washington Cathedral Choir of men and boys under the direction of Edgar Priest, organist and choirmaster.

Dr. George Fiske Dudley, rector of St. Stephen's Church, will appear in the sixth annual presentation of the legend, "The Other Wise Man," by Van Dyke, to be given at Luther Place Memorial Church on December 28, 29 and 30. This presentation is almost becoming a tradition at this church and attracts numbers of people from all over the city. It is given in the main body of the Church and is a reverent devotional way of emphasizing the Christmas Story in pageant form.

The annual meeting of the Diocesan Woman's Auxiliary will be held as usual at St. John's Church, Lafayette Square, on January 6, beginning with a celebration of the Holy Communion and continuing through the day, with a special speaker, election of officers and other business. Those attending will be guests at luncheon of the vestry of St. John's Church.

M. M. W.

MASSACHUSETTS.

Rt. Rev. Henry K. Sherrill, Bishop.
Rt. Rev. S. G. Babcock, D. D., Suffragan Bishop.

Grace Church, Everett, Mass.

Bishop Sherrill visited Grace Church, Everett, Mass., on the afternoon of December 14, preached a most inspiring sermon to a congregation of over six hundred people, confirmed a class of thirty women and girls, men and boys, presented by the rector, the Rev. William H. Pettus, who has presented one hundred and seventy-eight for confirmation, in a period of less than two years. This parish has a Junior and a Senior Choir, numbering one hundred voices, a Church School with nearly three hundred scholars enrolled, with an average attendance of 87 per cent.

OKLAHOMA.

Rt. Rev. Thomas Casady, S. T. D., Bishop

On the First Sunday in Advent a special offering was made in every parish and mission in the District of Oklahoma, in behalf of the Advance Work Program. Oklahoma has agreed to provide two thousand dollars to aid in the building of a rectory for St. Alban's Church, El Paso, Texas. It is unlikely that this offering amounted to the sum needed, and the balance will be secured by special gifts from Church people of the District.

Captain Arthur Casey, of the Church Army, spent most of the Advent Season in Oklahoma, conducting a Misssion in Trinity Church, Tulsa; a two-days' conference on Lay Evangelism at St. Thomas' Church, Pawhuska; making a survey for the Bishop in the oil fields at Oklahoma City and Seminole; and preaching in St. Paul's Cathedral, Oklahoma City. His findings and report will help in determining what should be our missionary policy in Oklahoma's oil towns.

St. Philip's Church, Muskogee, Rev. Herbert C. Banks Vicar—A long felt need is being supplied in Muskogee, that of a suitable Church building for the colored congregation. St. Philip's Church was founded May 1, 1910, by the Rev. A. C. Baker, and since that time the congregation has worshipped under many disadvantages, at one time in a rented home, at another in a rented

(Continued on page 22.)

Family Department

DECEMBER.

1. Monday. S. Andrew.
7. Second Sunday in Advent.
14. Third Sunday in Advent.
17, 19, 20, Ember Days.
21. Fourth Sunday in Advent.
22. Monday. S. Thomas.
25. Thursday. Christmas Day.
26. Friday. S. Stephen.
27. Saturday. S. John Evangelist.
28. Holy Innocents. First Sunday After Christmas.
31. Wednesday. New Year's Eve.

COLLECT THE FIRST SUNDAY AFTER CHRISTMAS.

Almighty God, Who hast given us Thy only begotten Son to take our nature upon Him, and as at this time to be born of a pure virgin; Grant that we being regenerate nd made Thy children by adoption and grace, may daily be renewed by Thy Holy Spirit; through the same Our Lord Jesus Christ Who liveth and reigneth with Thee and the same Spirit ever, one God world without end. Amen.

COLLECT FOR THE INNOCENTS' DAY.

O Almighty God, Who out of the mouth of babes and sucklings hast ordained strength and made infants to glorify Thee by their deaths; Mortify and kill all vices in us, and so strengthen us by Thy grace that by the innocency of our lives and constancy of our faith even unto death we may glorify Thy holy name; through Jesus Christ Our Lord. Amen.

COLLECT FOR THE CIRCUMCISION OF CHRIST.

Almighty God, Who madest Thy blessed Son to be circumcised, and obedient to the law of man; Grant us the true circumcision of the Spirit; that our hearts, and all our members, being mortified from all worldly and carnal lusts, we may in all things obey Thy blessed will; through the same, Thy Son, Jesus Christ Our Lord. Amen.

For the Southern Churchman.

THE BIRTHDAY OF THE LAMB.

F. B. Stone.

King David was the Shepherd-King,
The joyous tidings of his Heir,
Were told to Shepherds watching o'er
A flock intrusted to their care.

Perhaps they watched the temple flock.
Whose spotless lambs would offerings be,
And then in Bethlehem they found
The new-born Lamb of Calvary.

A fitting birth-place was that stall,
And simple bed upon the hay,
For that pure Lamb who came to take
The sins of all the world away.

They may have later heard John cry,
"Behold, the Lamb of God," and they
Remembered how they found their Lord,
Upon the hay that Christmas Day.

Unlike the Shepherds that great morn
Who learned of Jesus at His birth,
We view His life from birth through death,
And see His sacrifice for earth.

We wonder, wonder at His love,
At man's indifference to it all,
And see how precious those must be
Who answer His divine love's call.

My Lord As My Bread.

Our life's bread is a Person. We may have much to do with Christianity and nothing to do with Christ. The other day I was in a great and wonderful bakery. I touched the machinery. I was absorbingly interested in the processes, but I ate no bread! And I may be deeply interested in the means of grace, I may be familiar with all "the ins and outs" of ecclesiastical machinery, and I may never handle nor taste "the bread of God." Our religion is dead and burdensome until it becomes a personal relation, and we have vital communion with Christ.

"Thou, O Christ, are all I want." We find everything in Him. Everything else is preliminary, preparatory, subordinate, and to be in the long run dropped and forgotten. A ritual is only a way to "the bread," and by no means essential, and very often undesirable. The heart can find the Lord with a look, with a cry, and needs no obstruction of ritual or priest. But how pathetic! To be contented to potter about among the ritual and never to find the Bread! To be in the house and never to see the Host! "Ye search the Scriptures . . . and ye will not come to Me."—J. H. Jowett, in Western Recorder.

The Oddest Sermon Ever Preached.

Jeremiah 19-2—"Go forth unto the valley of the son of Hinnom (Tophet)."

Sometimes preaching is easy. The public is ready for it.—Religion is in the air. At other times it is a herculean labor on account of a hostile attitude. No matter how eloquent the preacher, his message seems to fall on deaf ears. Then he is tempted to try sensational methods. He must be heard if his message is from God. This was Jeremiah's plight. Desperate diseases demand desperate remedies. Here then is the oddest sermon ever preached.

Think of the place where it was preached. Tophet was a vile name to the Jew. Nobody ever went there of their own free will and accord. It was the dump heap of Jerusalem. There was nothing inviting about the atmosphere, and one could not imagine a more inhospitable pulpit. But beggars are not choosers, and Jeremiah was more concerned about his messages than he was about his surroundings. There among the city's refuse he declared the full council of God. The Gospel has been preached in strange places through the ages, in catacombs and caves, on moors and mountains, for the Word of God must find expression, but never had preacher more unattractive environment. Is not this the true test? Ornamental trappings, dim religious light, the senuous languor of the silence and the soft music are somewhat conducive to devout eloquence, but put the same man on a dump heap and ask him to preach. What then? Well, it takes a prophet to do that.

Think of the audience. There were the city fathers and the choice members of the priesthood. How did he reduce them from their luxury and ease? What an insult to their intelligence and taste! But theirs was a historic procession—mayor and council, men and ecclesiastical potentates following their prophet to the city dump. But he would make them think. There are pleasanter scenes to contemplate and fairer thoughts to company with, but life is more than roses and rhymes. Reality is stern and truth is sometimes dreadful to behold. Yet must true leaders know the truth, love the truth, and do the truth whatever the cost.

The subject was striking. In his hand Jeremiah lifted up a "potter's earthen vessel." What on earth would he do with it? Watch him break it and cast the fragments into the rubbish heap. Thus, he said, shall Israel be destroyed. They had heard his sermon on the potter's wheel. They knew that Israel had been fashioned for service. God had an ideal for His people, but they had frustrated His purpose. This was the end of their wicked career. Judgment had fallen upon them. They were destined to disaster.

The purpose of the sermon fitted the location. Prophets of promise, comfort and peace had come and gone. Jeremiah trumpeted judgment—the fate of a whole nation. It is easy to speak soft words, to be playful and docile, a sort of toastmaster to a generation, but it is not the whole truth. When people are going to the devil, the prophet of God must have courage to say so.

The influence of the sermon carries the incident to its inevitable conclusion. They scourged the prophet and put him in the stocks for public ridicule. But God was beginning where the preacher left off.—Robert McGowan in Presbyterian Banner.

AFTER CHRISTMAS.

At Christmas time God bent so low
'Twas easier far to see Him so,
To kneel upon the stable floor
Than the Omnipotent adore.

And while we watched the tiny hands,
There came a breaking of the bands
That bound our hearts, and left them free
To grow as they were ment to be.

If we could see God for a space
Within a little baby's face,
I think that He would have us too
Find Him in men the whole year through.

Do every day the kindly thing
That only Christmas seems to bring,
So we should rend the veil of fear
And keep Christ's birthday all the year.
—Vivyen Bremner, in Church of England Newspaper.

His Arm for Their Lives.

"If any man cometh unto me, and hateth not his own . . . life also, he cannot be my disciple."—Luke 14:25-35.

One of the greatest heroic acts of recent months took place in Belgrade. A lieutenant was lecturing to a class of soldiers. In his hand was a grenade with which he was illustrating his instructions, when the pin dropped out accidentally. Instantly the officer shouted to his pupils to throw themselves on the floor, while he rushed to the window. A glance, however, showed him the yard outside full of soldiers, so he held the grenade in his hands till it exploded, tearing off his right arm.

That is heroism—the spirit which acts instinctively for the safety of others at any and all cost to one's self. There was no time for debate, but the lieutenant had the heroic faculty, which

is an inner instinct, a quality of the soul. Instantly to choose the course of brotherhood and self-sacrifice—that is heroism. It is not the product of reason, though reason confirms it and applauds it: it is the result of character.—Rev. H. E. Rountree.

THE NEW YEAR.

Fear, facing the New Year
Thinketh, "What shall it bring?"
And is dumb,
Dreading the hidden ways.

Faith, looking upward, saith
"Good is in everything—
Let it come,
God ordereth the days."

This is our New Years bliss—
He is mine and I am His,
All the days,
All the ways,
Lead us home.
Let us pray, let us praise.
—Mark Guy Pearse.

Women and Jesus.

Not only the twelve disciples accompanied Jesus, but it is strikingly significant that He was also accompanied by "certain women," one of whom was Mary Magdalene, who had been healed of evil spirits, and another being the wife of an officer at Herod's court, showing that the Gospel was already penetrating into the upper circles of society. These women "ministered unto them of their substance," showing that they had some means and were liberal in supporting the work of Jesus, for of course it took some money to conduct their evangelistic campaign however small its numbers and simple its plan. Women have always been foremost in accepting the Gospel in missionary lands, and to this day are specially prominent in supporting mission both at home and abroad; and our great missionary boards have their springs back in countless women's missionary societies in local churches that send steady streams of money into their treasuries.—Presbyterian Banner.

Fanning Coals.

Paul's words to young Timothy were: "Wherefore I put thee in remembrance that thou stir up the gift of God in thee." Timely words are these for all to heed. "Stir up the gift of God in thee." What a challenge! As living coals in dead ashes brighten and blaze when fanned, so Paul exhorts Timothy to stir up the "gift within him." There are divine elements in every soul that await kindling into a flame for God's glory and man's good. Mysterious creatures are we! Dust in the image of God. Eternal in being: "May the eyes of our understanding be enlightened; that we may know what is hope of his calling the riches of the glory of his inheritance in the saints." Three common qualities in every soul: faith, hope, love. These are divine qualities waiting human action by God's grace. Stir up the coals in the ashes!—H. J. T. Rumsey.

I feel entirely sure that those who put the cultivation of the spiritual life in the forefront of their purpose are no the survivors of an age of credulity, bu the beginners of the age of true reason Human life is never healthy withou God. The need for God, for knowing Him, for finding His will, for realizing M. Shoemaker, Jr.

For the Young People

EMPTY NESTS.

A bird's nest looks so lonely
When the birds go in the fall;
It is like a vacant house
With no family at all.

But after every snowstorm
You'll find to your delight,
In every empty bird's nest
A baby snowdrift white

There are no empty birds' nests
When winter comes, you will see
Each nest is filled with snowflakes,
As full as it can be.
—Elizabeth C. Taylor, in
Picture Story Paper.

Elizabeth, the Capable.

"Where are you going this summer, Elizabeth?" asked one of her schoolchums, weeks before school was out.

"To grandfather's," answered Elizabeth West promptly.

Even that long beforehand she had no doubt whatever about it. She always did go to grandfather's. She went every summer. She liked the farm, with its chickens, and turkeys, and pigs, and calves, and geese, and guineas, and wild flowers. She liked it. And now she was out there to stay a whole month.

Just wandering about, wherever fancy might lead her, she had paused now before a large portrait in the comfortable sitting-room. That picture always had a fascination for her, for it was the picture of Elizabeth West, her great-great - great - grandmother, Elizabeth West.

"Elizabeth West," said Elizabeth to herself softly as she stood there looking up the portrait. It was nice to be named that, and to know what fine women those other Elizabeths had been.

There was the one picture before her of pioneer fame. Elizabeth, the capable, they had called her, for she it was who had spun and woven not for her own household only, but for various others in a hard year; she it was who heroically braved a drunken Indian, and with a string of coral-beads cajoled him into releasing the baby of the settlement he had snatched up from play; she it was—but there was many stories of the doings of Great-Great-Great-Grandmother Elizabeth West.

Then there was Great-Aunt Elizabeth —Elizabeth West Harvey, left widowed while yet a young woman, with a lusty little brood of five children to rear. She reared them, educated every one of them far beyond the average attainments of the time, and lived to see each a fine and useful citizens.

Elizabeth turned the pages of the magazines in her hand idly. She meant to clip from it a poem written by her Aunt Elizabeth West Hunter, who was becoming well known now as a writer of verse in the magazines of wider circulation.

Two Elizabeth Wests in the present generation were beginning to show themselves capable. Elizabeth's cousin, Maude Elizabeth West, had just won a scholarship in voice in State competition. That meant thta she would continue study under one of the best teachers known, and thec hances were that her gift would in time reach a wide audience. The other Elizabeth of the moment was showing unmistakable ability in art.

Elizabeth sighed. She couldn't sing; she couldn't write; she couldn't paint. She was only twelve years old, to be sure, but she stood there with a conscious feeling of dissatisfaction with herself, because she couldn't see that she had any very definite talent whatever. Nobody would ever call her Elizabeth, the capable. She knew they wouldn't.

"Oh, Elizabeth," called her grandmother, "would you like to put out fresh water for the chickens for me?"

"Oh, yes, indeed," Elizabeth said. She liked chickens. She meant to have a good flock of her own some day, and was interested now in the different breeds; the care of the chicken-houses, pens and coops; the feeding of the chicks and the laying hens; everything to do with chickens was interesting to her.

There were other interesting things, too. Blackberries were ripe, and it was such fun to run out early and pick the big, luscious berries before the day grew hot. Elizabeth could make blackberry-jely, too, as well as anybody.

And then there were the peaches to can and dry. She helped grandmother a great deal with the canning, and was going to have several pounds of peaches to take home with her of her own drying. That was something to be proud of. But she smiled to herself as that thought flitted through her mind.

"I'd be ashamed of myself if I couldn't dry peaches, after seeing grandmother do it so much," she said.

She didn't have time to worry much about lacking artistic ability, either. She was too busy with the many things about her. It seemed that there was always something interesting to do at grandmother's. The big front yard alone was an endless pleasure, and many an hour she spent there with the roses and phlox, and poppies, and daisies, and—but it would take a seed-catalogue to list the flower hodge-podge of that yard.

The nicest thing about it was that every plant in it carried with it some special association. The violets had come down from grandmother's own wedding day when she carried a clump carefully to be set at the new home. The home had been changed, to be sure, for grandfather had twice moved since marriage, but the violets had moved also.

Grandmother could tell from whom each rose-cutting had come; she knew the friend who had given the banded lily. The grape-hyacinths were fragrant with a very dear memory of a younger sister; and the tall, red yellow cannas were grandfather's favorites. Elizabeth oved nothing better than to wander about in this yard, or sit on the porch at grandmother's feet and hear the story of this flower and that.

She was out there one morning when grandfather came hurriedly in, saying he must go to town immediately and get a piece for the mower. He wanted to get the grass cut that day, and hoped to get it dry before the rain-clouds that kept floating up and away chose to break in showers.

"I believe I'll just go with you," said grandmother; "I need some goods to put that quilt-top together with; but, no, I can't go: this is the day for the man to come for he eggs.

"Couldn't I give them to him?" spoke up Elizabeth.

"Why—why, yes, I suppose you could. Why, yes, of course you could."

With that she showed Elizabeth just where the eggs were, and told her where to put the money when the man paid her.

Grandfather and grandmother were detained in town unexpectedly, and ten o'clock came around, then ten-thirty, eleven o'clock, and still they did not come. How grandmother would fly around trying to get something to eat in a hurry when they did get there.

"Well, why couldn't I get up a bite to eat myself?" thought Elizabeth suddenly.

Why, of course she could. She could make cornbread. She could fry ham, She could fix potato-salad, for there were cold potatoes in the refrigerator from the day before. And with plenty of milk and butter and fruit, wouldn't that be enough?

It was a quarter of twelve when the old car came rattling in.

In bustled grandmother in a hurry to snatch an apron and get a hasty meal without even changing her dress.

"Why, Elizabeth, child, did you—" she began, for there was Elizabeth at the stove placidly turning generous slices of ham, just about ready to dish up.

And grandfather said it was as good a meal as he ever ate in his life. How glad Elizabeth was that she went right on and fixed up something simple instead of waiting for grandmother to herry around at the last minute and get all tired out.

Grandmother grew tired more easily now than she used to, anyway, it seemed.

Perhaps that was why she liked to sit so much at her quilt-making and rug-making. She had numbers of beautiful quilts and pretty rugs that she made by drawing colored rags through burlap.

Elizabeth worked away busily on a rug herself, and under grandmother's direction completed it in time to take home with her as a gift to mother.

"Well, what are you doing?" laughed her father when he came for her, and she began to put parcel after parcel in the car. "Are you trying to carry the whole farm back to town with you?"

"Not quite," Elizabeth smiled back.

And what do you think her grandfather said to him?

He said: "George, you gave this girl the right name. She's another 'Elizabeth, the Capable,' and no mistake."

And Elizabeth, flushing happily, but in some embarrassment, felt a warm feeling surging up within her.

Eizabeth, the Capable!

Was she? Was she, really? Oh, she would so like to be.—Junior World.

The Theft of Time.

"Can't you wait?" Katherine asked tearfully and frantically.

"Oh! not for a minute," Jeannette responded regretfully. "Father is going to pick us up at the corner in ten minutes and I will have just time to get there. Sorry you can't come."

When the door closed the girl who was left behind burst suddenly into tears. A trip to Wayside Woods and a mid-winter lunch there, with steak grilled over the coals in the Longworth cabin—it was a treat she had longed for.

"It isn't fair," she thought. "Other days I have everything done up early, and just this one time—" She gazed around the disordered kitchen with the dishes piled high in the sink, and, feeling a need of fierce physical activity, jumped to her feet and attacked them with soap and hot water and dish mop.

"Another case of closing the barn door after the horse has fled," she said with a wry smile. "It just isn't fair."

When Mrs. Patterson returned from her work in a department store that evening she found the house shining like a newly tubbed infant and a delightful supper upon the table, but a daughter, whose face was swollen with tears and distorted with self-pity.

"Why, what is the trouble?" she cried, dropping her hat and gloves upon the table and crossing the room swiftly to take her daughter into her arms. "Tell mother what is wrong."

Katherine sobbed out her disappointment upon her breast.

"But, why hadn't you finished the work, dear? It was nearly eleven then, you say. You should have had everything done and the stew in the fireless cooker. I have always told you to go and enjoy yourself, and if we have one good, substantial hot dish for the evening meal we can do nicely with even bread and butter and tea."

Katherine wiped her eyes. "I—I hadn't done a thing," she said. "I hadn't even gone to the market for the vegetables. You see, there was an interesting book I was reading, that I just couldn't put down and even if the house had been clean I hadn't combed my hair, nor changed my dress, and they wouldn't wait."

Mrs. Patterson looked very grave. "I've wanted to talk with you for a long time about this business of stealing time," she said, "but I hated to bring up the subject. Suppose we talk it over now."

"Stealing time?" Katherine lifted her head. "That has such an ugly sound."

"I know it has, and I am afraid it has an ugly nature. There is a girl in my department that is stealing the company's time, and I am afraid she is going to lose her position. She goes to the dressing room and lingers there for long periods, and hides in a corner behind the frocks whenever she can. She is stealing time."

"You think I am like that?" Katherine said. "I—"

"You are stealing time from yourself," her mother said gently. "Time and energy and other things. This morning when you were fresh and should have been energetic and the dishes and work were easier to do, you stole time for reading. You stole a chance for a rare pleasure, because of your pilfering of time—stole it and threw it away. I hope that does not sound too harsh, but it is a thing that young people do so often, and sometimes that I suppose we all have. I used to steal time, when I should have been practicing my music, and later the chance both to study and practice was removed from my life. When it returned again, my fragile talent, that might have developed into something worthwhile, was gone."

Katherine nodded. "I can see a lot of ways I have been stealing time," she said. "Why, I steal your time, too, mother. I did it one day last week by oversleeping and letting you get your own breakfast. I stole Jeannette's time, when we went to the concert, by keeping her waiting fifteen minutes, because I missed my car. I stole the grocer's time by making a mistake in the order yesterday and having him take things back. Mother, I'm really a dreadful thief. I'm glad you called my attention to the fact. After this—well, after this you will see."

And after that—well, after that—Mrs. Patterson did see. Katherine became so scrupulous about her time that no one could ever have accused her of stealing a single golden moment again. —Faye N. Merriman, in Religious Telescope.

GOD IS IN EVERY TOMORROW.

God is in every tomorrow,
Therefore I live for today,
Certain of finding at sunrise,
Guidance and strength for the way;
Power for each moment of weakness,
Hope for each moment of pain,
Comfort for every sorrow,
Sunshine and joy after rain.

God is in every tomorrow,
Planning for you and for me;
E'en in the dark will I follow,
Trust where my eyes cannot see.
Stilled by His promise of blessing,
Soothed by the touch of His hand,
Confident in His protection,
Knowing my life-path is planned.

God is in every tomorrow,
Life with its changes may come,
He is behind and before me,
While in the distance shines home!
Home—where no thought of tomorrow
Ever can shadow my brow,
Home—in the presence of Jesus,
Through all eternity—now!

—Laura A. Snow.

Keeping the Ball Ground.

"But that lot is our ball ground!" Ned Worley faced the other three boys unbelievingly. "That lot is our ball ground, and if Mr. Sneed has never lived in the house before, why should he do so now?"

"Well, he's moving in, anyway," declared Joe Crowell. "I saw a truck load of things go into the house this morning, and a man is measuring for a fence."

Ned gave a whistle of dismay. "We may as well say good-bye to our ball ground, then. It's a shame, fellows."

Will and Harry Poole looked at each other significantly. "My father says," observed Harry, "that Mr. Sneed probably means to have a big garden where the ball ground is—was, I mean."

"I suppose so," replied Ned, thoughtfully.

For many years the great Sneed house at the edge of the town had stood vacant and a huge plot of ground adjoining the land had been used freely by the boys from year to year as a ball ground. Mr. Sneed had given the town permission to use the ground, including orchard and lawn as it saw fit during his absence, and naturally, the luscious fruits which grew in the once well-kept orchard had added to the attractiveness of the place as a practice ground for the ball teams.

So long had the Sneed place been unoccupied that the boys felt the owner's return as a kind of intrusion upon their rights. It seemed to them that the place almost belonged to the town rather than to Mr. Sneed, whom they had never seen.

"I say, fellows," Joe Crowell began suddenly, "let's not give up our ground."

"Not give it up," cried Ned Worley. "What can we do It belongs to Mr. Sneed."

"There are plenty of ways in which we could make it mighty uncomfortable for him, if he refuses to let us play there," hinted Joe.

"Shame on you, Joe!" exclaimed Will Poole.

"Oh, I didn't mean that we should do anything really bad," was the hasty reply. "I just figured that we could

make him feel pretty small over the matter."

"It's funny that he has come back here just now," said Ned, in a dissatisfied tone. "He must have heard that we were using the ground and decided to put a stop to it."

"My dog has been running across the lawn to get to the creek," observed Harry Poole. "I suppose that will have to be stopped also."

Mr. Sneed arrived in town a few days later, and moved into the long-vacant house. Carpenters and other workmen were busy there from morning till night, and although men had at various time had been seen on the ball ground, the boy had not yet been forbidden its use.

One day Harry Poole came to practice highly incensed at the man who had so boldly moved into the house.

"My dog, Shep, was running through his yard this morning and I saw him come out after him with a cane in his hand!" he declared indignantly.

"Who had a cane? Shep?" inquired Ned, mirthfully.

"Of course not, silly. I mean Mr. Sneed had a cane in his hand when he came out after Shep."

"O—oh! Did he hit him?" demanded Joe Crowell. "If he did I'd just like to—to—"

"Hit Shep? No, indeed!" was the proud reply. "Shep just took out across the lawn, and by the time I got around the fence, he was shaking himself from a swim in the creek."

"Now, Harry, maybe he wasn't going to hit him at all," said Will. "You are so fussy about that dog that you imagi neany one who looks at him is either going to hit him or steal him."

"Oh, he meant to hit Shep, all right," said Harry, in a positive tone. "He had the cane in his hand."

"I suppose he'd chase us with his cane, if we were to venture on his fine lawn," muttered Joe Crowell. "It's too bad about the ball ground, though."

The day Harry Poole announced that Mr. Sneed had thrown his cane at Shep as he ran through the old man's yard, the boys held an indignation meeting, and the entire team, with the exception of Will Poole, declared that something ought to be done about it. It was decided to go in a body to Mr. Sneed's house the next day, and demand permission to continue using the ball ground as before.

"I don't know as it would hurt anything," suggested Joe Crowell, "to mention that we can do a lot of things to make it rather unpleasant for him unless he gives in. It's time to act, too, for there's a man bringing a pile of lumber—for a shed or something, I suppose."

Will watched the man depositing the lumber, and hurrying into town ahead of the others, he went straight to his father's lumber yard.

"Dad," he began, finding his father busily measuring boards, "I should like mighty well to know what Mr. Sneed is planning to build on the ball ground."

"Oh—chicken house, maybe," replied Mr. Poole in a mysterious way.

"That's the way it sounded when you said may be he was going to put in a huge garden there. Those boards are sawed for seats and not chicken perches," accused Will.

"Seats, eh?" chuckled the father. "Well, a summer house, maybe."

"Mr. Sneed looks to me like a nice, kind man," went on Will.

"He is a nice, kind man," declared Mr. Poole.

"Harry says he threw his cane at Shep, and the boys on the ball team are quite indignant because they think he is going to take away the ground," observed Will.

Mr. Poole removed his glasses and looked at Will thoughtfully. "Hm-m! That so? Hm-m." He sat down beside Will and the two talked together for some time.

The next day, when the ball team made ready for the call on Mr. Sneed, the boys were quite delighted to learn that Will, who was the oldest and best player, had decided to accompany them, and even better, offered to be their spokesman.

There had been some dispute among the boys as to who was to do the talking, for when it came to that matter, none of them were very brave. Will had solved the problem for them, in making himself their ally.

Harry was highly elated at first at having Will at his side as the boys walked up the road toward the lawn gate, but at some of his brother's questions he began to be a triffle uneasy.

"You saw him throw at Shep, didn't you, Harry?" inquired Will.

"Ye-es, that is—well, he threw his cane, and I don't think it hit Shep, but—"

"It is funny, if Shep is as smart as you claim him to be, that he is so willing to come with us," remarked Will. "One would suppose that he would stay away from a place where he receives such abuse."

"Oh, I'm along now," said Harry. "He knows I'll protect him."

"He's not waiting for you, Harry," observed Ned Worley. "Look at him run across the lawn, will you?"

Sure enough, Shep sped across the lawn and towards the porch, where a rather feeble man rose from a chair and grasping his cane, started toward the steps.

"Yes, see there!" cried Harry. "He's going after poor Shep again!"

At sight of the delegation entering the yard, the old man paused, and stood holding the cane upraised.

"He's afraid to throw it, with all of us here," muttered Joe.

Will, in his role of spokesman, walked on a little ahead of the others.

"Good afternoon, Mr. Sneed. We are the ball team boys."

"Ah, yes. Good afternoon boys," replied Mr. Sneed.

"We have come to thank you for your kindness in permitting us to keep our ground, sir, and also for the fence and the little grandstand which you are going to put up."

A gasp went around among the boys, and Mr. Sneed seemed to be trying hard not to look pleased, but a smile twinkled in his faded eyes.

"Don't see how you found out all about it so soon, but trust a pack of boys to discover a surprise every time. I didn't mean for you to know a thing about it until the men were ready to build the grandstand, but since you do know it, I don't care. Come on in, boys, and visit awhile. I like boys—and dogs, too. There's that nice dog that is so smart."

With an expert motion he hurled the cane which he had been holding in his hand. It fell in the grass at some distance, and Shep stood expectant. Suddenly away he went after the cane.

"Nice doggie, bring me the cane," said Mr. Sneed.

Instantly Shep seized the cane in his mouth and carried it proudly to the owner, who took it, patted the dog's head and reaching into his pocket brought out a peppermint drop which he gave Shep.

"Well, did you see that, Harry? He ate it—I saw him swallow it," cried Joe Crowell, excitedly.

"He likes candy," observed Harry, in an embarrassed tone, and when Mr. Snead singled him out as the owner of the dog, he hung his head.

After the boys had dispersed, Will and Harry walked home together. They were quite silent at first, but finally Harry spoke.

"I guess it was a great deal my fault that the boys got the wrong idea about Mr. Sneed."

"Well, after this, Harry, you will not make up your own mind or try to inbuence the minds of others, until you know all the facts," said Will, comfortingly. "And I think all the boys on the team will be less hasty in judging people, after this visit to Mr. Sneed."—Junior World.

FOUND OUT!

In the next-door house but two
Lives a boy, Bartholomew;
Nannie says she's never seen
A child like him for looking clean,
And his manners—so polite—
Such a timid little mite!

But I know this isn't true,
'Cos I've met Bartholomew.

Nannie's friendly with his Nurse,
And it makes her all the worse
Always saying, "'Tholomew
Never gets Kept In like you!"

Still I know this isn't true,
'Cos I asked Bartholomew.

Seems his Nannie often says
That she loves my sunny ways,
And she thinks it's time he took
A Leaf out of MY Copybook!

Seems his Nannie must be wrong,
'Cos I haven't been good long.

Next time they point at me he'll say,
"Jennifer's naughty EVERY day!"
And I'll say, if they start on me,
"'Tholomew didn't WASH for TEA!"

But Nannie won't believe it's true—
SHE doesn't KNOW Bartholomew!
—Caryl Brahms, in English Paper.

David and the Rabbit.

David went to the door when the door-bell rang.

"Do you want something?" asked a gruff, kindly-faced mountaineer. "I've brought it down especially for you."

David nodded.

He could scarcely restrain his curiosity as the mountaineer took from his wagon a small box. David looked through these strips nailed over the top. Inside was a very small rabbit, not more than three or four weeks old.

"And this is for me?" asked David, excitedly.

"It's yours, if you want it. I caught it wild up in the mountains especially for you."

"Oh, thank you, thank you. I've always wanted a rabbit," said David, in great rapture.

David spent a day building a pen for the rabbit. He was very careful to see that he fixed it so that the little animal couldn't burrow out and make his escape. The rabbit grew fast, and in another month was growing fat. David was very proud, feeding and watering it every day.

But when the rabbit was half grown, a change came over it. It late less and less. The choice plantain and alfalfa leaves that David gave it were left un-

touched. Choice grains, bran and bread it treated the same way. It never seemed to drink any more. It became thinner and thinner, more and more listless. And David grew sadder and sadder. If this kept up, the rabbit could not live very much longer. David thought and thought. Finally, he made his decision.

"It must be," he mused to himself, "It must be different, if this were a tame rabbit. But to take a wild one, used to the freedom of the mountains and the fields, and expect it to be happy, and grow, and thrive in a pen four feet square is asking too much, even of Mother Nature. How would I feel if I were up in a room, never allowed out, and gazed at nearly all the time? Guess I'd feel about the same way, and lose my appetite and grow thin."

He put listless rabbit in a box and went up to the edge of the mountain. There he set it free. He could not help thinking of a poem he had read not long before, one by James Whitcomb Riley, his favorite poem, called, "Goodbye, Jim. Take Care o' Yourself." As the rabbit scampered joyously away among the trees, David whistled to it. and called, "Good-bye, bunny! Take care o' yourself."—Our Dumb Animals.

A Redeemed Pearl.

Founded on Fact.

"My heart sups bitterness, my sons' Mother, but the girl must be sold. We cannot live with clean and empty rice bowls."

The speaker, a small Chinese father, drew a long whiff of his bamboo tobacco pipe, but it like all else in the poor wretched home was ill-supplied.

His wife said little; there was nothing to be said. But her mother's heart yearned over her eldest chlid—the Pearl-one as she fondly called her—whom her father was going to sell as a slave.

Of course times were bitter bad in China, and the blind old grandfather they had to keep insisted on having his opium, believing that they were feasting themselves and denying him the thing he craved.

There was no use trying to explain that seven months to feed meant such a lot of dollars with rice so dear and robbers raiding everywhere; and so it had come about that Pearl's parents could no longer keep her. A marriage arrangement would not be so profitable now as selling her, for the poor people around were mostly waiting until easier times to get brides for their sons.

Pearl's mother hated to tell her little girl of her impending fate, but her one comfort was that the widow to whom she was being offered was said to be a considerate mistress. She bore a pretty good reputation in the next town, and Pearl's father was determined to drive no "thorny" bargain (much as he needed every cent) so that his little daughter might be in a good house.

Madam Wong, who was the widow of a wealthy official was satisfied with Pearl's appearance, for she had a pretty, attractive little face, and was not deficient in intelligence.

Of course it was very bitter to her having to leave her home and the little brothers and sisters she loved. Still she knew how poor they were, and her own healthy appetite was seldom satisfied, so she entered her new home with some feeling of hope that it would not be too hard.

Pearl was only twelve and she was used to work and did not mind all she would have to do this great old-fashioned house.

Her mistress was certainly an exception to most Chinese ladies who own slaves, for though strict and at times harsh, she took a passing fancy to Pearl and was seldom cruel to her.

Pearl also found that the Head-Amah (housekeeper) was a good motherly sort, and her kindness and help kept things with the other servants fairly peaceful. She taught Pearl how to do things just as Madam Wong liked them done, and did her best to save the little girl from the jealousy and abuse of the other members of the staff. Above all, in a quiet, secret way, Amah tried to influence Pearl to be good and faithful.

"My life is so changed," she told the litte girl, "through reading and believing this precious little book," and she showed her a Chinese Gospel which she always kept carefully hidden in her loose dress

"One day many moons ago, a foreign-teaching-sister came to visit our Honorable Head-of-All and she said many precious words. Once our Honorable One had her curiosity satisfied she would not let her come again, and I had much difficulty in saving the little book left behind from being burned. I cannot read very well, but thou hast been to school and will help me, but I do know the Saviour-One it speaks about has forgiven all my sins."

"I too have heard that message in our village many times, for when I was younger I went to the Yiuso School, but when I had to come home to help I soon forgot. Indeed I am truly ashamed," and Pearl hung her head

"Then let us ask the Good Yia-Su to pardon all, and together we will try to live to please Him. We may not speak openly here or Honorable-Head will be very angry, but we can live to let our light shine." Pearl felt wonderfully happy after this, though she often longed to see her mother and all the others who were still dear to her heart. She knew, of course, that she must remain a slave girl for life unless she was bought back by her parents, for no other in China can do so! Alas! she feared they would never have the money to do this with three others to feed and educate.

Sometimes Amah spoke to her of the great desire she had to spread this happy news of salvation among her own people, but they both knew that they were likely to be secret believers all their lives, doing their work and duty day by day faithfully, but never allowed to speak for their Saviour.

Indeed, Madam Wong hearing at last that Amah was teaching Pearl "the Foreign doctrine" punished her so severely that it went to Pearl's heart to see her old friends degraded and beaten publicly before the other servants.

One day after Pearl had been several years a slave girl, it happened that her father arrived to call on Mrs. Wong.

It seemed that "Precious Joy," her brother, had been smitten with the dread disease of leprosy and had been taken into a mission hospital.

The other children had died in an epidemic of measles, and Pearl's mother was very ill in the same "Foreign Healing Garden."

"Day and night she cried for her first-born, her little Pear, and the Healing One says unless the daughter comes she cannot get better. He asked me to bring her quickly and I had to tell him I had sold her as a nu-boh (slave). He was full of anger, that white-faced stranger from the outside country, and bade me go at once and see if I could redeem our Pearl. I made much talk but he would not listen, only commanded me to seek the release of my child. He had been seeing some ill-treated slave girls, and his heart, like his speech, boiled hot!"

Madam Wong, however, was not disposed to give up Pearl even for the price named, for Pearl's father had lately inherited some money and was in a position to offer quite a "fat" sum.

The littie girl stood anxiously trying to hear what the result would be. She heard her mistress name a big price, and her heart fluttered with fear and anxiety. Oh, would she be redeemed, set free to return to her home and see her sick mother who now filled all her thoughts?

Still the bidding went on and Pearl's father went away without anything being settled.

However, prayer again wrought a miracle, and surely the old Amah's share in that miracle was great. Madam Wong decided to do a hoo-z (work-of-soul-mercit) and accept the sum Pearl's father had offered. She had seen another girl who had taken her fickle fancy, and her price was so much less that she would be able to pay her exorbitant taxes with the profit made over Pearl's release.

With much joy the girl hurried away with her father and was only just in time to save her mother's life. Later she was able to help her to understand the message of Christ's love in paying the price to set free those "tied and bound with the chain of sin."

Today, Pearl, the former slave-girl, is rejoicing in her freedom to serve her Lord and Master in the wards of the mission hospital.—A. O. Stott, in S. S. Times.

Goldfish.

There are two facts that owners of goldfish need to know. One is that fish, in general, live where there is plenty of shade and their eyelids are entirely absent. Therefore, when fish are put into transparent globes which admit all the light there is and from all directions at once, fish cannot cover their eyes and cannot find a shady place in which to hide. Small objects, such as water plants, floating pieces of wood, and stones, or "castles" sold by stores, can be put into the bowls to make shadows.

The other is that there is air in the water where fish live in nature. Aerated water is a necessity for life for fish. Water in globes is still and free from air and needs aerating by means of water plants and fresh poured water. The use of a syringe forcing bubbles into the water is still better. Growing water plants are most desirable.

The water must be changed regularly. Fish in still water in globes swim around with gaping mouths, gasping for breath, and may soon actually smother for lack of air.

People who enjoy seeing fish in globes and who allow children to enjoy watching them, will do well to consider the virtue of kindness to animals, even toward goldfish. They may, on second thought, decide that the possible injury to children when amused by the sight of live animals in confinement in unnatural conditions, is of even more importance than consideration of fish.

These statements of fact have been verified by one of the highest authorities on fish.—Western Press Committee.

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Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

ACKNOWLEDGEMENTS.

Restoration of Mission Home Preventorium.

Miss Victoria Blankinship, Phoebus, Va. $2.00
St John's Service League, Florence, S. C. 2.50
Anonymous 5.00

Children's Home Society of Virginia.

A Friend, Baltimore, Md. 2.00

SPECIAL NOTICES.

ANTIQUES.

WE PAY THE HIGHEST CASH PRICES for old-time furniture and antiques of all kinds. H. C. Valentine, 209 East Franklin Street, Richmond, Va.

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ON ENVELOPES USED BEFORE 1870. Don't cut out stamps. Also old coins and Southern bills in any quantity. Our prices paid list 15c. Postpaid. Hobby Shop, 291 Asylum Street, Hartford, Conn. (Established 1908.)

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SITUATION WANTED.

WANTED, POSITION AS NURSE TO AN elderly lady convalescent, or semi-invalid. Reference Mrs. William Alex Barr, Stuart Hall, Staunton, Va. Address 235 Newman Avenue, Harrisonburg, Va.

Deaths

ROBERT BRADEN WRIGHT.

ROBERT BRADEN WRIGHT entered into life eternal December 10, 1930, in Charles Town, W. Va., after a brief illness. Mr. Wright was born in Loudoun County, Virginia, in 1859. He is survived by his widow (formerly Ann Jaquelin Ambler, of Fauquier County, Va.), one son, R. V. L. Wright, of Chicago, and a daughter, Mrs. A. N. Breckenridge, of Summersville, W. Va., and seven grandchildren.

REV. F. G. SCOTT, D. D.

We, the members of the faculty of the Bishop Payne School are grateful to Almighty God for the work and influence in this school of our friend and co-worker, the Rev. Dr. F. G. Scott, D. D., who was called to his reward December 5, 1930, in his eighty-third year.

Dr. Scott's connection wtih this institution began in 1887, when at the annual June meeting of the Board of Trustees he was elected professor of Mental and Moral Science, Greek, New Testament Exegesis and Latin. At that time he was rector of St. John's Church, Petersburg, and taught two hours each school day in connection with his parochial duties. In July, 1888, he resigned his rectorship and professorship to accept a Virginia parish. In the summer of 1900, he was elected full professor and held that position until 1927, when, due to the infirmities of age, he resigned in his seventy-ninth year, having given to the school twenty-eight years of his active ministry.

As a preacher Dr. Scott was excelled by few in depth of thought and simplicity and clearness of expression. He was a liberal Evangelical in his thinking and preaching, and a sound Prayer Book Churchman. He was a firm believer in, and a defender of the Faith as it is set forth in the Catholic Creeds, and yet broad and liberal in his attitude towards modern thought and research. He knew in Whom he believed, and was confident that the solution of all the problems connected with the Faith, if they are ever solved in time, would be through the guidance of the Holy Spirit, and, therefore, would only strengthen the citadel of Gospel Truth.

But it was as a teacher that the students and faculty knew him best. His scholarship was thorough and comprehensive and he knew how to impart to others what he knew. **Thoroughness** was his motto, and his aim was not only to impart knowledge, but also to stimulate thought and to build up Christian character. His lectures on the English Bible and New Testament Greek and Exegesis were a joy and an inspiration to the students and a source of admiration to many visitors, white and colored, who were glad to sit at his feet and learn "the deep things of God". Genial in his disposition and democratic in his feelings, his students were drawn to him by an irresistible force. They were his spiritual children and he labored over them with the patience and anxiety of a father. "My love to Dr. Scott" closes all the letters received by the faculty from his student friends.

Resolved, That this expression of our affection and deep loss be published in the Southern Churchman, the city paper and the Diocesan Record and that a copy be sent to the bereaved family, to whom we extend our heartfelt sympathy.

F. G. RIBBLE, Dean,
FLOURNOY BOULDIN.
J. C. WAGNER
S. W. GRICE.

IN MEMORIAM.

REV. J. J. CLOPTON passed from this life and from his labors in this Diocese, Tuesday the ninth day of December, 1930, at his residence in Lexington, closing a long and successful ministry in the Priesthood of the Protestant Episcopal Church.

He was born in Richmond, Virginia, and was educated in the Virginia Seminary, where he became an outstanding scholar. He graduated from Virginia Seminary in 1881 with honors. A year later he was ordained Deacon by Bishop Whipple and was raised to the Priesthood in 1882 by Bishop Peterkin.

He served in several Virginia and West Virginia Parishes successfully, becoming General Missionary in the Diocese of Lexington; serving faithfully and propmtly until his retirement on account of ill health, after which he gave generously of his time to his Diocese.

During his life he attained considerable distinction as an author. He published a book on the life of Stonewall Jackson, a number of church pamphlets; poems and short articles on Church history and literary topics.

His death was a great shock to a wide circle of friends, within and outside of the Episcopal Church.

His character was conspicuous for modesty forcefulness and generosity. In all his dealing as a man and as a clergyman he was noted for his high sense of honor and duty. He was faithful self effacing and keenly conscious. He was a tender, loving father. Those that knew him intimately respected and loved him for his kindly disposition.

His passing is a great loss to the church in her councils and ministry.

From many hearts a prayer will go up to the throne of Grace for the soul of our dear brother, "Requiescat in pace".

Archdeacon Wentworth.

CHURCH INTELLIGENCE.

(Continued from page 15.)

hall, and now in the present property which the District owns, on which there is a home converted into a church which the congregation uses for worship. Now that this need has been supplied the congregation feels encouraged over this accomplishment, for many of them have worked hard for the realization of this building. On Sunday, December 7, at 3:30 P. M., the corner stone was laid, with the appropriate and impressive service of the Church.

J. M.

PENNSYLVANIA.

Rt. Rev. Thomas J. Garland, D. D., Bishop
Rt. Rev. Francis M. Taitt, S. T. D., Coadjutor.

The Bishop's Christmas Greeting.

For many years Bishop Garland at each Christmas has made it a practice of sending an original poem as a Christmas greeting to many hundreds of his friends, including his three hundred clergy. His poem this year is:

Christmas in Palestine and at Home.

In Bethlehem on Christmas morn,
Our Lord, the Prince of Peace, was born;
But peace and love do not appear
'Tween Greeks and Latins struggling here.

In Jerusalem His blood was shed,
He rose triumphant from the dead;
'Mid garish pomp and wild display,
'Tis hard to see the Christ today.

We feel Him near on Olivet,
And often with Him we have met,
When praying in Gethsemane,
Or wandering through Galilee.

We thank Thee, God, this Christmas Day,
That our Saviour is not far away;
For though in Palestine He's near,
'Tis just as true that He is here.

In Village, City, or on Lake,
Through life whatever road they take,
Lord, keep our loved ones by Thy side,
Then shall Thy peace with them abide.

Bishop's House, Philadelphia,
Christmas, 1930.

Thomas J. Garland.

Impressive Annual services of the Pennsylvania Society of Sons of the Revolution, to commemorate the beginning of the encampment of the American Army at Valley Forge in 1777, were held Sunday afternoon, December 21, at St. James' Church, Philadelphia.

The sermon was preached by the corrector, Rev. Dr. Joseph Fort Newton, chaplain of the society. The commanding officers of eleven units, with their staffs, were present. The society possesses one of the largest and most valuable collections of copies of Revolutionary flags in the country.

R. R. W.

NEW YORK.

Rt. Rev. Wm. T. Manning, D. D., Bishop.
Rt. Rev. A. S. Lloyd, D. D., Suffragan.
Rt. Rev. Charles K. Gilbert, D. D., Suffragan.

The City Mission Society of New York has issued its last appeal for Chrsitmas relief. More than 10,000 people are under its care to be remembered on Christmas Day. Chaplains will hold services in more than sixty hospitals. More than three hundred unemployed men and women are now being given work daily by this society. Two hundred and fifty women and children will spend the holidays, at St. Barnabas' House and the Society's Convalescent Homes.

MARYLAND.

Rt. Rev. E. T. Helfenstein, D. D., Bishop.

The Rev. James H. Lloyd addressed the Maryland Branch of the Woman's Auxiliary at their regular monthly meeting on Wednesday, December 17, He gave a very interesting talk on the Etas of Japan. The Etas of Japan are like the "Untouchables of India", and Mr. Lloyd has been working among these people for the last three years. The work they are doing is progressing slowly but very successfully.

The Churchman's Club of the Diocese held their regular Fall Meeting and dinner on Wednesday evening, December 17, at the Hotel Emerson. Dr. William Fox Albright, Professor of Semitic Languages at Johns Hopkins University,

gave an illustrated lecture on his recent excavations in Palestine.

There was a very good attendance and Bishop Helfenstein carried out the custom established by Bishop Murray in shaking hands with every man present.

Mr. Edward Guest Gibson, Chancellor of the Diocese, is president of the Club and Mr. J. A. W. Iglehart is Secretary.

FLORIDA.

Rt. Rev. F. A. Juhan, D. D., Bishop

Council Call.

The Eighty-ninth Annual Council of the Diocese of Florida, together with the Forty-first Annual Meeting of the Florida Branch of the Woman's Auxiliary to the National Council, will convene in St. Mark's Parish, Palatka, on Wednesday and Thursday, January 21 and 22, 1931.

The Twenty-third Annual Assembly of the Daughters of the King will meet at the same place on January 20, 1931.

MINNESOTA.

Rt. Rev. F. A. McElwain, D. D., Bishop.

Special Meeting of the Council of the Diocese.

A Special Council of the Diocese was held in St. Mark's Church, Minneapolis, on Tuesday, December 16, to consider the matter of the election of a Coadjutor Bishop.

The meeting was opened at 10 A. M. with a service of the Holy Communion, at which Bishop McElwain was the celebrant, assisted by the Rev. Dr. F. F. Kramer, President of the Standing Committee of the Diocese; the Rev. A. G. Pinkham, Secretary of the Standing Committee; and the Rev. P. E. Osgood, D. D., rector of St. Mark's Church.

After the Holy Communion the meeting was called to order by the Bishop as chairman, who read his request for a Coadjutor by reason of extent of Diocesan work. The Council resolved that such request be granted, and the secretary of the Diocese was instructed to obtain the consents of the Bishops and the Standing Committees to the election, the same to take place at the 1931 Council. The Bishop then appointed a committee of the twelve clergymen and twelve laymen to receive nominations.

It was also resolved that the 1931 Council, to be held in the Cathedral, Faribault, Minnesota, be held April 14 and 15, instead of May 26 and 27, 1931.

HARRISBURG.

The Twenty-seventh Annual Convention of the Diocese of Harrisburg will be held in St. John's Church, York, Pennsylvania, the Rev. Paul S. Atkins, rector, on Tuesday and Wednesday, January 27 and 28. The Convention will open with a solemn service at 4:30 P. M., when the Rev. Oscar F. R. Troder, D. D., of St. Stephen's Church, Harrisburg, will be the special preacher. The principal feature of this Convention will be the election of a Bishop to succeed the late Right Rev. James Henry Darlington, first Bishop of the Diocese.

At a meeting of the Executive Council of the Diocese it was announced that the Woman's Auxiliary of the Diocese had given a corporate gift of $1,000 towards the Budget of the Executive Council for the current year.

A. A. H.

Personal Notes

The Rev. Francis M. Wetherill, for twelve years rector of the Church of St. John the Baptist, Germantown, Pennsylvania, has resigned. The vestry had three times previously declined to accept his resignation.

The Rev. Dr. Frederic M. Kirkus, now living in Philadelphia, Pennsylvania, and rector-emeritus of Trinity Church, Wilmington, Delaware, has accepted the invitation from the Rt. Rev. James De Wolf Perry, Presiding Bishop of the Church, to assume charge of the American Church in Munich, Germany, from January to June. Dr. Kirkus and his wife expect to sail from New York January9. He was rector of Trinity Church for twenty-five years, retiring a year ago.

ORDINATIONS.

Bishop Coadjutor Taitt conducted ordination services Sunday morning, December 21, in St. Stephen's Church, Philadelphia, Pennsylvania, the Rev. Dr. Carl E. Grammer, rector. Two men were ordained to the priesthood and three were made deacons.

Those ordained to the priesthood were **the Rev. Frank Henry Andrew,** of St. Clement's Clergy House, Philadelphia, and **the Rev. George Lynn Gibbs,** of Germantown. Mr. Andrew will be assigned to St. Clement's Church, and Mr. Gibbs to St. Michael's, Germantown.

Those made deacons and the churches to which they will be assigned are: **Francis B. Downs** to the Church of the Holy Apostles, Philadelphia; **Andrew W. Mayer,** of Lansdown, to St. John's, Morristown, and **William B. Stinson,** to St. Mary's, Ardmore.

The Rev. James E. Stratton, Deacon, was ordained to the Priesthood, in Trinity Church, Tulsa, Oklahoma, by the Rt. Rev. Thomas Casady, D. D., Bishop of Oklahoma, on December 17. The Ven. L. W. Doud, Archdeacon of Eastern Oklahoma, presented the ordinand, and the Rev. E. H. Eckel, Jr., rector of Trinity Church, preached the sermon. These Presbyters, with other Presbyters of the District, assisted in the laying on of hands. The Rev. Mr. Stratton, whose address is P. O. Box 2115, Tulsa, Oklahoma, will continue as Vicar of St. Thomas' Mission (colored), Tulsa.

J. M.

Lord's Day Alliance of Virginia

2922 Noble Avenue, Richmond, Va.

The Lords Day Alliance of Virginia is the only organization in this State defending and seeking to preserve the Lord's Day as a day of rest, mental refreshment, religious education and spiritual worship. It is endorsed by the leading denominations, and its Board of Managers represent nearly all the denominations of the State.

Will you please help us in our work by making a contribution, large or small, as the enemy of our Sabbath is well fortified with money, while we have scarcely enough to continue to esxist. The Secretary is speaking every Sunday, in the churches, and the people are eager for the message. Help us to carry on, and may God richly bless you in your endeavor to assist this worthy cause.

Sincerely,

JOHN W. MORGAN,
General Secretary.

P. S.—Make checks payable to the Lord's Day Alliance of Virginia.

Hampden Sydney College

A Great Christian Insitution

Church Colleges are sometimes discredited by uninformed people. They seem to feel that the Church cannot conduct as good a college as the state or some independent organization. In order to find out what the colleges are doing for the development of intelectual leadership among the people of this country, two professors of Lafayette College, Pannsylvania, Professor Donald B. Prentice and Professor B. W. Kunkel, have made a study of the latest edition of "Who is Who in America." As is well known this annual publition lists the most distinguished men and women in the United States, those who have done something worthwhile. This issue contains 29,000 names, and they are impartially selected.

These students of this volume say, "Colleges have been judged by endowment, equipment, faculty personnel, and various other criteria, but undoubtedly the most reliable measure is the quality of the product." They, therefore, sought to find out the number of graduates of each college to be found in "Who is Who." They then found what percentage this number is of the whole number of living graduates of each college.

The result of this examination shows that in this respect Hampden-Sydney College leads all of the colleges and universities of this country. Of all of the living graduates of this Church 7.45 per cent are included in "Who is Who." Amherst College comes next with 7.40 per cent. Harvard stands third with 6.60; Yale is sixth, with 4.78; Princeton is ninth, with 4.50; Earlham, the last on the list reported, is twentieth, with 2.58 per cent.

So far as we recognize the names of the colleges, Hampden-Sydney is the only Southern College represented in this list of twenty, making the best show as to their graduates.

With such an impartial judgment as this, Presbyterians may well be proud of this college that belongs to them. It is owned and controlled by the Synod of Virginia. In the twelve years of this ownership, the enrollment has increased from 89 to 274.

In order that this old college, with a record that is not equalled by any other, may do the work the Church wants it to do, it needs more students to be taught and fitted for life's work, and it needs more money to enable to do its work, even better than it has been doing it. Presbyterians have a plenty of fine boys, and a plenty of money. Send them both to Hampden-Sydney. No mistake will be made in doing this.—From Presbyterian of the South.

DEAR FRIEND: IF YOU ARE UNSAVED YOU CAN BE SAVED. READ CAREFULLY THE SCRIPTURE BELOW.

CHRIST DIED FOR THE UNGODLY

ROMAS 5:6

CHRIST CAME INTO THE WORLD TO SAVE SINNERS.
1 TIM. 1:15.

WITHOUT THE SHEDDING OF BLOOD THERE IS NO REMISSION (FORGIVENESS).
HEB. 9:22.

THE LIFE OF THE FLESH IS BLOOD, AND I HAVE GIVEN IT TO YOU UPON THE ALTAR. IT IS THE BLOOD THAT MAKETH ATONEMENT FOR THE SOUL.
LEV. 17:11.

IF WE CONFESS OUR SINS, HE, GOD TO WHOM WE CONFESS THEM, IS FAITHFUL AND JUST TO FORGIVE US OUR SINS AND TO CLEANSE US FROM ALL UNRIGHTEOUSNESS.
1 JNO. 1:9.

ALL THAT THE FATHER GIVETH ME SHALL COME TO ME AND HIM THAT COMETH TO ME I WILL IN NO WISE CAST OUT.
JNO. 6:37.

When I See the Blood I Will Pass Over Thee

EXODUS 12:13.